

1784
THE
WORKS

OF

That Late Most Excellent

PHILOSOPHER

AND

ASTRONOMER,

Sir GEORGE WHARTON, Bar.

Collected into one Entire

VOLUME.

JOHN GADBURY, Student
in *Physick* and *Astrology*.

LONDON,

Printed by H. H. for John Leigh, at Stationers Hall,
and Awnsyarn Churchill, at the Black Swan, near
Amen-Corner. 1683.



with portrait very rare 1-1-

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*Vera Effigies Dñi :
Georgij Whartoni,
Miles & Barr^t
— Et Mortuus adhuc per hanc Loquitur.*

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To all the *Learned* and *Loyal*

S O N S
OF THE
M U S E S,

But chiefly such as are related either by *Blood* or *Friendship*, to the late Learned Sir
GEO. WHARTON, Baronet.

IS THIS
COLLECTION
Of his Excellent
LABOURS
DEDICATED,

By J. GADBURY,

The Unworthy *Collector*
of them.

To all the Members of the

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To the Impartial and Ingenious Readers of these Learned and Loyal Collections of the Works of Sir George Wharton, Baronet.

Gentlemen,



THE Worthy Author of the ensuing Discourses, was a Person of Exemplary Learning, Loyalty, Honour, and Generosity; and his Courage, Adventures, and Sufferings, were so eminent and remarkable in the late times of Rebellion and Anarchy, that to express them truly, and equal to his Merit, would require the Pen of a Plutarch or Suetonius, or, at least, that of One of his more Learned Friends and Admirers, whereby his happy Memory might be the more justly and punctually preserved from the consuming Rust of Time, [which by degrees devours all things] whereas it may suffer much by reason of my

The Preface.

Inability in Art, and want of Materials for such a Performance; though (I must tell you) it cannot for want of Candor and Respect.

The loss of his Person I esteemed very great, as well to his King and Countrey, as Relations, and not easie to be repaired. But that the Muses, or Republick of Learning might not be deprived of so great a Son of Science, without some Pillar or Monument remaining, whereby he might in after Ages be remembred; I have thought fit (for Reasons hereafter mentioned) to make this Collection of the most useful of his Learned Labours, and do here transmit them to Posterity for their Advantage and Service.

Learning and Loyalty were the Twins of his Noble mind, which though they were Vertues united in him, I shall here speak a little of them separately, and as succinctly as I can.

First, For his Loyalty—in our late never-to-be-forgotten Intestine Divisions; this our Author being then in the prime of his Tears, and in a full Possession of a good Estate, descended upon him from his Ancestors; but with other Loyal Persons, discontented at the then growing Rebellion, which like an Envious Cloud, began to overspread and darken the Splendor of the Monarchy; He (as I heard himself to express it) turns all his said Inheritance into Money; and (being a Son of Mars as well as of Hermes) as his Allegiance
and

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and Honour bound him, he espouſes his Ma-
jeſties Cauſe and Interſt, and raiſes a Gallant
Troop of Horſe therewith : And as far as he
was able, oppoſed the Kings and Kingdoms Ene-
mies, endeavouring to ſettle his Sovereign in his
Throne, and reſtore Peace to his bleeding Country.

But God Almighty (ſure as a Punishment
for our Sins, both then, and yet of too
deep a Scarlet-dye, to be quickly purged,
and rendred white as Wool, was pleaſed to
permit the Rebellious Party to prevail againſt
his (then) moſt Sacred Majeſty, and his
Arms : And this worthy Man (with many o-
thers) became ſo much a Sharer in that diſmal
Calamity, that, after many Noble and Gene-
rous Hazards of his Perſon in Battel, he was
at the laſt (the Rebel-Party being too powerful)
totally routed near Stow in Glouceſter-ſhire,
where the Noble and Valiant Sir Jacob Ashley
was unfortunately victor'd, and taken Priſoner.
In which Battel his whole Troop was cut off,
and himſelf at the ſame time received ſeveral
Scars of Honour, which he carried to his
Grave with him.

That good, but unfortunate Prince, King
Charles the Firſt, of ever Bleſſed Memory,
(in whoſe Cauſe our Author thus engaged) be-
ing not a little troubled, as with the unhappy
Loſs in General, ſo with this Loyal Perſons
Miſfortunes in particular, thus ſuſtained in
his Service, was moſt graciouſly pleaſed in

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some little time after, to confer upon him (in Consideration of his just and faithful Services, as well as his great Losses) an Honourable Place in his Train of Artillery, which he held during the Remainder of the Wars. He served his Sovereign faithfully, the King as bountifully requites his Services: Few lose by just and Loyal Services perform'd for Pious and Royal Princes.

By this alone Example, methinks, the restless Plotting Non-conformist should learn to be obedient, and know Allegiance to be, non only his Duty, but Advantage; since of all Gratitude, that which proceeds from Princes, is the Greatest, the most God-like, and obliging.

But if our Dissenters (a Title-Rebellious People pride themselves in, and love to be distinguished by, if they, I say) shall instead of thus signalizing their Loyalty, make it their main work to approve themselves such a Race of true Protestant-Christians, as a late execrable Book (call'd the Life of Julian) most boldly, but falsely affirms the Primitive Christians to have been, I shall for ever cease to wonder at their constant and causeless Murmurings, or their mutinous Tenets or Actions, since their lost, or Planet-struck Passive Obedience, is always swelling them into a Malicious Hatred, and Provocation against the Government; and by degrees (if let alone) into an Active Rebellion. And this their Hypocritical Zeal,
and

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and pretended Piety we sadly remember, was written by them in Horrid Dismal Characters, (and at large too) in our late unnatural Wars, and testified to be true with the Blood of many Thousands, the Ruine of Multitudes of Families, the most horrid and barbarous Murder of the best of Kings, and sundry of the Nobility, Gentry, and Clergy, the sad and lamentable Banishment of his present Gracious Majesty, and together with him, all the Royal Line.

These were (but some of) the Effects of the Dissenters Zeal in Anno 1641. began; of which Year (to do them right) they do not delight, yea, may be ashamed to hear. The wretched Consequences therefore of such a Piety all good People have reason to dread; and also to be very watchful that they do not permit or encourage the like damnable Premisses to grow up among them For certainly, even Turks themselves are more tolerable than such Christians. But this Obitèr.

It having pleased God, in his Anger, (who alone is the Setter up of Kings, and the Disposer of Crowns and Scepters) to suffer his late Majesty (I say) to be overcome by his own perjur'd Subjects (for they had all sworn Allegiance to him) in that most Bloody Rebellion; this Loyal Gentleman is thereby depriv'd of that his Majesties said Bounty to
him

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him, and (with the King himself and all the Loyal Party) put (once more) to his Shifts.

And what doth he now? Turn to the strongest side, like the Dog in the Apologue, who had defended his Masters Goods and Interest as long as he could, but when overcome, comply and share in the Booty? No! He had a Soul too Noble and Loyal for such base and degenerate Purposes: But rather, like the great Scripture-Philosopher, would still retain his Loyalty and Integrity; and he did so to the last. For being now (as we have said) with all the Loyal Party left naked, and destitute of every thing, nay, almost of his Hope too; and his Arms of no longer use to him (unless he would joyn with the Rebels, a thing he totally abhor'd!) He patiently and chearfully betakes himself to his Arts; of which he had (formerly) worthily proceeded Master at Queens Colledge, Oxon. And rather than not serve the King, his Sovereign Lord at all, he condescended to write, among other things, even Almanacks, and thereby took occasion to assert his Majesties Honour and Interest, and in that contemptible way, to make known and enlarge his Authority as much as in him lay to do, when he could perform it no longer by his Sword.

And for his several Loyal Endeavours by his Pen, he had soon made way for New Troubles to attend him, being for that Cause looked
upon

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upon as a great Eye-sore to the Men in Power of those Tyrannous Times, and had provoked them so far (as you'l find in several Parts of these his Works) that they thought fit frequently to seize his Person, and restrain his Liberty, hoping thereby to restrain his Pen; and accordingly clap'd him up close Prisoner in the Gate-house, and Newgate sometimes, and other whiles in Windsor-Castle; in which several (to him) doleful Places, he constantly (though like a Bird in a Cage) continued singing forth his Ditties of Loyalty, thereby remembering the then Ruling Rebels, that there was a Lawful King still in Being (though God had suffer'd him to partake of a large and dolorous Exile) unto whom they all ought to pay their Duty & Allegiance, as he himself truly did.

Thus we see that even Prisons (the most hated and loathed of Places) and a Reduction to the very lowest Ebb of Fortune cannot permute a truly well-grounded and inbred Loyalty, nor yet the greatest Temptations of Gold and Glory in such a despised Condition, prove an Annulet of Power sufficient to warp or bend a worthy Mind from his Allegiance.

In this suffering Condition he continued from the Surrender of Oxford, which was on June 24. 1646. sharing in the common Fate or Misfortunes of all the Kings Friends, feeding upon the Garlick and Onions of the Usurpers Ty-
ran-

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ranny, rather than to eat Quails at the Tables of Rebels; keeping a more than Twelve years Lent, being little better than a Hewer of Wood, and Drawer of Water, at the Command of those, who (in Right and Justice) were but his Fellow Subjects: I say, in this Condition he continued until the most happy and Glorious Restauration of his present most Sacred Majesty, which was on May 29. 1660. And when the true Son of Great Britains Hopes appear'd, the Clouds that had most enviously so long benighted all Loyal, Honest Men, began to scatter apace: And then our worthy Author (among the rest) crept out of his Obscurity, and received Warmth by those powerful Solar Rays his Majesties most happy appearing had so seasonably scatter'd over the Nation, to the acquitting of it from its many years bewilder'd Condition, and had a Re-admission into his former Place and Office. And not only so, but in a short time after, He received also an Additional Preferment of good Consequence; which Places of Trust, he discharged so well and so faithfully, that his Majesty thought fit, in Consideration of his former Sufferings under, and for his Royal Father, and particular Services to himself, to confer the Honour of Baronet by Patent, upon him, and his Heirs for ever; which Honour his Son, Sir Polycarpus Wharton now most deservedly enjoys. Thus

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Thus this truly Loyal Person lived in the Favour of two of the Best of Kings, and was thought worthy to be rewarded by them both; and died in the Favour of his present Majesty possessed of that Honour and Office the King had so freely bestowed upon him, and thought he so well deserved.

This is a true, though short Description of his Loyalty, his Sufferings, and Rewards. And, I hope, some others that knew him better, and are better furnished for such an Undertaking, will present the World with a larger Account of this worthy Persons Original, Life, and Actions; and thereby make amends for my Defects whatever they shall appear to be; which would be (I confess) an extraordinary Delight and Satisfaction to me, that have thus meanly endeavour'd to preserve his Memory. For I would have a Worthy Good Man no more forgotten, though dead, then I would have the Sun forget to shine again, after it hath left our Horizon in an Evening. And when such Persons are suffered to slide to the Shades of black Oblivion, unremembred, it is no small sign of a wicked, vitious, and profligate Age.

Secondly, as to his Learning. This our Author was not only Naturally Loyal, but was blessed with a great acquisition of Learning too. He was both an Excellent Schollar, and singular

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gular Artist, *understanding both Languages and Sciences, as sufficiently appears by this Miscellaneous Treatise here published, which is of excellent Service to all men that are inclined to a Courtship of the Muses. So that we may most justly say of this Collection, as it is reported, once a learned Critick said of Virgils Works, viz. That if all the Books in the World were burnt, and that only remaining, some Vestigia of all kind of Learning might be found therein.*

And that you may know that this is no Romantick Story, but more than Fancy or Opinion, even a very real and demonstrative Truth be pleased a little to observe with me, how many several sorts of Persons and Sciences we shall find obliged by these his Learned Labours.

I. *If this Excellent Treatise fall into the hands of the Venerable Theologue, (to say nothing of the near Relation Astrology hath to Divinity, as the Learned Dr. Gell, Dr. Swadlin, and others have most learnedly proved) here he will meet with the Original of all the Fasts and Feasts of the Jewish, as well as Christian Church, so excellently and elegantly set forth, and with such awful Respect to the Preservation of the Honour of God, and the Continuance of Sacred things in Use among us, that had he been bred to that Holy Function,*
more

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more could not have been said in so short a room upon that Weighty, Grave, and Tremendous Subject.—Sure hereafter such mistaken Clergy-men, who have drank too liberally at John Calvins Fountain, and thereby imbib'd his Poyson breath'd forth against the Stars, and the Magnifiers of God in his Works, without either serious Examination or Consideration, will cease to Calumniate Astrologers, and the laudable Science of the Stars, and be brought to confess upon their reading this Treatise, that some of them (at least) believe they have Souls as well as Bodies, and do (as the Holy Church it self) assert their Immortality, and hope for Salvation by the Blood of the blessed Jesus; abandoning all sorts of Atheism, Blasphemy, and Imposture.

2. Should the Reader hereof be a Learned Physician, whose business it is to correct the Corporal Infirmities, which the Stars (by Gods Permission) inflict upon Mankind, he will meet in this Collection a most Learned Account of the Crises in Diseases, Illustrated by a Famous Example, and also how the Crisis it self is really made by the Motion of the Moon, and is either Safe or Dangerous, as she applies to Stars therein, either Benevolent or Hurtful, by good or bad Aspect. Nor is it a trivial, but formidable Truth, That Astrology conduceth to the Knowledge both of the Theory
and

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and Practice of Physick. And that it is the very Eye thereof, no Learned Physician will disdain to own, that hath but seriously read and consider'd the Second Aphorism of the first Section of the ever Famed Hippocrates, Prince of Physicians. Nay, Galen himself wrote a Book which he entituled de Diebus Criticis. Hasfurtus wrote an Excellent Treatise of Physick by Astrology, under this Title, de Mendendis Morbis ex Corporum Cœlestium positione: Goclenius, Cardan, Camerarius, Argal, cum multis aliis, &c. have affirmed the Excellent Use that is to be made of Astrology in Physick. Nay, sundry Learned Physicians, to my knowledge, do, at this day study the Stars, although, for the avoiding vulgar Censure, they seem not publickly to own it.

3. *Doth the Curious Astronomer fortune to be the Reader hereof? How many several sorts of Subjects will he meet herein to divert himself by way of Exercise, in that most Sublime, but difficult Study. Viz. An Excellent Demonstration of the Equation of the Celestial Aspects, &c. An Account of Years, Months, Days, and also of the divers Epoches and Æra's in use in any Nation or Countrey of the whole World. A most Learned Discourse about the Holy Feast of Easter. Apotelesma, or the Nativity of the World, and Revolution thereof. An admirable Account of the Nature and Effects*

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Effects of Eclipses. Multiplicatio effectus Syderum secreta. — *Variety sufficient to employ a mans whole Life in the Study thereof, and attended both with Profit and Delight.*

4. *Should this Choice Collection (as who knows what may happen?) fall into the Hands of the thinking Polititian, he may find work enough therewith to busie his Curious Genius, arm'd with the deepest Cogitations, that even Saturn it self (in Horoscopo) can confer; if he please but to contemplate our Learned Authors Discourse of the divers Causes of the Mutations, Inclinations, and Eversions of Empires, Kingdoms, and Countries, &c. A Province of Study very large of it self, though here curiously contracted, yet most aptly and usefully distinguished into Causes Remote, and Propinquate; and those again subdivided, and pursu'd with such strength of Reason and Argument, that he must be forced to allow the Author, not a Stranger to, but an Excellent Master in Politicks.*

5. *Let the Natural Philosopher be the Reader hereof, and then his most Elaborate and Learned Discourses of Comets and Eclipses, the Caballa of the Twelve Houses, &c. will, not only most usefully and seriously, but delightfully entertain him. They being all of them Subjects so weighty and worthy in themselves, and so rationally handled by our Author, that they*

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they will not only satisfie his curious Enquiry with a Demonstration of the Truths to which they pretended, but even draw out his Soul into Admiration, when he shall find so much of Apodictical Reason urged in the defence of these Curious and Critical Subjects, for which formerly, even the greatest Clerks, and wisest of men were of Opinion, there was no Reason to be given.

6. *Nay, let the Peruser of this Learned Collection be either Historian or Chronologer, he will not fail to find herein somewhat worthy of his Pains and Reading. The Account of Years, Months, Days; the divers Epoches and Aera's; the Worlds Nativity, &c. Gesta Britannorum, being a succinct Chronology for almost Seventy Years. All these (I say) are of singular use and Advantage unto such Readers, and will worthily compensate their time.*

7. *The sober and diligent Astrologer, who makes it his Business or Study to find out the occult Influences of the Stars, and how, and by what Mediums they affect the lower World, may hereby learn how the Sun, Moon, and Stars praise their Creator. The very best, and most learned among them may be taught afresh, the Reasons of their own Principles, which before they took (in many things) upon Trust. And the Ignorant and Illiterate among them may also*

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also learn to be ashamed of their Foolish-Figure-casting, when by this Book they shall be shewed the Vanity and Falshood of their Practices, and be convinced of their want of Reason for what they do. The Truth of Science predictive is here truly taught, and the Impostures of Knaves and Cheats are learnedly and truly discovered. The Ingenious and Intelligent Artist will easily find what part of this Book directs to the Knowledge of these Matters, without any particular Pointing.

8. The watchful and industrious Meteorologer, who makes it his Work to attend the Motions of Winds, Rains, Thunders, and Tempests, Frosts, Fogs, and also Fair-Weather, may out of this Store-house be furnished with apt and certain Rules whereby certainly to presage the various Alteration of the Air. A Speculation so greatly useful, but so little understood, even by our common Calendario-graphers, that the most of them may, at some times (if at least they have but Modesty and Honesty enough) be well and heartily ashamed to look upon their own foolish Almanacks. So regardless and nescious are they of the very Principles that lead to a Just Discovery of this most Noble and Useful Knowledge. The neglect whereof hath made the Vulgar Countryman, from his common and daily Vision of the Clouds, to pass for a Zoroaster in Chief, in

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Comparison of most of our Annual Writers, whose exposed skill he yet most justly (though Satyrically) taxes, and parallels with his Comical Observations made upon the Frisking and Winding of his Brended Cows-tail, which yet is a Favour afforded them however, equal to what Gassendus Indulges. Howbeit, let these Rules of our worthy Author be heeded, and then the grave Gassendus that sets the Artists Knowledge in this matter below the Beasts that Perish, shall rather be laughed at, than believed; and a constant verity be herein discovered to every reasonable mans admired daily Satisfaction, which before has been as constantly doubted.

9. *And that no useful or delightful pleasant knowledge might be wanting in this Collection, the witty Chyromancer, whose more than common Happiness it is to look into the delicate Palms of Ladies, may, by our Learned Authors Excellent Translation of the Ingenious Rothman upon that Subject, be instructed how to please his soft and amorous Clients, by discovering to them their various and mutable Minds and Fortunes from the divers and sundry Crosses, Lines, and Incisures engraven in their fairer Hands. And it must needs be a more than ordinary Satisfaction to an enquiring mind to observe the orderly and exact Harmony that is truly found between our Hands and*
the

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the Heavens. For there cannot be at the Birth of any Person, Man or Woman, of what Condition soever, a Planet weak or strong in the Heavens, but the Mount or Hill of such Planet in their Hand will answer it punctually, and prove it to be so: The Seven most remarkable places in the Hand agreeing to the number of the Planets that are constantly moving in the Heavens.

10. *Lastly, if the Prince or Emperour of the Muses, the Poet I mean, happen to wander in this Field of Learning, he also will be certain to find great Relief and Refreshment. There being to be found in our Authors choicest Poems such High, Rare, and Plentiful Flights of Fancy, such clear and curious Strains of Wit, such smoothness of Expression, &c. that for the Subjects therein treated of, he will scarce furnish himself any where so well and so happily. Nay, his Poems do abound not only with great Judgment, but with such apt and excellent Characters as well of Loyalty as Rebellion, that the nimble Drammatick Poet whose business it is to furnish the pregnant Stage in those our fertile days, may borrow hence with Advantage.*

It is indeed little less than a compleat Encyclopedia, or Summary of all Sciences. And had it not been great pitty that so much exquisite Learning should have been lost, by lying

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scatter'd among Twenty and more several little Pamphlets and Almanacks; wherein both the Memory of this Learned Author, and his excellent Works had not only been buried without the hopes of any probable Resurrection, but (you see) the Learned in all Faculties, viz. The Divine, Physician, Philosopher, Chronologer, Polititian, Astronomer, Astrologer, Meteorologer, Chiromancer, and Poet, cum multis aliis, &c. had been deprived of the benefit of so Rich and choice a Treasure.

It is now time to tell you how I came to concern my self in this laborious undertaking, (for I'll assure you so it hath proved much beyond my thoughts of it at the first) and also what my Design is in this Collection and Publication, which I shall briefly do.

And herein I must crave leave to tell you, that I had the Honour to be very well known to this Learned Author, and derived sundry Favours from him (as studying some of the same Sciences in which himself greatly delighted) which I have freely acknowledged in an Epistle to my Doctrine of Nativities, Printed Anno 1658.—But his greatest and never-to-be-forgotten Friendship to me, was, in my late unfortunate Troubles (an apt time indeed wherein to try a Friend) when I was by the most Execrable of Villains, accused as a Traytor to my King, [a Crime I ever did, and ever shall

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shall abhor and abominate with my Soul!] which Misfortune no sooner befel me, but I quickly made it known (by a Letter) to this worthy Person (who knew me much better than my wretched Accuser) praying his good Word and Assistance to the King on my behalf; who (well knowing my Innocency as to such a horrid Crime wherewith I was charged) upon the receipt of my Letter (being exceeding Lame of the Gout, and unable to wait on his Majesty in Person) he was so generous and readily kind as to write a Petitionary Letter to the King on my behalf, and enclosed mine to him therein, and sent it by an Honourable Hand, unto his Majesty; an Action which at any time must be esteemed a more than ordinary Favour; but at that time, my Circumstances consider'd, it was so great a One, and so signally obliging, that I must with Gratitude say, He was a great Instrument under God, to preserve my Life.

And that which exceedingly troubled me, was, that when I had obtained my Liberty, I durst not go to the Tower to give him my Personal Thanks (so strong and threatening did the Tide of popular Prejudice run then against all truly Loyal Persons) for fear of meeting more Swearers in ambush, and so prove the unhappy occasion of either drawing a Cloud upon this Worthy Person that had been so kind

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*to me, or of bringing my self into another Damned Plot ! Plots being then so frequently spawned, that there was a New one almost every Week. [Colledge himself, who no doubt, very well knew, tells us of * Twenty.] So that this Learned Person died before I had the Honour to see him after my Enlargement.*

** Speech at
Oxon.*

My desire therefore is, That this my Collection and Publication of his Works may remain to Eternity as a Mark of my Thanks and Gratitude to this Worthy Authors Memory, which I am only sorry I can perpetuate at no better a Rate. But the Monument I have here built for him, being of his own prepared, and curiously polished Materials, may therefore be more likely to remain durable to the Honour of his Name and Posterity, than any thing I could have added hereunto, or yet framed of my self, de Novo.

And it is no small or mean Honour to Astrology, and also to the learned Astrologers (of which and whom the ignorant Part of the World think so cheaply and enviously) that so learned and judicious a Gentleman, as was Sir George Wharton, Baronet, should so many years together, be, not only a very great and serious Student in it, but give his publick Suffrage for it ; and at the last to Dye satisfied, that he knew there was Real Truth in Celestial
In-

The Preface.

Influences, though they were too frequently abused by Spurii, non veri Filii Artis, as himself in one of his Excellent Discourses most truly speaks; whose Learned Works alone as here published, if well weigh'd and consider'd, are sufficient to convince the Enemies of Astrological Learning, That there is an Absolute and Unerring Verity lodged in the Art, though difficult indeed to be understood: None being fit, but the Mercurial Columbus to discover the America of this Noble Science.

Astrologus nascitur, non fit.

Gentlemen,

Brick-Court, by the Deans-
yard, Westminster, Octo-
ber 23. 1682.

I am Yours,

And Astrologers

Votary,

J O. G A D B U R T.

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The

A
SHORT ACCOUNT
 Of the
FASTS and FESTIVALS
 As well of the
JEWs as **CHRISTIAN**s,
 With the
Original and End
 Of their
INSTITUTION.

IT will not (I hope) be denyed, but that as God by his Extraordinary Presence, hath Hallowed and Sanctified certain places; so, they are his Extraordinary Works, that have worthily advanced certain times; for which cause, they ought to be with all men that Honour God, more Holy than other Days.

The Times so advanced are—

The Festivals and Fasts of the { *Jews.*
 Christians.

B

OF

The Festivals and Fasts

Of the *Jewish* Festivals and Fasts—

Some were Instituted by { Divine Authority.
The appointment of Men.

The *Jewish* Festivals Instituted by God, are—

First, The Sabbath, or Seventh-day in every Week: so called from the *Hebrew*, *Scabath*; which signifies a day of rest, or a time set apart for Holy rest: which day God consecrated to his Worship, because He thereon rested from his Work of Creation. The end whereof, was;

I. Civil and Oeconomical, for the ease and refreshment of their Bodies, whose strength had been Exhausted by Labour. —*Sex diebus facies Opera tua, septimo autem die quiesces, ut quiescat bos tuus, & asinus tuus, & ut respiret filius ancillæ tuæ, & peregrinus.* Exod. 23.

2. Ecclesiastical, for the worship of God, and meditation upon his Divine works.

3. Spiritual (1.) As being a Type of that Spiritual Rest, whereby we should cease from the works of the World, and the Flesh, that God might work in us by his word and Spirit. And (2.) as shadowing unto us that endless rest, which all of us hope to enjoy with God in the World to come.

II. The *Neomeniæ*, or Feasts of New-Moons, Celebrated the First day of every Month, initiating with the New-Moons; which was Instituted in memory of the Light Created by God; to the end,

1. That by this means his People might be alienated from the Superstitions and Idolatry of the *Ethnicks*, (who subjected the Months to the Planets, Stars, and Signs Cælestial) and know that God is the only Lord, Governour, and Moderator of the Stars, and Signs themselves, and consequently of the Months and Years, and Time in general: And therefore give unto God the greater

greater thanks, who ordained all these things for the use and benefit of mankind.

2. To Typifie mans Renovation by the Illumination of the Holy Spirit, which is still required of all the faithful: *Nisi enim homo per Spiritum Dei renatus fuerit, regnum Dei videre non poterit.*

III. The Third (ordained by God) is the *Pasch*, or Passover, so called from the *Hebrew Pasach*, or (as others read it) *Phase*, which signifies to leap, or to pass over, or beyond. This was Instituted, *Anno Mundi*, 2447. and celebrated from the Fifteenth day of the First Month *Abib*, (called afterwards *Nisan*) to the Twenty First day of the same, inclusively; that is, for Seven days together: Yet so, as that the First and Last thereof, (*viz.* the Fifteenth and Twenty First) were held more Festivous, and sacred than the rest. These Seven days were likewise called the Feast of *Azymes*; and the First of them the *Pasch*, *Kαλέετοχλὺ*, because that thereon the Paschal Lamb was eaten—

1. To call to mind, and as it were consecrate to Eternity, Gods miraculous deliverance of the *Israelites* from their Bondage in *Egypt*.

2. For a sure testimony of the perpetual Mercy and Power he would shew to his People.

3. To Typifie *Christ Jesus*, and our deliverance perfected by him.

IV. The next Solemn Feast instituted by God, is that of *Pentecost*; so called from the Greek Πεντηκοστή, but termed by the *Hebrews Schesuothe*, that is, the Feast of weeks, because celebrated after the Seventh week from the former Feast of the Passover, as may be seen in *Exod.* 34. *Levit.* 23. and *Deut.* 16.

But it truly signifies the Fiftieth Solemn and Festival day from the Second of the *Azymes*, in which sense St. *Luke* takes it, *Acts* 2. where he saith, *Cum autem com-*

pleretur dies Pentecostes; and (Chap. 20.) Speaking of St. Paul, *festinabit* (saith he) *ut si quomodo posset, Pentecosten ageret Hierosolymis*. By this name also are meant all those Fifty days, betwixt the Second of *Azymes*, and the Fiftieth Festival day. And so the Author of the Vulgar Edition understood it, who renders these words of *Acts* 2. in the Plural Number, *viz. Cum complerentur dies Pentecostes, &c.* — It is also called *Festum Primitiarum*, from the First-Fruits, or the Bread Offer'd, which was made of the new Fruits, *Exod.*

23.

This Feast was Instituted;

1. In memory of the Law given by God on Mount Sinai, the Fiftieth day after the *Israelites* departed out of *Egypt*.

2. That by the Ceremonial Oblation of two Loaves made of the New-Fruits, to the Lord, men might be admonished, they received all Fruits, and so all things else for preservation of Life, from the bountiful hands of God, and be also excited to beseech God, not only for a blessing thereupon, but also to make a sanctified use thereof.

3. To Typifie that Pentecost, wherein *Christ*, after he had ascended, proclaimed the Law (not that which was written in Tables of Stone, but) in the Heart and mind, the Law of the New Covenant, that happy day, on which the First-Fruits of the Holy Spirit, were miraculously poured down on the Apostles.

V. The Fifth, was the Feast of Trumpets, which is called by the *Hebrews*, *Sicron Tberuah*, for that (on the First day of the Seventh Month Ecclesiastical, or first Political) the sound and noise of Trumpets or Cornets were every where heard by Commandment of God, as in *Levit.* 23. *Mense septimo primâ die mensis, erit vobis sabbathum memoriale, clangentibus tubis, & vocabitis*

vocabitis Sanctum, omne opus servile non facietis in eo.

For the cause of this, some of the *Jewish Rabbins* do believe it was Ordained in memory of *Isaac's* deliverance from being sacrificed: and that God commanded, a noise should be then made by the Trumpet (or Horn of a *Ram*) for that a *Ram* was caught by the Horn in a Bush, and sacrificed in his stead, *Gen. 22*. Others think it very unlikely, that so publique and solemn a Feast, should be Instituted for the deliverance of a single Person, but rather, to commemorate those grievous Wars which the *Israelites* undertook, First against the *Amalekites*, and afterwards against the *Ethnicks*, and to the end they might be admonished, that this human life of ours is nothing but a perpetual Warfare upon Earth. Others otherwise conjecture; but their Fancies are too large for my Limits.

VI. Next to this, in the same Month, and on the Tenth day thereof, was the *Feast of Expiation* celebrated, as you may read it Commanded, *Levit. 16*. In which annual solemnity, an universal Expiatoric, or propitiatory Sacrifice was perform'd for the sins of the People: Whereby the whole passion and Fruits of our Saviours Death, were yearly shadowed out to the Life, by the whole Church.

Howbeit, the *Jews* say, it was Instituted in memory of Gods favour to them, in forgiving their sin of Idolatry, committed by their making of the Calf in the desert.

VII. The Feast of Tabernacles, called by the *Hebrews Chag Hafsuke*, and celebrated next after the two former, *viz.* From the Fifteenth of *Thisri*, to the Twenty First day inclusively, that is, for Seven days together, yet so, as that the First day was more Solemn and Festivous than the rest, as may be seen in *Leviticus Chap. 23*.

The end of which Feast, you have there likewise, in these words, —*Ut discant posteri vestri, quod in tabernaculis habitare fecerim filios Israel, cum educerem eos de Terrâ Egypti.* And during this Feast, the *Israelites* lived abroad in *Tabernacles*, in remembrance that their Fathers a long time so lived, after God had deliver'd them out of the Land of *Egypt*.

VIII. Next to this did immediately follow, the Feast of the Congregation, or great and solemn Assembly, celebrated the Twenty Second day of the Month *Thisri*, and called by the *Hebrews* *Hatiph*, also *Azereth*; that is, an Assembly or Collection: Or, a Retention and Prohibition: because that when the Seven days of the Feast of *Tabernacles* were expired, the People restrained it one day longer; Or because upon that day, they were prohibited the doing of any work: Or, because the People were restrained to contribute Money for the use of the Sacrifices: Or, because it shadowed out a Collection of all Nations; or, a gathering together of the elect in the Kingdom of Heaven; or, (lastly) from the Collection of Fruits, for that on this day were offer'd the *Primitiæ* of the *Serotine* Fruits, and that thanks were therefore given unto God. Howbeit, it was as an Appendix to the Feast of *Tabernacles*, as may be seen in *Leviticus*. 23. and *Numb.* 29.

But here note, that *Jeroboam*, who revolted from *Rehoboam* the Son of *Solomon*, with the Ten Tribes, commanded the precedent solemnity of *Tabernacles* (which the *Jews* were commanded by God in the Law to celebrate in the Seventh Month, *Thisri*) to be kept in the Eighth *Marhesuan*: That so by little and little, he might wean the Sons of *Israel* from the rights and customs of their Fathers: as in *1 Kings* 12.

IX. The next instituted by God, was the *Septennial Sabbath*, or Sabbathical year, which took beginning from

from the Tenth day of the Seventh Month. For as the Jews every Seventh day, so their Land every Seventh year kept a Sabbath: The Observation whereof consisted in these two things especially.—

That { 1. The grounds should lye untill'd.
2. Debts should be remitted.

And therefore *Moses*, *Dent.* 15. called this year, the year of *Shemith*, that is of dismissal; because that both Agriculture or Tillage, and Debts, were this year Commanded by God to be forborn and remitted, *Exodus* 23.

The causes of this Feast, were partly Civil, partly Mystical.

1. To teach them, not by continual Exercise to suck out the Earth and make it barren; for that as all other Creatures, so likewise the Earth, hath need of intermission and rest.

2. To teach them Gratitude and Mercy.

Gratitude to God, for the Fruits of the Earth.

Mercy to the Poor, whereof is had a principal regard in this Law.

3. To mind them of *Adams* first estate, wherein only the voluntary Fruits of the Earth were fed upon.

4. To shadow unto them an Eternal Sabbath, that is, a Blessed life, in which all the Labours and Miseries of the present, together with the exactions of Creditors shall have an end, and the sins of Believers be remitted.

X. The Tenth and last of the Feasts instituted by God, is the year of Jubile, (that is a year of Rejoycing, or of Remission,) celebrated every Fiftieth year; for so 'tis Commanded, *Levit.* 25. *Numerabit tibi septem Hebdomadas Annorum*; that is, Seven times Seven,

which makes Forty-Nine years: Therefore the year following this, was the Fiftieth and wholly Sabbathical: whence (if you account Exclusively to another year of Jubile) you have only Forty Nine years, and so 'tis number'd in the Eighth verse of the last cited Chapter of *Leviticus*; but if inclusively, that is, if you account both the former and the latter, you shall have Fifty years; and so 'tis reckoned Verse 10. of the same Chapter, which manner of account is most used by us at this day. For thus a week is said to have Eight days, counting both the *Sundays*: But one of them excluded, there remaineth but a true week, or a Seven-night.

In this year, not only the Bondmen of *Israel*, were (by Gods command) set free from their Masters, and the Prison doors thrown open; but all Debts were likewise remitted: and the Grounds, Vineyards, Houses and other Possessions return'd to their first owners. For it was not permitted any man to sell his Grounds or Houses to another by a perpetual contract; but only the use and Fruits thereof till the year of Jubile: For so God Commandeth *Levit. 25. Sanctificabitur Annum Quinquagesimum, & vocabitur remissionem in Terra cuncta habitatoribus terræ vestræ: ipse est enim Jubilæus vobis: Revertetur quisq; ad possessionem suam, & unusquisq; redibit ad familiam suam; quæ Jubilæus est, & quinquagesimus Annus erit vobis, &c.*

The end of which is, (as likewise was the former,) partly Civil and partly Mystical.

1. For, First, God therein so ordained things, that the Families of the *Israelites* should not be destroyed, but more especially that Family, out of which the *Messiah* was to come.

2. To shew unto us, what a special regard he hath of the Poor, to put them in hope of a better condition for

for the Future, and also lay down a way to Brotherly Communion, so far forth as the condition of this Life will permit.

3. And as the *Olympiads* were in use among the *Greeks*, the *Lustra*, among the Antient (but the *Indictions* among the Later) *Romans*, whereby they supputated time; so also that the *Hebrews* should be accustomed to Number their times by Jubile's, so soon as possess'd of the Holy Land.

4. To shadow unto them (by this Publique Jubile, and Solemn Joy) the Lord Jesus, and the whole business of their Salvation. And this himself alluded unto, *Luke 14.* Where he saith, *Se illum esse, qui tempus illud acceptum & annum beneplaciti aut gratiæ Divinæ indixerit.*

Hitherto of the *Jewish* Festivals ordained by God himself, and Commanded diligently to be observed by his People. It followeth now that I give you the rest which were instituted by Men, and received of the Church, for the Honour of God, and to commemorate His exceeding great Mercies and Benefits.

The Jewish Solemnities instituted by Men, are,——

I. **T**He *Fejunia quatuor*, or Four Solemn Fasting-days, whereof Mention is made by the Prophet *Zachary, Chap. 8.*

1. The First of which is, The Fast of *Jerusalem* besieged, which (notwithstanding it be the last, according to the order of the Months, yet it) is the first in respect of the Order of the thing done. This was celebrated the Tenth day of the Tenth Month *Thebith*, on which day *Nebuchadnezzar* first Pitched his Tents before, and besieged *Jerusalem*, *2 Kings, 25.*

2. The

2. The Second is, The Fast of *Jerusalem* taken by *Nebuchadonozor*, celebrated the Ninth day of the Fourth Month *Tamuz*.

3. The next is, The Fast of the City forsaken, or desolate, celebrated the Ninth of the Fifth Month *Ab*, because that on this day in this Month, the City and Temple were set on Fire; first by *Nebuchadonozor* King of *Babylon*, and after that by *Titus*.

4. The Fourth, The Fast of *Godolia*, or *Gedalia*, (who was left in *Judea* by *Nabuzarda*, and slain by the treachery of *Ismael*) celebrated the Third day of the Seventh Month *Thisri*.

II. To these Four Fasts (during the Captivity of *Babylon*) was annexed the Solemn Fast of Queen *Hester*, instituted in Memory of the Three-days Fast she Commanded, when about to apply her self to King *Ahasuerus*, on behalf of the *Jews*, *Hest.* 4. and celebrated the third day of the twelfth Ecclesiastical Month *Adar*, whereon all the *Jews* throughout the Kingdom of *Persia* should have been slain by perswasion of *Haman*, as 'tis in the same Book of *Hest.* Ch. 3. and 9. Afterwards this day became more Celebrious, for the signal victory of *Judas Machabæus*, who overthrew the Army of *Antiochus*, with *Nicanor* the Captain of it. 2 *Machabæus*, Cap. ult.

III. The *Jews* likewise celebrated, of Old, the Fast of the Tables of the Law broken (which *Moses* when descending from Mount *Sinai*, dash't against the Ground, and broke in Pieces, as being offended at their Idolatry of worshipping the Calf) the Seventeenth day of the Fourth Month *Tamuz*.

IV. The days of *Purim*, or the Feast of *Lots*; so called because *Haman* had cast the Life and Death, as it were, of the *Jews*, upon the hazard of a *Lot*, which Feast was first celebrated by *Mordochæus* and *Hester*.

Hester, the Fourteenth and Fifteenth days of the last Month *Adar*; in memory of the Lords most wonderful Protection, when *Haman* had laid his inevitable Plot, to Mans thinking, for the utter extirpation of the *Jews* even in One Day, *Hester*, Ch. 3.

V. The Feast of Comportion of Wood (mention'd by *Josephus*, lib. 2. de Bell. Jud. Ch. 17.) celebrated in the Fifth Ecclesiastical Month *Ab*, in memory of the wood comported, or brought for perpetual Nourishment of the Holy Fire in the Temple of *Jerusalem*; according to the Law of God *Nehem.* 10.

VI. The *Encenia*, or Feast of Dedication, or Consecration and Renovation of the Temple, instituted by *Judas Machabæus*. For when *Antiochus Epiphanes* came out of *Egypt* into the Holy Land, and so to *Jerusalem*, he reduced both the City and Temple, everted the true worship of God, carried away the vessels of the Temple, and therein placed the Idol of *Jupiter Olympius*, as you may read, 1 *Mac.* 1. But *Judas Machabæus* (having undertaken a War against the Captains of *Antiochus*, overthrown their Armies, and recovered the City) Purged the Temple, threw down and burnt the Idol, and again Dedicated both the Altar and Temple to the Worship of God, in Memory of which this Feast was celebrated.

He also ordained, that the dedication of the Temple (which was made at the first in Eight days,) should be renewed and celebrated by Anniversary Holy-Days, for Eight days together, with Rejoycing and Gladness, beginning from the Twentyfifth of *Cisleu*, 1 *Mac.* 4. And this is the Feast, whereof St. *John* the Evangelist maketh mention, and whereat (he writes) our Saviour Christ himself was present.

VII. The Solemnity of the expiation of the Tower of *Jerusalem* instituted by *Simon Asmonæus* (Brother

to

to *Judas Machabæus*) on the Twenty third of *Ijar*. For having by, Famine taken the Tower of *Jerusalem* (which a Garrison of *Antiochus* had until then defended, and vexed the Citizens with continual excursions) He cleansed the same as on this day, by a Solemn Rite, to the great Rejoycing of the whole City, and Commanded it to be every year Celebrated by Posterity, with Festival Joy and Gladness, 1 *Mac.* 13.

VIII. Lastly, The Marriage Festivities (observed by the space of Seven days, *Gen.* 29. 22. and *Judg.* 14. 10.) which are Honourably mentioned by Christ in his Parables, and vouchsafed his presence and first Miracle, *John* 2.

And these are the Feasts and solemnities celebrated by the Antient *Jews*, whereof so frequent mention is made in Scripture.

For the rest (instituted after their Destruction and Repudiation, and observed by the Modern *Jews* in all places wheresoever they are dispersed; as the Feast of the New-year, The Feast of Reconciliation, The Feast of Gladness, or Joy of the Law; The Feast-days of the *Equinoxes* and *Solstices*, &c. none of which are discerned in the Old Testament;) I shall forbear any mention of them, putting here a period to the Festivals and Fasts of the *Jews*.

*Of the Festivals and Fasts of the Christians;
whereby any of an Ordinary Capacity may
quickly understand the main Body of our
English Calendar.*

NOW, as touching the Solemnities of the Christians, we find not any one certainly declared in all the New Testament, neither any Man bound
to

to the strict Observation of those which were used of Old by the *Jews*: Yet, because the exercise of Godliness may be oft times interrupted through the infirmities of the flesh, and cares of the world, and that nothing is more convenient, nothing more necessary to the confirmation and increase of Faith, and the Exercise of Christian Religion, than that Men should have certain Days, whereon frequently to meet in the publick Assembly, to hear the word of God; seeing *that Faith cometh by hearing thereof*: Therefore hath the Christian Church very worthily set apart certain Festivals, Holy-Days, or Solemnities, and Commanded the same to be Religiously observed in the publick Congregation, that so all daily Labours and Politick Affairs being laid aside, we might thereon entirely apply our selves to the publick service of God, to reading and Holy Meditation, with Joy and Gladness, as well of Mind as Body.

The first of which is the Lords-day, or the weekly Feast of the Resurrection of Christ; not instituted by Christ, or God himself, but by the Apostles of Christ, in the room of the rejected *Jewish* Sabbath. To the end,—

1. That Christians might not seem to be tyed and obliged to Judaism, and the Ceremonies of the *Jews*, or rather their superstitions, but testifie the abrogation of the Mosaical Feasts, and manifest the Liberty received by Christ.

2. That as the *Jewish* Sabbath did continually bring to mind the former world finished by Creation; so the Lords-day might keep us in perpetual remembrance of a far better world begun by Him, who came to restore all things, to make both Heaven and Earth new: for which cause They Honoured the Last-day, We, the First, in every Seven throughout the Year.

3. Because

3. Because that Christ on this day Rose from the Dead, perfected the work of Man's Redemption, and so entred into the Glory of the Kingdom of the New Testament.

4. That we can by no other Creature more congruously apprehend the Majesty of the Mighty and Supereminent Christ, than by the most Glorious Light of the Sun, the Ruler of this Day: for it is written, *Et in Sole posuit Tabernaculum suum: & exiit de tribu Juda, cujus signum (Leo) est Solare Animal.*

The other Holy-days we divide into General (that is, such as are generally celebrated of all men, and termed Solemnities, as the Circumcision, Epiphany, Purification, Annunciation, Resurrection, Ascension, Pentecost, Trinity, &c.) and Particular, which are kept but by some particular Church, or of some whole Country or Communion, called *Commune*; (as the Holy-days constituted in memory of the Apostles,) or else by some one Bishops See, Parish, or Town, called the proper Holy-days of the Place, as the days of some Saints or Martyrs: *Quæ tamen Omnes (saith Origenus) sive universales, sive particulares sint, & vel per integrum diem, vel matutino saltem tempore, Sacræ habeantur.*

They are again divided (in respect of the days whereon they fall in the Calendar,) into Moveable and Fixed.

The Moveable Feasts are those, which howsoever they are celebrated on the same week-day, have yet no fixed seat in the Calendar, but in divers years, fall upon sundry days of the Month. Such are all the Lords days throughout the year, and so indeed the interjected Days, which are Fixed to Certain Weeks.—Whereof in the first place.—

The Lords Day (when any happens) betwixt the
Feast

Feast of *Circumcision* and *Epiphany*, hath no certain name assigned it, save only the First or Second *Sunday* (which it is) after *Christmas*. But the Lords days that follow after the *Epiphany*, are denominated according to the Numeral Order by which they succeed the same. As the First *Sunday* after it, is called the First *Sunday* after *Epiphany*; The Next, the Second, &c. Whereof there are in some years Four, in other years more, or fewer, according to the greater or lesser Quantity of the *Intervallum Majus*. Howbeit, the *Sunday* next preceding that of *Septuagesima*, is always the last of the *Sundays* after *Epiphany*.

The next Four Lords days are thus nominated, viz. *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*; the first three whereof had their Names from the Order, by which they precede *Quadragesima*: As *Quinquagesima* is so called, because the next antecedent *Quadragesima*: So of the rest.

Septuagesima is said to have been instituted for three Reasons.

1. For Suppletion, that is, supplying, or making up of that which lacketh. For, in regard some have not only not Fasted upon the *Friday* (and therefore *Sexagesima* instituted, as anon I shall tell you,) but neither also upon *Saturday*; because thereon our Saviour Rested in the Grave, in token of our future Rest; (And indeed 'tis noted out of St. *Augustine*, that the People of *Asia*, and some others, grounding their practice on a certain Tradition of the Apostles, did not Fast upon the *Saturday*;) to supply therefore the Seven days of *Sexagesima*, was thereunto added this Week or Se'n-night, called *Septuagesima*.

2. For the Signification thereof; In that by this time of *Septuagesima*, is denoted unto us the Exile and Affliction

Affliction of Mankind, from *Adam* to the End of the World: and therefore are all Songs of Joy intermitted by the Church, during the time of *Septuagesima*.

3. For Representation of the Seventy years Captivity in *Babylon*: wherefore, as then the *Israelites* laid aside their Instruments, saying; *Quomodo cantabimus Canticam Domini*, &c. So the Church, her Songs of Praise, during all this time.

As touching *Sexagesima*, you must know that *Melchisedech*, Bishop of *Rome*, and Martyr (who flourished *Anno Christi*, 311.) instituted that none should Fast upon *Friday*, because of the Lords Supper and Ascension; as upon that day: so neither on the *Sunday*, which (being the First day of the week) Solemnizeth the Resurrection, thereby to put a difference between the Christians and Gentiles: Therefore, it pleased the Antients, (for Redemption of the *Fridays* in *Quinquagesima*,) to add this other week to the Fast, which they call'd *Sexagesima*.

Now, concerning *Quinquagesima*: Forasmuch as the Church hath Commanded a Fast consisting of Forty days before *Easter* called *Quadragesima*, or the Holy time of *Lent*, wherein there is but Thirty six days, besides the Lords Days, on which she fasteth not, in regard of her Joy for his Resurrection: Therefore to supply this defect, there were Four days of the precedent week added to the *Quadragesimal* Fast. After which it was (first by *Telephorus* Bishop of *Rome* and Martyr, who Flourish'd *Anno Christi*, 141. And since that by *Gregory* the Great,) Decreed, That all Priests should begin their Fasts Two days sooner, viz. Two days before the Four so added. To the end, that as they preceded the People in Dignity, so they might precede them also in Sanctity: Wherefore to the Week of *Quadragesima*, was this other added

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added, named *Quinquagesima*: Which is also called *Esto mihi*, from the entrance of the Ecclesiastical Cantion thereon used, taken from *Psalms* 30. 3. *Esto mihi in Deum, Protectorem, &c.*

Of the Fast of Lent.

V*Erſtegan* ſaith, That the Old Saxons called *March* by the Name of *Lenct-Monat*, that is (according to our New Orthography,) Length-Month; because that then the days did first begin to exceed the Nights in Length. And this Month being by our Ancestors so called when they received Christianity, and consequently therewith the ancient Christian Custom of Fasting, they called this chief Season of Fasting, the Fast of *Lent*, because of *Lenct-Monat*, wherein the most part of the time of this Fasting always fell, and hereof it cometh that we now call it *Lent*, or rather the Fast of *Lent*. *Sir Richard Baker* ſaith, it was first Commanded to be observed in *England*, by *Ercombert* the 7th King of *Kent*, before the year of Christ, 800.

Of Ashwednesday.

THis is the Head, or Beginning of the *Quadragesimal* Fast, or Holy time of *Lent*, dedicated (by *Gregory* the Great) to the Consecration of, and Sprinkling with *Ashes*, being therefore called *Dies Cinerum*, or *Ashwednesday*. And yet (as *Hospinian* confesseth) there is extant an Homily of *Maximus* Bishop of *Tours* in *France*, with this Inscription, *IN DIE CINERUM*; which shews the institution thereof before his time: For that *Maximus Taurinensis* lived 170 years before him, viz. *Anno Christi*, 440.

C

Quadragesima

Quadragesima is so called, for that (as before hath been noted) it is Forty days distant from *Easter*, comprehending the Fast of *Lent*, as kept by the Primitive Christians, in Imitation of our Saviours Fast of Forty days, and Forty nights in the Desert. It is otherwise named *Invocavit*, because that thereon is sung *Invocavit me & ego exaudiam eum*, or taken out of *Psal.* 91. 14. This is the First Sunday in *Lent*.

The Second Sunday in *Lent* is called *Reminiscere*, from the entrance of the 6 verse of *Psal.* 25: *Reminiscere miserationum tuarum Domine*, &c.

The Third, *Oculi*, from the entrance of the 15 verse of the same 25 *Psal.* *Oculi mei semper ad Dominum*, &c.

The Fourth, *Lætare*, from the entrance of the 10 verse of the 66 Chapter of *Isaiab.* *Lætare cum Jerusalem*, &c. it is called also *Dominica de Rosa*, from the Golden Rose, which the Roman Bishop carrieth in his Hand before the People in the Temple: Likewise *Dominica de Panibus*, for that thereon the Miracle of the five Loaves, in the Gospel, is explained. We in England rightly call it *Midlent-Sunday*.

The Fifth, *Judica*, from the entrance of *Psal.* 34. *Judica me Deus, discerne causam meam*, &c.

The Sixth, *Dominica Magna*, or the great Lords-day, because of the great and ineffable good things which befel the Faithful in the following week, viz. Death abolished, Slander removed, and the Tyranny of the Devil loosed by the Death of Christ. It is also called *Palm-Sunday*, from the Branches of *Palms*, which the Jewish People strewed on the ground, when our Saviour enter'd *Jerusalem*.

The *Wednesday* next after this, is the Council day of the Scribes and Pharisees: The *Thursday* following, the *Parasceve*, or preparation of the Legal-Passover; and

and the Night thereof, the Institution of the Supper: This is otherwise called *Maundy-Thursday*, from a Ceremony antiently used by the Bishops and Prelates in Cathedral Churches and Religious Houses, of washing their Subjects Feet: Which Ceremony is term'd the fulfilling the *Mandate*, and is in imitation of our Saviour Christ, who on this day at Night, after his last Supper, and before his Institution of the Blessed Sacrament, washed his Disciples Feet, telling them afterwards that they must do the like to one another, which is the *Mandate* whence the day is denominated. At the beginning of the aforesaid Ceremony, these words of Christ (uttered by him anon after his washing their Feet) *Job. 13. 34.* are sung for an Antiphon: *Mandatum novum do vobis, ut diligatis invicem, sicut dilexi vos.* And lastly *Good Friday*; being the Day of the Passion and Cross of Christ, whereon he suffer'd and satisfied for the Sins of the whole World.

Next to the great Week succeeds the *Pasche*, or Feast of *Easter* celebrated (not in memory of the Angels Transit in *Egypt*, according to the *Jewish* Custom, but) of the Resurrection of our Saviour. And yet we retain the name *Pasce*, not only because the Lamb which of old was kill'd by the *Jews* in the Passover, was a Type of the Lamb of God, Christ Jesus, which was slain and sacrificed for the salvation of the World: but because at that very time He passed from this World to his Father, (for *Pæfab* or *Phase*, signifies a passage) or because that then a passage is made, from an Old to a New Life.

It is called *Easter* from *Eoster*, a Goddess of the Old *Saxons*, whose Feast they kept in *April*: or (as *Minshew* hath it) because at that time our Sun of Righteousness did rise, as the Sun in the *East*. And this

is the foundation & Basis of all the Lords days in the year.

After this doth immediately follow the *Quinquagesimal* Interval of Fifty days betwixt *Easter* and *Pentecost*, which was kept by the Primitive Christians as a whole Festival, in Honour of the Resurrection and Ascension of Christ, and the Glorious Mission of the Holy Ghost, with exceeding great Rejoycing and Gladness. It containeth Six Lords days, or *Sundays*: Whereof,

The First is called *Quasimodogeniti*, from the entrance of 1 Pet. 2. 2. *Quasimodogeniti Infantes, rationabiles sine dolore lac concupiscite*. It is otherwise called *Dominica in albis*, in respect of the Angels that appear'd at the Resurrection in White Garments; and because such as of Old were Baptized on *Easter* day, did wear and walk in White Garments all the Week after, until this day, on which they laid them aside: Or, for that those, who had then been Baptized, were confirm'd of the Bishop, and put on other White Vestments, which they wore till the following *Sunday*.

The Second *Sunday* after *Easter*, is called *Misericordia*, from the entrance of the 5 verse of *Psal.* 32. *Misericordiâ Domini plena est terra, &c.*

The Third, *Jubilate*, from the entrance of *Psal.* 65. *Jubilate Deo omnis terra, &c.*

The Fourth, *Cantate*, from the entrance of *Psal.* 98. *Cantate Domino Canticum novum, &c.*

The Fifth, *Vocem jucunditatis*, from the like entrance, *Vocem jucunditatis annunciate & audiatur, &c.*— This is also called *Rogation Sunday*, and the Week following, *Rogation Week*; Invented or Restored by *Mamercus*, or *Mamersus* Bishop of *Vienna*, *Anno Christi*, 452. and so called à *rogando Deum*, as being once (we cannot say now) Extraordinarily consecrated above all other weeks in the year, unto Prayers and Supplications.—

I. Be.

1. Because Princes about this time undertake their Wars.

2. For that the Fruits of the Earth (being in their Blossom) are in great hazard: In both which respects all Christians have good occasion at this Season especially, to Pray.

In this week also, it hath been an ancient and good Custom (continued till of late days) to make perambulations and processions in every Parish and Township, for viewing and considering the ancient Bounds and Limits, to prevent incroachments and contentions.

On the *Thursday* also of this Week, (which is the Fortieth day from *Easter*) was wont to be celebrated the Feast of Christs Ascension, which is the Consummation of all he did and taught whilst on Earth, and therefore termed *Felix clausula totius Itinerarii filii Dei*, the very Sabbath of all his Labour in the work of our Redemption;

The Sixth *Sunday* after *Easter*, is called *Exaudi*, from the Entrance of *Psal.* 27. *Exaudi Domine vocem meam.* &c.

After which doth succeed the Solemnity of *Pentecost*, so called, because the Fiftieth day from the Resurrection of Christ. It is vulgarly called *Whit-Sunday*, or *White-Sunday*, from the Catechumens, who were cloathed in White, and admitted to the Sacrament of Baptism on the Eve of this Feast. But *Verstegan* says, it was Anciently called *Wied-Sunday*, that is, *Sacred Sunday*; for that *Wied*, or *Wibed* signifies Sacred in the old Saxon.

Which Festival, as it was of old Celebrated by the *Jews*, the Fiftieth day after the Passover in memory of the Divine Law promulgated on Mount *Sinai*: so is this Fiftieth day after *Easter*, by all good Christians, to commemorate the Mission of the Holy Ghost there-

on, which is the only best interpreter of the Divine Law.

Next the Feast of the Holy *Trinity*, (being the Lords day following) which was instituted by *Gregory* the fourth, who held the Episcopal Chair, *Anno* 827. in Honour of the Holy *Trinity*.

The *Thursday* next after, is the Festival of the Body of Christ, commonly called *Corpus-Christi* day, which *Urban* the fourth, Bishop of *Rome* instituted about the year of Christ, 1264.

The *Sundays* following this of the Holy *Trinity*, are all of them called according to the Numeral order whereby they succeed *Trinity Sunday*, until the First of *Advent*.

Lastly, the Four Lords days immediately preceding the Nativity of Christ, are called the *Sundays* of *Advent*, *ab adventu Domini in carnem*: and were instituted by the Church, to the end that from the First of them, until the Nativity of our Saviour, our minds might be prepared to a sober life, and a pious Meditation of his Birth then approaching: *Parate viam Domini, rectas facite semitas Dei nostri*.

And these are the Christian Solemnities, or Holy days, rightly called Moveable.

The Fixed or Stative, are they, which notwithstanding they fall upon divers days of the Week, yet do they not Change, but always fall upon one and the same day of the Month, and so have a Fixed and certain feat in the Calendar.

Of this sort are, The *Circumcision* of Christ, the *Epiphany*, and all other the Feasts of Saints and Martyrs, except the Movable before recited.

The *Circumcision* (which is the first in the order of the Calendar) in Commemoration of the Mystery

of

of his Legal Circumcision, when He, who was the Truth and Substance did at once fulfil and take away the Type thereof.

The *Epiphany*, or Apparition, or the Feast of *Twelfth-day* after *Christmas*, so called and celebrated in Memory and Honour of Christs Manifestation, or Apparition made to the *Gentiles*, by a Miraculous Comet or Blazing Star, by vertue whereof He drew and conducted the three *Magi*, or *Sages*, (commonly called the three Kings) who, upon sight of that Star, came out of the *East* into the Country of *Palestine*, or *Jewry*, to adore him in the Manger, where (a Twelve-Month after Christs Birth) they presented him with Myrrhe, Gold, and Frankincense, in testimony of his Regality, Humanity, and Divinity, whereof *Prudentius* in the following verses:

*Hic pretiosa Magi, sub virginis ubere Christo
Dona ferunt Puero, Myrrhæ, & Thuris, & Auri;
Miratur Genetrix tot casti ventris honores,
Seq; Deum genuisse, Hominem, Regemq; Supremum.*

Which are thus excellently translated by Dr. *Edward Spark*, in his *Primitive Devotion*.

*The Wisemen, here, Choise Treasures do dispense,
To Christ and Mary, Myrrhe, Gold, Frankincense:
While thus astonish'd at this glorious thing,
A maid, at once, to bear God, Man, and King;*

Or, from the Holy Ghost's appearing in the Shape of a Dove, at his Baptism thirty years after, (for this sixth day of *January* was the day of his Baptism, and therefore it is also called by *Alcas Cyriacus*, an *Arabique Manuscript* of Astronomical Tables, in the

Arch Bishop's Archives in the *Oxford Library* (as the Learned Dr. *Hammond* tells me) The Feast of *Epiphany*; or, Benediction of Waters: The Vigil whereof was of Old called *Vigilia Luminum*, and the Ancients were then wont to send Lights one to another.

This day was anciently celebrated by the *Romans*, in Honour of *Augustus Cæsar*, for the conquest of *Parthia*, *Egypt*, and *Media*, which were thereupon added to the *Roman Empire*, wherefore the Church, willing to change that Solemnity for a better, instituted this of the *Epiphany* in the room of it.

The testification of his true Incarnation, was by the Feast of the Purification of the Blessed Virgin, when Jesus was presented in the Temple, and proclaimed by *Simeon* and *Anna* to be the Messiah.

This Feast was instituted by *Justinian* the Emperor, *Anno Christi*, 542.

Saint *Matthias*, who being one of the Seventy Disciples, was (after the Ascension) chosen Apostle, by Lot, in the room of *Judas* the Traytor; He Preached the Gospel in *Macedonia*, and (coming afterwards into *Judea*) was there first stoned, by the *Jews*, and then beheaded after the *Roman* manner, *Anno Christi*, 51.

The Feast of the Annunciation of the Blessed Virgin, is kept in remembrance of the time when the Angel *Gabriel* declared our Saviours conception, or Incarnation by the Holy Ghost.

Saint *Mark* the Evangelist, who Penned the Life, Acts, Miracles, Death, and Resurrection of our Saviour. He was the first Bishop of *Alexandria*, where he Preached the Gospel, and so all over the bordering Regions from *Egypt* to *Pentapolis*. At the same *Alexandria*, in the time of *Trajan*, he had a Cable-Rope tyed about his Neck, by which he was drawn from
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the place call'd *Bucolus*, unto that other call'd *Augets*, where he was burnt to Ashes by the Furious Idolaters (against whom he had preached) *Anno Christi*, 63. and buried at *Bucolus*.

Saint *Philip*, and Saint *James*, both Apostles and Martyrs: The first, of the City of *Bethsaida*, who preached the Gospel in *Phrygia*, and converted the Eunuch *Candaules*. He is said, by some, to have sent twelve Disciples into *Britain*, for conversion thereof. But at length the *Painims* laid hold on, and Crucified him, at *Hierapolis* about the year of Christ 53.

The later, viz. Saint *James* the lesser, Son of *Alpheus*, the Author of that excellent Epistle bearing his Name, who was for his Wisdom and Piety, surnamed the Just. After the Ascension he was Created Bishop of *Jerusalem*, where (when he had govern'd that Church for thirty years space) he was first stoned, and afterward placed on a Pinacle of the Temple, from whence he was precipitated, and then (lying with his Thighs broken, and half dead, lifting up his Hands to Heaven) knocked on the Head with a *Fullers* club, in the seventh year of *Nero*.

The Feast of Saint *John* Baptist, son of *Zachary* and *Elizabeth*, and who was of the Tribe of *Levi*: of him that shewed us the Lamb of God, the Son of the Father, which taketh away the Sins of the World: who nevertheless was beheaded by *Herod* the *Tetrarch*, at the request of *Herodias* (the Relict of his Brother *Philip*) *Anno Christi* 30.

Saint *Peter*, and Saint *Paul*, the first whereof was chief of the Apostles, and Preached the Gospel in *Pontus*, *Galatia*, *Cappadocia*, *Bithynia*, and (in the end) at *Rome*, where he was afterwards Crucified, under *Nero*, with his Head downward, (for that was his desire) and there also buried.

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The latter, viz. Saint Paul, who (being called of Christ himself, after his Assumption, and number'd in the Catalogue of the Apostles) Preached the Gospel from *Jerusalem* to *Illyricum*, *Italy* and *Spain*; and was beheaded at *Rome* under Nero, *Anno Christi*, 68. on the third Calends of *July*; as was also Saint Peter, with whom he there lyeth buried.

Saint James (the greater) Brother to Saint John, Son of Zebedee, an Apostle and Martyr, who preached the Gospel to the twelve disperfed Tribes, and was slain by the Sword (or Beheaded) by *Herod Agrippa*, in *Judea*, *Anno Christi*, 45, where also he was buried, and so consequently the first of all the Twelve Apostles in Christs Kingdom.

Saint Bartholomew, who was Nephew (some say) and Heir to a King of *Syria*, yet both an Apostle and Martyr. He preached the Gospel to the *Indians*, where by the Command of *Polemius* King of *India*, He was the first day beaten with Cudgels; the next, Crucifi'd and Excoriated, or fleaed alive, as fastned on the Cross. And last of all (whilest Breath remained) Beheaded, *Anno Christi*, 51. Wherefore it is called *Duplex Festum*, some keeping also the Twenty Fifth, as we the Twenty Fourth, of *August*.

Saint Matthew, who being a Jew by Birth, and a Publican or Toll-customer by Profession, became a Disciple, an Apostle, an Evangelist, and Martyr. He wrote the Gospel of Christ in the *Hebrew* tongue, and delivered it to James (the Brother of our Lord) then Bishop of *Jerusalem*. The same he preached in *Ethiopia*, where he was entertain'd by the Eunuch (Chamberlain to Queen Candace) whereof mention is made in the *Acts*: And prevailed so far that *Aglippus* the King, and his People came to Baptism: but there reigning after him one *Hyrtacus*, who hated the

the Apostle; by his Command he was run thorow with a Sword, in the year of Christ, 71.

Saint *Michael* (the Arch-Angel) is he, who figured Christ, and fought for his Church against the Red Dragon (or the Devil) and his Angels.

Saint *Luke* born in *Syria*, by Profession a Physician of *Antioch*, an Evangelist, and the Penman of the Apostles Acts: who accompanied the Apostles in their Peregrination, but Especially *Paul*, and died at *Ephesus* in the Eighty Fourth year of his Age, where also he was buried, *Anno Christi*, 74. But many years after Translated, (together with *Andrew* and *Timothy*) to *Constantinople* in the time of *Constantine*, Son to *Constantine* the Great.

Saint *Simon* Zelotes, and Saint *Jude* the Brother of *James*, both Apostles of Christ. The first of which was born in *Cana*, a Town of *Galilee*, (being the son of *Mary* and *Cleophas*, according to *Eusebius*, lib. 3. Ch. 11.) and preached the Gospel in *Egypt* and *Persia*; whence he returned and succeeded Saint *James* in the Bishoprick of *Jerusalem*, where he was Crucified under *Trajan*, in the 120 year of his Age, and so the last Martyr of all the Apostles.

The latter, viz. Saint *Jude*, (likewise called *Thaddæus*, and *Lebbæus*) who preached the Gospel to the *Edeſſæans*, and throughout all *Mesopotamia*: and was slain at *Berytus* in the time of *Agbarus* King of *Edeſſa*, where also he was very honourably buried, *Anno Christi* 51.

The Feast of *All-Saints*, is dedicated to all Christs Apostles, Martyrs, and Holy Confessors in general.

Of Saint *Andrew*, the Brother of *Simon Peter*, by Profession a Fisher, yet an Apostle and Martyr: Who preached to the *Scythians*, *Sogdians*, *Sacians*, and in the Middle *Sebastopolis*: After that in *Cappadocia*,
Galatia

Galatia, Bithynia, and along the *Euxine Sea*: Lastly in *Thrace, Macedonia, Thessaly*, and *Achaia*, where (in the time of *Vespasian*) he was Crucified, by *Ageas* King of the *Edeffeans*, and buried at *Patris*, a City of *Achaia*, about the 80. year of Christ.

Saint *Thomas Didymus*, Christs Apostle and Martyr, who Preached to the *Parthians, Medes, and Persians*: So also to the *Caramans, Hircans, Bactrians*, and *Magicians*: and was slain with a Dart at *Calamina*, a City of *India*, where he was Honourably buried, *Anno Christi 35.*

The Feast of Christs Nativity, which without all doubt, was on the Twenty Fifth day of *December*; as is fully proved by that Learned Gentleman, *Edward Fisher* Esq; in his Vindication of our Gospel Festivals; a Book never as yet (that I know of) answered by any of the separation, although Printed (and reprinted) ever since *April, 1649.*

It is commonly called *Christmas* from the old *Saxon* word *Mæppan* whence the *English Misse*, and *Mas*, signifies a Feast; and accordingly with them any Holy or Festival day is called *Mæppan dæg* that is *Masse* day: and so doth the *Greek μέσα*, and the *Latine Missa*, from whence the common word *Mensa*, is but lightly removed, and signifies the Meat, and not the Table only (—*Mensæq; remotæ*, in *Virgil*, the Meat taken away; and *Mensæ secundæ*, the second Course) and all this from the *Latin, Missa*, because *ad Mensam mittitur*, it is sent or served up to the Table. So the Reverend Dr. *Hammond.*

In the Northern parts of this Nation it is called, *Tule*, from the *Latin Jubilum*, which signifies a time of Rejoycing and Festivity. By the Western or *Latin Church, Luminaria*, or the Feast of Light: because they used many Lights and Candles at this Feast;
or

or rather, because Christ the Light of all Lights, that true Light, then came into the World. But for the high and Excellent Titles which the Christian Churches gave this Feast; See the above mention'd Mr. Fisher, Sect. 3. — And this is the Basis and Foundation of all the other Christian Festivals, and ought to be Celebrated accordingly.

Of Saint Stephen the First Martyr, who was Ordained one of the Seven *Proto-Deacons*, *Ut bona communia curaret, eaq; viduis & pauperibus rectè distribueret*, who zealously refuted the erroneous Opinions of the Jews concerning the Messiah, affirming Jesus Christ of *Nazareth* to be the true one foretold by the Prophets: and (being therefore accused of Blasphemy) was condemned and stoned to Death, by the Jews at *Jerusalem*, *Anno Christi* 35.

Saint John (the Brother of Saint James) who was also an Evangelist, and the best beloved Apostle. He preached the Gospel in *Asia*: but the Emperor *Trajan* exiled him into *Patmos* (an Isle of the *Egean* Sea) where he wrote his Gospel, afterward published at *Ephesus*, by *Gaius* his Host, and Deacon, After the Death of *Trajan*, he returned from *Patmos*, and remain'd at *Ephesus*, until he had lived 120 years, where he died of an *Apoplexy*, *Anno Christi* 104.

Lastly, of the Holy Innocents of *Bethlehem*, slain by *Herod* the Great, in our Saviours stead, though not for his sake: amongst whom his own Son (as some Historians affirm) escaped not his (till then) unheard-of cruelty: which gave *Augustus Cæsar* that occasion to say, *Melius est esse Herodis Porcum, quam Puerum*: Better it was to be *Herods* Hog, than his Son. But touching this, see the Learned Mr. *Gregory*, in his *Episc. Puerorum*.

For the rest of the Saints and Martyrs, as it cannot
be

be expected they shall all of them be couch'd in this small Volume: so neither are they especially in favour with the times, and therefore forbear I any further mention thereof.

Of the Ember Weeks.

THe Ember Weeks (so called from the Greek *ἡμέραι*, *e. i.* *Dies*) are four in every year, as may be seen in the Calendar, and anciently *Wednesday*, *Friday*, and *Saturday*, in each Fasted, according to the old verses.

Post Cineres; Pentec. postcrucem, postq; Luciam, Mercurii, Veneris, Sabbatho, Jejunia fient.

They are of great Antiquity in the Church, and called by the *Latin* Fathers, — *Quatuor Anni tempora*.

For (beside the first Institution of them, for quarterly Seasons of devotion, proportioned to each part of the year, as the first Fruits of every Season, that the whole and each Division of it might be thereby blest; and again (beside their answerableness to those *Jejunia quatuor*, or Solemn Fasting days of the *Jews* before mentioned, that we Christians may not be inferiour to them in that Duty) an admirable use is assign'd to them in the Church, in imitation of the Apostles, *Acts* 13. 3. Others think they are call'd *Ember* days, or days of *Ashes*, from the no less Antient than Religious Custom of using Hair-Cloath and Ashes in time of publick Piety and Penance: Or, from the Old Custom of eating nothing on those days till night, and then only a Cake baked under the Embers or Ashes, which was called *Panem subcineritum*, or *Ember-bread*.

Of

Of the Vigils, or Fasting Eves of Festivals.

IN the Apostles days, and some time after, when the Poor Christians durst not appear in publick, because of the continual Snares, Treacheries, and Persecution of Tyrants and Enemies of their Religion, they were forc'd to meet in the Night time, for the Exercise of their Devotion. And in the first Church after the times of the Apostles, when they stood not in Fear of any Persecution, they publicly watched and Fasted in their Churches all *Easter Week* long; but especially on the *Eve* of the Resurrection. The Vigils of this Feast (saith *Eusebius*, lib. 4. de *vita Const.*) were made as Light as day, by hanging out great Waxed Lights throughout the whole City, and Lamps, mystically expressing the light of Salvation, which was then ready to shine forth. Whence grew the Custom both for Christian Men and Women, to watch and Fast on the *Eves* of great Solemnities, in their Churches, and at the Sepulchres of Saints and Martyrs; whereof *Flavianus* and *Diodorus* of *Antioch*, are said to be the Authors.

Afterwards by the perswasion of *Leontius*, Bishop of *Antioch*, this Custom of Watching and Fasting at Sepulchres, was restrained to the Church only about the year of Christ, 375.

But, forasmuch as in process of time, these Nocturnal and promiscuous Watchings, occasion'd much wickedness, therefore were the Women interdicted access thither, *ed quod sæpe* (saith the Canon) *sub Obtentu orationis, scelera latenter committantur.* — At length the Vigils themselves were inhibited; and these Fasts (which are kept on the *Eves* of the greatest Festivals, and observed as well as the Holy Fast of *Lent*,) instituted in their stead; howbeit, they are still called Vigils.

Vigils, as being the Name of a Duty therein. And this was confirm'd by *Innocent* the 3. about the year of Grace 1210.

For the very purpose of the Church of God (saith Judicious *Hooker*) both in the Number and in the Order of the Fasts, hath been not only to preserve thereby, throughout all Ages the remembrance of Miseries heretofore sustain'd, and of the causes in our selves out of which they have risen, that Men considering the one, might fear the other the more, but farther also to temper the mind, lest contrary affections coming in place should make it too profuse and dissolute; in which respect it seemeth that Fasts have been set as *Ushers* of Festival days, for prevention of those disorders as much as might be, wherein notwithstanding the world always will deserve, as it hath done, Blame; because such Evil being not possible to be rooted out, the most we can do, is in keeping them low; and (which is chiefly the Fruit we look for) to create in the minds of Men, a Love towards frugal and severe Life, to undermine the Pallace of wantonness to plant Parsimony as Nature, where Riotousness hath been studyed, to harden whom pleasure would melt, and to help the Tumors which always fulness breedeth, that Children as it were in the Wool of their Infancy, dyed with hardness, may never afterwards change Colour: That the Poor, whose perpetual Fasts are Necessity, may with better contentment endure the hunger which Virtue causeth others so often to choose, and by advice of Religion it self so far to esteem above the contrary; that they, which for the most part do lead sensual and easie lives; they which are not plagued like other men, may by a publick Spectacle of all be still put in mind what themselves are.— Finally, that every man may be every
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Man's daily guide and example, as well by Fasting to declare Humility, as by Praise to express Joy in the sight of God, although it have herein befallen the Church, as sometimes *David*, so that the speech of the one may be truly the voice of the other, My Soul Fasted, and even that was also turn'd to my Reproof.

A Learned and useful Discourse touching the right Observation and Keeping of the Holy Feast of Easter, occasion'd by a Complaint against the Almanack-makers, to the King and Council, Anno 1664. as if they all had been mistaken in the Celebration of this great Feast.

IN the year 1665. the Holy Feast of *Easter* falls out on *March* the 26. which is the *Sunday* following the first Full Moon next after the *Vernal Equinox*. And therefore, I hope, we *Almanack-writers* shall not this year be accused for mistaking the time thereof, as all of us were the last year 1664. a whole week; though without any just cause on our part, Nevertheless somebody (who would be thought wiser perhaps than yet the world thinks him) made it look'd upon as a great discovery, and more gloried in it than ever I heard *Columbus* did of his discovering *America*: yet was so purblind as not to discover Five whole Weeks of the like Errour but the very year before:

fore. Our *Easter* then falling not till the 19. of *April*, which should have been the 15. of *March* according to the good old Rule of the Church.

Nor indeed was it any new thing, or any Error at all of ours, that the Celebration thereof should the last year fall seven days later then it ought to do, this being the twentieth time it hath so happen'd since the year of Christ 1600, viz. In the years, 1602. 1609. 1610. 1613. 1616. 1619. 1620. 1623. 1626. 1630. 1637. 1640. 1643. 1646. 1647. 1650. 1653. 1657. 1661. and the last year, 1664. and so will again (unless the *Julian* Calendar, which yet we follow, be reform'd) in the years, 1667. 1669. 1673. 1677. 1681. 1684. 1685. 1687. 1688. 1691. 1694. 1697. and 31 times more before the year of Christ 1800.

Nor is this all: For there often happens a whole Months Error as to the time of the Celebration thereof, having already fallen out so three years since the year of Christ 1600, viz. in the years, 1625. 1652. and 1655. and so will again (without correction of the Calendar) in the years, 1679. 1682. 1720. 1723. 1747. 1750. 1774. 1777. and in the year 1807. For in those years there will happen (from the *Equinox*) two Full-Moons before our *Easter* can be kept.

Nay, there falls out very often no less than 35 days (or five Weeks) error in the time of our *Easter*, having already fallen out so no less than eleven times since the year 1600, viz. in the years, 1603. 1606. 1614. 1617. 1622. 1633. 1636. 1641. 1644. 1660. and (as I said before) in the year, 1663. and so will again (without amendment of the Calendar) in the years, 1671. 1674. 1690. 1693. 1698. 1701. and just twenty times more before the year 1800.

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But in the years, 2437. 2446. 2491, &c. there will be 42 days Errour, and sometimes afterwards no less than 49 days: And, after the year 2698. (if the old Calendar should still be continued) it will never again happen according to the Rule of the Church, which fixeth it on the *Sunday* following the first Full-Moon, next after the *Vernal Equinox*.

One Cause of which Errours is the Precession of the *Aequinoctium Vernal*, which from the first *Nicene* Council to this time, hath anticipated no fewer than Eleven days, falling now the Tenth of *March*, whereas at the time of that Council it was on the Twenty first of the same Month. And the reason of this Anticipation is, for that the *Julian* year exceeds the true *Solar* year, by 10 Minutes, 48 Seconds, or thereabout, which causes the *Equinoxes* and *Solstices* yearly to change their places, and fly backwards so many Minutes and Seconds.

The Lunations also, by reason of the too great Quantity allowed them, do in every 19 years anticipate almost an hour and an half, and in 312 years and a half, one whole day: and therefore not exactly to be found by the Golden Number, although on those Lunations the Feast of *Easter* dependeth, as of it all the rest of the Moveable Feasts: which is another cause of those Errours, and both together the First occasion of the *Roman* Emendation, whereby that Church doth always produce *Easter* on the *Sunday* following the first Full-Moon next after the *Vernal Equinox*, according to the Decree of the *Nicene* Council.

Now here I could willingly (and indeed intended to) have demonstrated how all this might be remedied: but that multiplicity of business (which Steers my thoughts another course) and the Narrow limits

I am here confin'd to, do both obstruct and discourage me. All therefore I shall further say is this, I do much wonder that this *Lyncæus* (whoever he was) that so vainly boasted of his discovery of that one Week pretended Errour in the time of *Easter*, and therefore traduced us all with Ignorance or Inadvertency, should himself not yet discover that real Errour of the first of those Rules prefixed to the *New Common Prayer-Book* Printed by *John Bill*, and *Christopher Barker* Anno 1664. (the very year of that his great Discovery) which pretends to shew how to know when the Moveable Feasts and Holy-days begin, viz.

“*Easter-day* (on which the rest depend) is always the First *Sunday* after the first Full-Moon, which happens next after the One and Twentieth day of *March*. And if the Full-Moon happen upon a *Sunday*, *Easter-day* is the *Sunday* after.

For although that Rule be true enough in respect of the *Gregorian*, yet it is altogether mistaken, as being in no wise applicable to our *Julian Account* (which yet the Table of Moveable Feasts in the said *Common Prayer-Book*; calculated for 40 years, regardeth only, and which must be followed until his Majesty shall think fit to command a better,) and therefore very improper for that place.

But I hope the Most Reverend Father in God, his Grace, the Lord Arch-Bishop of *Canterbury*, will make it his concern, not only to cause this Errour to be rectified, but in due time also move His Sacred Majesty to assume the Glory of a better Emendation of the Calendar, than yet the *Roman Church* can boast of.

APOTEL ESMA

APOTELESMA: or, *The Nativity of the World, and Revolution thereof.*

Let not trouble my self, or the Reader with the various Opinions of Men and Nations concerning the Lapsed years of the World's Creation; some being utterly lost in concepts that repugn Philosophy, others sway'd with Philosophical Conjectures destructive to Divinity, and the rest miserably varying one from another: For the Heathens afford us no satisfaction, [*Epicurus*, and *Aristotle* will not allow it had any beginning.] The *Jews* are wretchedly dissenting in their accompts; [*Philo* and *Josephus* irreconcilable.] The *Samaritans* differing from the *Jews*, and indeed all others, The *Jews* from the *Christians*, and they amongst themselves; *Scaliger* and *Petavius* of the *Latins*, *Clemens Alexandrinus* and *Nicephorus* among the *Greeks*.

'Tis true, *Longomontanus* (a most learned modern Astronomer) with a *silere amplius nequeo*, takes boldly upon him to discover this grand secret from the motion of the Sun's *Apogæum* supposing the Sun's Eccentricity immutable, and the *Apogæum* a yearly motion of One Minute, One Second, Fifty Thirds, Fourteen Fourths, stiling it *Illustre testimonium de Mundi Exordio, & duratione hætenus*.— For, by positing the Sun's *Apogæum* in the beginning of *Aries* at the Creation, and his *Perigæum* in the opposite point *Libra*: He concludes of 4000 years (within a half) betwixt the Creation and the Passion of our Saviour;

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38 A P O T E L E S M A :

and till the 1588th year of his Incarnation, 5554 (allowing 33 whole years for our Saviour's Age, with addition of the time intercepted betwixt his Nativity and Passion.) And this, this learned Author grounds on the accurate Observations of his learned Master *Ticho-Brabe*. (who indeed concluded the progress of the Sun's *Apogæum*, (S. S. S.) till that year, 55 degrees, 30 Minutes. And to the End we might compare the same with the Observations of sundry old and late Astronomers, throughout the respective Ages they lived in, exhibits to our view the following Table of,——

• *The Place of the Sun's Apogæum, from the beginning of the World, and the true Vernal Æquinox.*

In the several Ages of——	Years of the World.	Deduct.	Observat.	Difference.
<i>Hipparchus Rhodius,</i>	3810	65 16	65 30	14 Min.
<i>C. Ptolemæus Alexandriæ,</i>	4099	70 3		
<i>Albategnius Maham.</i>	4849	82 53	82 16	37 Min.
<i>Guarterus Norimberg,</i>	5454	93 43	94 15	32 Min.
<i>Nicolaus Copernicus Tur.</i>	5492	94 23	95 8	45 Min.
<i>Tycho-Brabeus Dan.</i>	5554	95 30	95 30	0 Min.

Whereby it appears that the moved *Apogæum* of the Sun proportionably deduced (according to the Annual motion here allowed it) throughout the respective Ages of their Astronomers, differs no where more than 45 Minutes, from what it was observed by them, *Ptolemy* excepted, who (as saith *Longo-montanius*) too confidently maintained that *Hipparchus's* supposition of the Sun's *Apogæum* had continued invariable until his time; his observations being without all question violently fitted to such a purpose.

And

And (to say the truth) were it that we had the Sun's *Apogæum* precisely and uncontroulably so determined by *Longomontanus*, or otherwise by any other; very well it might be called *Illustre testimonium* of the Worlds Original. But forsomuch as later Authors do all or most of them differ (more or less) from him in the Annual motion of the Sun's *Apogæum*, and consequently in the place thereof, (for instance *Bullialdus*, who makes it this year (viz. 1655.) much less than he, viz. $3^{\circ} 6'. 26''. 27''$. by abating 5 Seconds of what *Longomontanus* allows for its Annual Motion;) I dare not confidently build upon this Foundation: which would (this year 1655.) compute of above 5621 years since the Creation, yet that far short of what arises from *Bullialdus*, whereby the Age of the World should now be no less than 6091 years; both of them exceeding (but the later by far) that Account which the latest and best Chronologers sit down with. So that hence (also) we receive very little or no satisfaction.

But let the Age of the World be what it please: the Season of its Birth I undoubtedly take to be Spring, the particle of time in which that mighty Giant (the Sun) began his unwearied course (according to appearance from the first scruple of *Aries* in the Meridian of *Mesopotamia*, where *Paradise* is, by men very learned both in Divinity and Geography, affirm'd to have stood, unless we admit of such Allegories as make *Paradise* to signifie a place of Pleasure, and the four Rivers, Four Cardinal Vertues; or hoist it up in the Air under the Moons Orbit, fancying those Rivers to fall down from thence, and running under the Ocean to rise up again in those places where now they are found: the one Opinion being as unwarrantable as the other.

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For, it is as true as truth it self, that God instituted the beginning of the Ecclesiastical year at the *Vernal Equinox*: whereby he restored to the People the Beginning of the years which the Patriarchs had observed before them, and which they by their long Conversation with the *Egyptians* had discontinued, whence the soundest, both Divines and Historians conclude, that God restored to the *Israelites* the Ancient account of the year and the true beginning thereof, partly to the end it might be a memorial of their departure out of *Egypt*, partly that the Worlds Creation might be recorded, and partly that it might be a Prophecy of Christ, who was to suffer at this time. So that the Creation, the celebration of the Passover, and the Redemption of the World (by the Death of Christ) do all of them fall out at the same time.

Now that the *Patriarchs* had this beginning of the year, who can doubt it? They had the most natural account of the year, and such is that which fixes its Original at the *Vernal Equinox*. For seeing the Mode of Perfection is two-fold, One *cum res fit*, the Other *cum facta est*; the consummate Perfection doth in no wise appertain to the Birth of the thing, but the *Inchoate*, and (as I may say) *Vernant*. For illustration whereof it may be added, That the Spring is the most beautiful time of all the year, and the most proper for generation of things: Which *Moses* not Obscurely implyeth, where he saith, *Terram germinasse herbam virentem*. Neither is the Objection of *Adam's* plucking Fruit from off the forbidden Tree available, it being very well known that in some Eastern Countries (yea elsewhere) they have Fruit growing twice a year; the *Poma aurea* of *Spain*, both at Spring and Autumn. Nor does the great Volume of Heaven but confirm this Opinion, whilst the *Dode-*

catemory

Or, *The Nativity of the World, &c.* 41

catemory of *Aries* Commences the natural year, wherein the first Conversion, or change of these sub-lunary things is caused.

To conclude this point, The *Chaldeans* had their Learning and Wisdom from the *Hebrews*: Now forasmuch as they appointed the beginning of the year at the *Vernal Equinox*, as did also the *Persians*; 'tis very probable they borrowed this account of the year from the *Hebrews*: and therefore saith *Scaliger*, *Exerc. 257. Mundum verè ortum primò, & autumnaut sapientes & credere par est.* So runs (also) the sentence of pious Antiquity.

*Hæc est illa dies quinta & vigesima Marti,
Quâ verbo Domini mundi textura peracta est:
Mortuus hæc Adam: Mortem hæc devicit Iesus:
Hæc est casus Abel: fuit hæc mactandus Isaacus:
Hæc Pascha indictum: Hæc David Rex dicitur
(unctus.*

Which is thus much after my rude version.

*This is (of March) the Five and Twentieth day,
Whereon God finished th' Heavens, Earth and Sea,
And all therein: when the first Adam di'd:
And when the Second [JESUS] Crucifi'd:
When Abels blood was by his Brother shed,
And Isaac's ready to be offered,
The Passover proclaimed to begin,
When Holy David was Anointed King.*

Of

Of the Worlds Revolution.

IF this then be the Season of the year wherein the world had its Birth, as the most learned Divines, Chronologers, and Astronomers have unanimously concluded: It followeth next, that we consider the Revolution thereof.—Now to find out the temporary moment of the Sun's Revolution to the first scruple of *Aries* (where he was in the *Radix* of the Worlds Creation) hath been by some accounted impossible; by others a task very difficult and uncertain. And (to say the truth) such has been the wide difference herein amongst Astronomers, until of late days, that the Calculations (how nice and curious soever) made from the several Tables they published, (howbeit, every man with equal confidence and commendation of the verity and exactness of his own,) have wanted that precise concurrence which is requisite to raise thereon so compleat an Astrological Structure, as might withstand the Tempestuous Storms that frequently arise from the Turbulent Sea of Ignorance and Malice. Whereof *Cardanus* was so sensible, that (because he would not run the hazard of his Credit, so great in the World) he rather wholly neglected the (then so) doubtful Cusps of the Houses in these Revolutionary Figures, saving thereby the labour of erecting Schems, than from such uncertainties to raise alike incertain Judgments. In which respect he prescribes a regard only to the places and Aspects of the Planets. And indeed should we grant the Tables Astronomical (what as yet we find not in them; I mean) the exactness aimed at and coveted by all men: yet, till the long

long sought for, and hitherto unfound certainer way of attaining the true Longitude be discovered, some discrepancies (more or less) will be always occurring.

In the mean while, I could wish, that some ingenious Artists would apply the Directions of *Daniel Santebeck*. (*Probl. Astronom. and Geom. sect. 1. Prop. 10.*) who by the help of a *Geometrical Quadrant* there described, sets down the manner of observing the true time of the *Equinoxes*, whereby they may discover, not only how far the Calculations made by the Tables differ from (but also which Tables come nearest) Observation; and by this means make choice of the best, whereon to ground their Judgments Astrological.

But forasmuch as all, or the most of our Annual Prognosticks, are commonly extant before the *Vernal Equinox*, on and about which day those Observations ought to be made, it cannot be expected that we should here proceed upon those grounds, the Birth of what now we present you with, anticipating its fortune in the Press not less than Four Lunar Revolutions: Wherefore all we can do here, to do fairly, will be to make choice of the best Astronomical Tables, in which Number I rank the *Philolaick* as solving the *Phænomena* nearest exactness, when handled by a Skilful Artist, and reduced (not upon the bare credit of every prostituted Catalogue of the difference of Meridians, but) with regard had to Ecliptical Observations, determining (so near as may be) the true Longitude: otherwise great Errors may ensue, especially in the time of *Solar Ingresses*, *Eclipses*, and other Lunations, and yet the Tables Excusable.

These things well consider'd, I cannot see with what shew of Equity we should be derided, or Astrology exploded, in case we arrive not at such preciseness in our Annual Judgments as is looked for from

us, by those which know not the handling of a Science, whose subject is so remote, whose paths be so variously winding and intricate.

Or, why should Astrology be contemned or slighted for want of Perfection more than all other Arts or Sciences, since really there are none without some defect or other; nor any one that can truly say, it is free from every scrupulous exception: For (omitting *Physick* and the rest, which cannot justly boast of nigh so much Perfection) what *Geometrician* can stand up and truly tell me, he hath found out the exact *Quadrature* of a Circle or the Duplication of a Cube? What *Algebraist* can resolve the so long sought for Equation of three discontinued Numbers in *Algebraique* proportion? And should therefore those noble Sciences be rejected as vain and foolish, and the Professors be no better accounted of than Impostors; when nevertheless we cannot but confess the most Excellent and daily use made of *Geometry*, both at Sea and Land, very well knowing that the *Geometrician* can Square a Circle, (though not precisely, yet) so near exactness, as leaves the issue of his indeavours without any sensible Errour? In like manner, because the Astronomer determines not precisely the true places of the Planets, (howbeit very near the same, and the Eclipses of the Luminaries, to admiration) the Astrologer sometimes strays a little in the Species and times of the Events thereon depending; shall we therefore (altogether excusing Astronomy) lay the whole blame and weight of our Indignation on Astrology, whose *Effata* suppose the Planets true places, which are *Scientiarum apices*, the Perfection of Sciences, that God (in his Wisdom) would not have known *ab initio*, but reserveth only to some peculiar Men and Ages?

I confess it is but too true, that (like as in all other Sciences, so) in this, as there are and ever have been some Hereticks and Miscreants, who rail and exclaim against Astrology, (for no other Reason, but) because they apprehend it not, so there are a sort of loose and ignorant pretenders (*Spurii, non veri filii Artis*;) who expose to sail their lying Oracles, do exceedingly blemish and disparage the Science, administering thereby great advantage for the Malitious to inveigh and rail against it, both from the Press and Pulpit and to bespatter the more able and honest Profession thereof with the Titles of Figure-Flingers, Cheats, Impostors, and (I care not what) other abusive Epithets.

But should we (which my Soul abhors) set light of the Deity, because *Caligula* and *Lucian* would not grant any? or suspect the Regiment of the World, because *Sardanapalus*, *Epicurus*, *Lucretius* and *Nero* denied Gods providence? or esteem of human things more than Sacred, because the *Machiavelists* teach that Polity might consist without Religion, accounting it nothing but an empty name, and the Bond or Giver of Polity? Or should we condemn the whole Catholick Church, because of the many Ravening *Wolves* and subtle *Foxes* crept into (and now so miserably dispoiling) her? Or decry all the Clergy, because some Time-buggering Changelings have dishonour'd the Function, seduced their Auditories, and prefer'd their Worldly interests and carnal Ends of Pride, Vain-glory, Strife, Covetousness, and desire of Preheminence above their Brethren, to the Truth and Peace of the Gospel? Should we (I say) for the incredulity of some, condemn what (for doing so) might damn us? Or for the impiety and hypocrisie of a few, cast dirt in the Face of a whole Convent of Learned and Religious Men? Let the Enemies

mies, of *Uraniah* themselves be Judges, if we might not be justly taken for Fools or Knaves, or Knaves and Fools in *Folio*? And let all rational men say, whether they be less, or any other, that have causelessly and publickly so derided and railed at us.

Of the Epochæ or Æræ, commonly used by Chronologers and Historians, with a brief Explanation thereof.

E*POCHÆ* is derived from the Verb *ἐμνεμι*, which signifies to stop or stay; as if it were an Inhibition or Retention, whereby that which continually flitteth, is restrained and fixed; that so from thence the Remains may be measured.

For whereas the Coelestial bodies are Circumagitated by Motions, and that time is the Measure of Motion, they must necessarily require some beginning and determinate time, from whence to be numbered, as well in *Præcedentia* as in *Subsequentia*.

As therefore (in the consideration of Coelestial Motions) there is a certain place of Heaven described by a Line, from which those Motions are Counted; so likewise (in Time) a known and famous beginning, whence the Years, Months and Days, both before and after the same, are reckon'd.

This *Epochæ* is vulgarly called the *Radix*, whence that which remaineth is supputated, as from a foundation and Term, *à quo*.

It is also named the *Æra*, which word was Originally (but ignorantly) taken from the *Spaniards* writings;

writings; afterwards much used by Astrologers, and at length translated to other writers. For, at the first, *Æra*, was not one word, but several, which (being falsely and confusedly joyned) the *Spaniards* used but as one: and so at length it was also received by the *Latins*. For, whereas the sole delation of the Empire, on *Augustus Cæsar*, became of happy consequence to the *Spaniards*, they therefore (in Honour of him) so provided, that the great and noble Actions of their Princes and People, should be reckon'd from *Augustus Cæsar*.—For Example, in this manner: *Acta sunt hæc Toleti, Calendis Martii. A. E. R. A. Cæs: CCI*. But in process of time (the points being omitted, by the Negligence or Ignorance of the Registers and publick Notaries) those Letters were confusedly written as one word (the first syllable whereof was the Dipthong *Æ*) and had a declination assign'd it.

It is likewise by some called *Hera*, but very corruptly; for so the *Spanish Dictionary* of *Antonius Nebrissa*, wherein it is made to signifie a Monarchy. So, *Hera Mundi*, *Hera Christi*, *Hera Ordinationis Julianæ*; and generally any other time computed from the beginning or rise of an Eminent and Illustrious Nation, Religion, or Sect, is called *Hera*.

Now, forasmuch as the business and benefit of these *Epochæ*, or *Æræ*, is, that the times past may thereunto be compared and applied, as to a term prefixed: I have here accommodated the Reader with the most Illustrious *Epochæ* observed at this Day, when they Commence, how they agree, and may be reduced to that of our Saviour, (the most Famous of all amongst Christians, in limiting and determining of their Affairs) for that such as be rightly instructed in the principal Intervals of years do best understand the

the differences of times, which are Various, and reap far greater profit in the *Histories* they read.

A view of the more notable Epochæ.

EPOCHÆ.	Anni Period. Julia	Mens.
<i>Perioda Juliana,</i>	1	January 1
<i>Mundi Creatio,</i>	765	January 1
<i>Æra Olympiadum,</i>	3938	July 8
<i>Urbs condita,</i>	3961	April 21
<i>Epocha Nabonnassari,</i>	3967	February 26
<i>Obitus Alexandri Magni,</i>	4390	November 12
<i>Æra Chaldeorum,</i>	4463	October 15
<i>Æra Ordinationis Julianæ,</i>	4668	January 1
<i>Æra CHRISTI DEI,</i>	4713	Calend. January.
EPOCHÆ.	Anni Christi.	Mens.
<i>Æra Martyrum Copcitar.</i>	284	August 29
<i>Æra Turcica Hegira,</i>	622	July 16
<i>Æra Jesdagirdica,</i>	632	June 16
<i>Æra Sultanica,</i>	1079	March 14
<i>Æra Gregoriana,</i>	1582	October 5

The *Julian* Period, albeit but feign'd and invented by *Scaliger*, through a continued Multiplication of the three Cycles of the Sun, Moon, and *Roman* Indiction, used in the *Julian* year, is Registred among the most Famous *Epochæ*, as being the *Vehiculum* by which we are safely carried through a Series of years.

This Period commenceth 4713 compleat years before the Common *Æra* of Christ; or in the 4714 inchoate before his Nativity.

Therefore the first of *January*, in the year 1657. (Old Stile) begins the 6370. year of the *Julian* Period, the First whereof is *Bissextile*.

The

The *Epocha*, or *Era* of the Worlds Creation, falleth out in the 765. year of the *Julian* Period, which was *Bissextile*, 3949 compleat years before the Birth of Christ. (*juxta Historicam veritatem.*) wherefore the year 1657 is the 5660. Current year of the Worlds *Era*; *Sed hæc tamen incerta, & juxta varias Chronologorum sententias immutata.* Besides,

The *Greek* Church numbereth from the Creation to Christs *Era*, 5508 compleat years, and begins it in the 5509. Current from the Antecedent Calends of *September*. Therefore the year 1657. Current of the Christian *Era*, beginneth the 7165. current year of the World, according to the *Grecian* Account.

The *Latin* Church (according to *Eusebius*) doth reckon from the Creation to Christs Nativity, 5199 years, counting from the *Julian Vernal* Month of *March*. And therefore the year of Christ 1657 is the 6856. year from the Creation, which must (as I said) be computed from *March*, for that (according to this Account) the Months *January* and *February* belong to the year 6855.

The *Jews*, *Hebrews*, and later *Rabbins*, do number from the Creation to the Nativity, 3761 years, beginning their Account from the first day of the Month *Tisri*, which then agreed to the seventh of *October* in the *Julian* year. And therefore the year of Christ 1657 is the 5418. year from the Creation, according to their Account.

The *Era* of the *Olympiads*, or the first year of the first *Olympiad*, began in the Summer of the 3938. year of the *Julian* Period, in the 3174. year of the Creation: Therefore the first year of the Christian

E

Era

Ara agrees to the 766. Olympiad Current, or the 4 year of the 194. Olympiad, which began the Summer before. Therefore the Summer of the year of Christ 1657. began the first year of the 609. Olympiad.

This *Epocha* of the *Olympiads*, is so called from the plains of *Olympus*, nigh to the Temple of *Jupiter Olympicus*, in the Country of *Elis*, not far from the City *Pisa*, and the River *Alpheus*, where the *Ceramina ludicra*, or the *Olympique Games* were first instituted, by *Hercules Alcmenus*, Anno Mundi, 2757. in honour of this *Jupiter*. *Quibus homines Ethnici* (saith my Author) *ad immortalium Deorum cultum, & ad vires exercendas excitati sunt*: The Judges therein being the Citizens of *Elis*. After *Hercules* his Death these Games were discontinued for more than 400 years, and until Prince *Iphitus* renewed them, Anno Mundi 3174. and caused them to be Celebrated every fifth year.

The *Epocha* of *Romes* Foundation, agrees with the 3161. year of the *Julian* Period, April 21. (being *Paliliorum & Urbis Romæ Natale Festum*) with the 3197. year from the Worlds Creation, the 3. year of the 6. Olympiad, and the 753. current year before Christ.

Therefore the year 1657. April 21. (old stile) began the 2410. year from the Foundation of *Rome*.

The *Epocha* of *Nabonnassar* (the most ancient and famous of all other Astronomical *Epochæ*) took beginning with the Death of the King in the 3967. year of the *Julian* Period; the 3203. of the World; the first of the 8. Olympiad; the 6. of the City; and the 747. before Christ.

Therefore the year 1657. July 5. (New Stile) but June 25. (Old Stile) begins the 2406. current year of *Nebonnassar*.

This

This *Nabonnassar* is not the same whom the *Arabians*, *Hebrews*, and some late *Mathematicians* (amongst which *Andreas Argolus* is One) following *Alphonſus*; do meerly (I suppose) for the similitude of the Names, call *Nebuchadonosor*, or *Nebuchadnezzar* King of *Babylon*. For by examining the Interval of the 423 *Egyptian* years between the Empire of *Nabonnassar* and *Alexanders* Death, with some famous actions during that time amongst the *Jews* and other Nations, according to the Sacred and Profane Histories; we shall find that *Nabuchadonosor* was 140 years after *Nabonnassar*. Besides, *Funccius*, *Bucholcerus*, *Buntingus*, *Colmannus*, and others, especially *Reinholdus*, (*Tab. Prut.*) believed him to be the same with *Salmanassar* King of the *Assyrians*. But *Scaliger*, *Calvisius*, *Christmannus*, and *Origanus* conclude him for either that King of *Babylon* which (2 *Reg.* 20. 12.) is called *Baladan*, the Father of *Berodach*, (or *Mardochempadi*, as *Ptolemy* calleth him) or else that King which *Scaliger*, by this name, calleth the first in the *Dynastie* of the *Babylonians*, which revolted from *Artica* (King of the *Medes*) and erected a New Kingdom, wherein he reckoneth Twenty Kings, until *Cyrus* King of the *Persians*.

The *Radix* or *Epocha* of *Alexander* the Great (which the *Arabians* call *Ara Philippi*) began the 4390. year of the *Julian* Period, the 3626. of the Creation, *Nov.* 12. the 425. of *Nabonnassar*, and the 324. Current before Christ. This *Epocha* was used by *Hipparchus* *Ptol.* *Tbeon*, *Alexandrinus*, (in *Canonibus alexandrinis*) and *Albategnius*.—The year 1657. *July* 13. (Old Stile) the 23. (New Stile) began the 1982. year from the Death of *Alexander*.

Although it be not denied, but that *Alexander* died

at *Babylon Anno ætatis suæ 33.* and in the 453. *Olympiad*: Yet, as touching the day of his Death, all Authors are not of one Opinion. For *Paulus Crusius* refers it to *May 20.* *Buntingus* to the 9. and *Christmannus* to the 23. of *June.* *Scaliger*, (who would ever be singular) to *July 25.* But howsoever it was, Astronomers fix it to the 12. *Nov.* (the first of the *Egyptian Month Toth*,) because Astronomers do not always, like Historians, record the *Res gestæ* on the days they happen, but for the most part refer their *Epochæ* to the beginning of the years publicly used, and follow the vulgar computation days, for their greater ease in Calculation.

The *Syrian, Syro-græcian, Alexandrian, or Chaldean Era*, which the *Jews*, and the Writer of the History of the *Machabees* used in the *Jewish* affairs, began in the 4402. year of the *Julian Period*, the 3638. from the Creation, the 436. of *Nabonnassar*, the 12. of *Alexander*, and the 311. before our Saviour. The year 1657. was the 1968. current year of this *Era*, but from *October* began the 1969.

This *Epocha* is reckon'd from *Seleucus Nicanor* (a most potent Monarch) who ruled with great fortitude in *Syria Caldæa*, and other bordering Regions, as far as the River *Indus*. It is termed *Alexandrian*, not that it commenceth either from the Empire or Exit of *Alexander*, (for his Death precedes it above twelve years) but because that after the Death of *Alexander* the Eastern Empire became Bipartite, or divided into *Asia* and *Syria*; whence this *Epocha* is also called *Dhilcarnain*, i. e. Two-horned, from the two Horns, or two Empires, which sprang from that one Eastern *Alexandrian* Empire. In 1 *Machab.* 1. 11. it is called the *Era* (or beginning) of the Kingdom of the *Greeks*. It is also called *Era Contractum*.

The

The *Julian Epochæ*, or the year wherein *Julius Cæsar* corrected the Calendar began in the year 45. before our Saviours Incarnation, in the 4668. of the *Julian Period*, the 3934. year of the World, the 709. of the City, and the 732. *Olympiad*, or the 4. year of the 183. *Olympiad*. Wherefore the year 1657, was the 1702. from the *Julian* Emendation.

Julius Cæsar having observed the year instituted by *Romulus*, to consist but of ten Months, or 304. days, which agree not with the 12 Conjunctions of the Luminaries in a year, and the Custom of the People every where reckoning the year by Months: Neither the year instituted by *Numa Pompilius* (consisting of 12 Lunar Months) with the motion of the Sun, the only measure of the year; that he might provide for, and gratifie his Subjects in this respect also, and perpetuate the memory of his name to Posterity; by the help of *Sofigines* (an *Egyptian* Mathematician) whom he brought with him from *Alexandria*, then corrected the year, ever since (from his name) called *Julian*, by ordaining it to consist of 365. days, 6 hours.

JESUS CHRIST, the Son of GOD, and Saviour of the World, was incarnated in the 4713. year of the *Julian Period*, the 3949. of the Creation, the 4. of the 194. *Olympiad*, the 753. current year of *Romes* Foundation, and in the 748. Current of *Nabonassar*.

The *Ara* of the *Ethiopians*, or *Abyssins*, (called *Dioclesian*, the *Ara* of Martyrs, or the *Ara* of the *Cophiti* Martyrs, for by all those Names it is so called) used by the *Alexandrians*, and *Egyptians* at this day, began in the 4997. of the *Julian Period*, the 4233.

of the World, the 4. year of the 265. *Olympiad*, the 1033. of *Nabonassar*, the 18. day of the Month *Athyr*, but with the 284. of Christ. And therefore the year 1657. is the 1373. compleat, but the 1374. current year of the *Dioclesian Æra* beginning *August* 29.

When *Dioclesian* the Emperour had gained a great name of Prudence, and therewith so delighted and flatter'd himself, that needs he must be Worshipped as a God; he Commanded all the Subjects of his Empire to observe the beginning of his Reign, and from thence to reckon their years; whereby it came to pass, that from the 284. year of Christ (in which he came to the Empire) this *Æra* called (from his name) *Dioclesian*, took its beginning. It is called [The *Æra* of Martyrs] because of the exceeding great Tyranny which he exercised in the time of his Government against the Christians: [The *Æra* of the *Cophti* Martyrs,] from the Country and City (so called) near to the River *Nilus* wherein were cruelly destroyed a multitude of Christians, by sundry exquisite and unheard-of Torments.

True it is, that this grievous persecution fell out in the 19. year of his Reign: Nevertheless, the *Cophti*, in the Notations of their years, do account the beginning of the Persecution from the first of *Dioclesian's* Reign. So that the *Dioclesian Æra* is the same with that of Martyrs.

The *Turkish Æra* from *Hegira*, or the Flight of *Mahomet* from *Mecha*, began in the 622. current year of Christ, *July* 16. The years are Lunar, repeding towards the heads of the *Julian* years. And the year, 1657. commenceth the 1067. of *Hegira*. But the *Turks* do reckon 11000. years till the present, because

because 537. *Arabian* or *Turkish* years, make scarce 527, *Julian*: Or (as *Scaliger* will) 235, *Arabique* years, but 228 *Julian*, wanting a day.

This *Mahomet* (or *Mahumed*) is the *Turks* great Prophet, or rather grand Impostor, whose Law is the *Alchoran*. *Arabia* was the Nest that bred and foster'd this unclean Bird, *Medina* the place of his Birth, *Mecha* of his Burial; both which are therefore had in great Veneration.

The *Persian* *Æra* is twofold, *Jesdagirdick* and *Gelalæan*.

The *Jesdagirdick*, or the years from the death of *Jesdagirda*, began the 632. year of our Saviour, *June* 16. And the year of 1657. began the 1026. of that *Æra*.

This *Jesdagird* was the last King of the *Persians*, whom *Othoman* the *Sarazen* Emperour overthrew, and at once deprived him both of Life and Kingdom.

The *Sultan* or *Gegalæan* *Æra*, began the 1079. current year of our Redeemer, *March* the 14. in the 448. of the *Jesdagirdick*, on the 18. day of the Month *Pharavardim*, or *Pheurdim*. And the year 1657. began the 579, of this *Æra*.

This *Sultan* *Gelal* (so called by the *Persians*) was Emperor of *Chorosan*, and *Mesopotamia*, who by the help of 8 *Persian* Mathematicians, then corrected the Calendar of that Nation. For having observed that the year, (Equally numbered from the *Æra* of *Jesdagird*, after the manner of the *Egyptians*) was lesser than requisit, as not exactly Solar; and that the Months by degrees did run backward: That the *Julian* year agreed not to the Sun's Motion, but was greater than it should be, and by little and little, (yet with a slower Progress than in the *Egyptian* year)

crept forward, they invented a peculiar quantity of the year somewhat lesser than the *Julian*, and a little greater than the *Gregorian*, but by much exceeding the *Egyptian*. This year thus invented, and fixed as afore-said, they named *Senathi Gelali*, that is to say, *Annum Majestatis*, the Majestical year, either for the singular worth of the Promulgator, or the Dignity and Eminency of the year itself: They likewise called it *Neuraz Elultani*, (i. e.) the *Æquinoctial* year of the Emperor, because it commenc'd at the *Vernal Æquinox*.

The *Epocha* of the New Roman Account (for *Cæsar's* was also *Roman*) began in the time of Pope Gregory 13. *Anno Christi* 1582. When *Christopherus Clavius*, the two Italian Brothers (*Antonius* and *Aloysius Lilius*), with some other Mathematicians, corrected the *Julian* Calendar, which was (and still is) call'd therefore *Gregorian*, *Pontificalian*, *Clavian*, or *Lilian*. The year 1657. was the 75. of this *Æra*, which takes beginning *October* 5. of the *Julian* year hereby made the 15. of the *Gregorian*.

This Correction was thus. They substracted 10 days (from the 4. of *October* unto the 15. of the same Month Exclusively) in the year 1582. that thereby they might make the *Vernal Æquinox* (on which the Moveable Feasts depend) agree to the 21. of *March*, as it was by the *Nicene* Council established, *Anno* 324. And (to retain the same for future times invariably upon the same day,) they appointed, that of 400 years, in the First, Second, and Third Hundred years, the Leap-day (which in the *Julian* year happeneth) should be omitted, and not intercalated, but in the 400. year, that the Leap-day should not be omitted, but intercalated: For Example, over
and

and besides the 10. days subſtracted as aforeſaid, in the year 1700. by Omitting the Leap-day, the *Gregorian* year ſhall be 11 days ſhorter than our *Julian* year; and ſo in the year 1800. it ſhall be 12. days ſhorter: and laſtly, in *Anno* 1900. it ſhall be 13. days ſhorter; but in the year 2000. by keeping and intercalating the Leap-day, it ſhall ſtill be but 13 days ſhorter, and ſo forward.

But yet this Correction wants of Exactneſs, and hath need of another Amendment. Here follows a Table of—

<i>The Anticipation of the Gregorian Calendar.</i>							
<i>A. 5. October,</i>	<i>D.</i>	<i>A. D.</i>	<i>D.</i>	<i>A. D.</i>	<i>D.</i>	<i>A. D.</i>	<i>D.</i>
	10	1582					
<i>A. 24 February,</i>	11	1700	14	2100	17	2500	20
	12	1800	15	2200	18	2600	21
	13	1900	16	2300	19	2700	22
						3100	

How to reduce the years drawn from other Epochæ, to that of our Saviour Jeſus Chriſt.

LEarn firſt what year before or after Chriſt, any other of the more Notable *Epochæ* takes beginning: it being a task very eaſie (where the fixed Solar years conſiſting of 365. days, 6. hours, *fere*, are uſed) to reduce them to the Series of years reſpecting the Birth of our Saviour. For if they be drawn from an *Æra* before that of Chriſt, let the number of years by which ſuch *Epocha* is deſcribed to happen before Chriſt, be ſubſtracted from the years of the *Epocha* given, and the remainder ſhews what year of our Lord agreeth thereunto.

But when the given years of the *Epocha* propoſed are leſs than the Interval of years, by which it pre-
cedes

cedes Christ's *Æra*, and so Substraction cannot be made, as before; let the given years of the *Epocha* be substracted from the Interval, and the residue will declare the Current years thereof before Christ.

Moreover, if the given years be deduced from an *Æra* succeeding that of Christ, then add the interval of this *Epocha* from the *Radix* of Christ to the years proposed, and the *Aggregate* gives the number of years from the Birth of our Saviour, agreeable to the given years of the *Epocha* proposed. As for Example:

I desire to know in what year of Christ the *Arabian Æra* commenceth, which *Arzachel* the Astronomer referreth to the 932. year of *Dhilkarnain*.

Now, because the *Æra* of *Dhilkarnain* beginneth *Anno 311. ante Christum*, I substract 311 years from 932, and the remainder 622 shews the current year after Christ, in which the *Arabian Æra* Commenceth.

Again, I would know how many years the 452. year of the City, is before Christ.

Here (because the *Æra* of the City falls out 753 years before Christ, which cannot be substracted from the proposed year, being greater than it) I deduct 452, from 753, and the remainder 301 is the number of years that the 452. of the City precedes our Saviours *Æra*.

Lastly, I demand what year of Christ corresponds to the 1373. year of *Dioclesian*.

The *Dioclesian Æra* (as already I have told you) began *Anno Christi 284*. Now, by adding 284, (the interval of this *Æra* from Christ) to 1373, (the year proposed) I find that the *Aggregate 1657*. is the number of years from the birth of our Saviour, agreeable to the 1373. year of *Dioclesian*.

How

How to reduce the Tetraeterides of the Olympiads, to the year of Christ.

TO reduce the *Olympiads* proposed to the year of our Saviour: First, Substract an Unite from the number of *Olympiads* given, and then Multiply the remainder by 4. To the Product, add the current year of the *Tetraeterid* proposed, and the Sum is the elapsed years from the first *Olympiad*.

Now if this Sum exceed 776. (for so many years their *Radix* preceded that of Christ's) deduct 776, from thence, and the residue shews the Current year of Christ: But if it be less, Substract the same from 776, and what remains gives you the year before Christ.—For Example :

I would know what year of Christ agrees to the first year of the 609. *Olympiad*:—First I Substract 1, from 609, and there rests 608. Then I Multiply 608, by 4, and the Product is, 2432, unto which I add 1, (for the year of the current *Tetraeterid*) and the Sum is, 2433.

Lastly, I Substract 776, from 2433, and the remainder 1657, agreeth to the proposed first year of the 609. *Olympiad*.

Once more, I would know what year of our Saviour corresponds to the 3. year of the 93. *Olympiad*, in which the Moon (according to *Zenophon*) is said to have been Eclipsed?

First, I Substract 1, from 93, and (the remainder) 92. being Multiplied by 4. produceth 368 years. To which I add 3, the current years of the given *Tetraeterid*, and they make 371, which being deduct-ed from (because they are less than) 776, there remaineth 405, which is the year of Christ, agreeable to the proposed 3. year of the 93. *Olympiad*.

How

How to convert the wandering and uncertain years of the Egyptians, from Nebonassar, into the years of Christ.

To change the *Egyptian* account Inchoated from *Nebonassar*, in the decurrent years of *Christ*, is the design of the following Table.

A Table for Converting the Egyptian years from Nabonassar, into Julian.

Anni Nab.	Ann. Ant. Christum	Prim. Tot. Cadit in	Anni Nab.	Ann. Post Christum	Prim. Tot. Cadit in
1	747	26 Feb.	836	88	1 August
4	744	25 Feb.	960	212	1 July
100	748	1 Feb.	1080	332	1 June
220	524	1 Jan.	1204	456	1 May
228	521	31 Dec.	1324	576	1 April
348	401	1 Dec.	1448	700	1 March
468	281	1 Nov.	1452	704	29 Febr.
592	157	1 Octob.	1453	705	28 Febr.
712	37	1 Sept.	1456	708	27 Febr.
748	123	Aug.	1460	712	26 Febr.
	Post Christum		1462	714	26 Febr.
749	123	Aug.	2923	2174	26 Febr.
752	422	Aug.	4384	3634	26 Febr.
Mens. Egypt.		Dies	Mens. Egypt.		Dies.
	Torb.	30		Phamenoth	210
	Paophi.	60		Pharmuthi	240
	Atbyr.	90		Pacon.	270
	Chiac.	120		Payni.	300
	Tybi.	150		Epephi.	330
	Mechyr.	180		Mesoti.	360
Et post Mesori Epagomenæ quinque					365

The use of which Table is thus.

SEEK in it the number of years from *Nabonmassar*, which you desire to turn into *Julian*: Or (when you find them not precisely) the next greater. From which Number so found, deduct the proposed years, and the remainder added too (if the time proposed be before Christ,) or, if after, Subtracted from the year of Christ, (which stands on the right hand the Table over against the Number of *Egyptian* years) leaves the year to be reckon'd before or after Christ, as the Title directeth.

This done, take (in the same part of the Table) the day of the *Julian* year agreeable to the first of the Month *Toth*, and then divide the remainder of years (after the first Substraction) by 4, For, if the *Quotus*, (which must ever be augmented by 1, when ought remaineth after Division, otherwise not at all) be added to that day of the *Julian* year, you have the Seat of the first *Egyptian* Month *Toth*, in the *Julian* Calendar. And (the head of the year being found) 'tis quickly seen how the days of the *Egyptian* Months agree.

For, take but (in the Canon of *Egyptian* Months) the Elapsed days from the head of the year to the day proposed, and add the Sum to the day of the Month in the *Julian* year (unto which you have found that the first of *Toth* agreeth) and you have the day of the Month in the *Julian* year, according to the *Egyptian* proposed.

But if the years proposed be from *Alexander* and following the *Egyptian* Ordination; then (because there are just 424. years betwixt the *Æra* of this King's, and that of *Nabonmassar*) add but 424. years to the
given

given years from *Alexander* and with the Sum, as you did with that of the years of *Nabonnassar*, find out the corresponding of the *Julian* year: for it will be the same with that which would be found with the years from *Alexander*.

Lastly, the day of the *Julian* year thus gotten, you cannot be ignorant of the *Gregorian*; for, by adding but to the *Julian*, the difference of days betwixt them for the Century proposed, you have the day in the *Gregorian*. As for Example—

Theon (in his Commentaries upon the Six Books of *Ptolemies Syntax*) maketh mention of a Solar Eclipse observed by him at *Alexandria*, in the 1112. year of *Nabonnassar*, the 22. day of the Month *Payni*, I desire to know what day of the *Julian* year agrees thereunto.

The next greater Number of years from *Nabonnassar* (for I find not the year proposed exactly) are, by the Table beforegoing, 1204. and the years of Christ answerable, on the right hand, 456 after Christ, together with *May* 1.

Therefore I Subtract 1112, from 1204, and there remaineth 92 years, which 92 deducted from the found years after Christ, leaveth 364 for the current years after our Saviour.

This done, I divide the first remainder 92, by 4, and the *Quotient* is 23, and nothing remaining; which added to *May* 1. gives *May* 24. for the day unto which the first of *Toth* agreeth.

Now, seeing that from the Series of the *Egyptian* Months, 210 days are compleatly elapsed with the Month *Pachon*, and that the proposed day is the 22. Current of the following *Payni*, together making 292, I add 292, to *May* 24. (unto which the first of *Toth* answereth,) and it produceth *March* 13. Therefore
the

the year of Christ, 365. *March 13. post Christum,*
in the *Julian* year agreeth to the proposed time from
Nabonnassar.

*How to convert the Turkish and Arabick
years from Hegira, into the Inchoate, or cur-
rent years of our Saviour.*

A Table of days in the Turkish years.

Anni	Dies	Anni	Dies	Anni	Dies
1	354	14	4761	27	9568
2	709	15	5315	28	9922
3	1063	16	5670	29	10276
4	1417	17	6024	30 0	106317 0
5	1772	18	6378	60 0	21262 0
6	2126	19	6733	90 0	31893 0
7	2480	20	7087	120 0	42524 0
8	2853	21	7442	150 0	53155 0
9	3189	22	7796	180 0	63786 0
10	3543	23	8150	210 0	74417 0
11	3898	24	8505	240 0	85048 0
12	4252	25	8859	270 0	95679 0
13	4607	26	9213	300 0	106310 0

Days in the Turkish Months.

<i>Mubarram,</i> ———— 30	<i>Sababu,</i> ———— 236
<i>Sephar,</i> ———— 59	<i>Ramadhau,</i> ———— 266
<i>Rabie, I.</i> ———— 89	<i>Schervall,</i> ———— 295
<i>Rabie, II.</i> ———— 118	<i>Dulkadati,</i> ———— 325
<i>Guimadi, I.</i> ———— 148	<i>Dulhajati,</i> ———— } 355
<i>Guimadi, II.</i> ———— 177	<i>Dulbittsche, Turc.</i> } 355
<i>Regeb,</i> ———— 207	<i>In Ann. abundant,</i> — 355

Days

Days in the Julian years.

1000	365250	6000	2992500
2000	730500	7000	2556750
3000	1095750	8000	2922000
4000	1461000	9000	3287250
5000	1826250	10000	3652500

Days in the Julian Months.

Months	Common	Bissex.	Months	Common	Bissex.
January	31	31	July	212	213
February	59	61	August	243	244
March	90	91	September	273	274
April	120	121	October	304	305
May	151	152	November	335	336
June	181	182	December	365	366

First, by the Table of Days in the *Julian* year, resolve the Interval of this *Epochæ*, from that of Christ, into complete Days.

Next, The time proposed in the *Turkish* account, into days, by the Table of days in the *Turkish* years: For they being all collected into one Sum, the same will give you the number of Days, wherewith by the Table of Days in the *Julian* year, you may find out the Month and Day design'd from Christ, as followeth:—

Seek out in the Table of days in the *Julian* year, the Number of (if you find not the same exactly) the next lesser than the Sum of Days before found, and take the opposit years on the left-hand. Then from the Sum of Days first collected, subtract this next lesser Number, and with the remainder (if less than 365,) find out in the Table of Days in the *Julian* Month

Month, the Month and Day of the *Julian* year ; and so you will have the Year, Month, and Day, from Christ, congruent to the proposed from *Hegira*.—

But, if the remainder exceed 365 days, you must therewith re-enter the Table, and thence take the next lesser number of Days (as you did before) together with the Opposite years on the left hand ; which add to the former ; so continue your Work, until there remain fewer Days than 365. that you may collect the *Julian* years as aforesaid.— For Example.

I desire to know what day of the *Julian* year agrees to the 1057. from *Hegira*, the 7. day of the Month *Saphar*.

First, then, the interval of the *Turkish* Epochæ, from that of Christ, is 621 years, *July* 15. compleat ; which thus are resolved into Days.

600	<i>Julian</i> years give	219150	Days.
20	years give	7305	
1	years gives	365	
621	{ <i>June</i> compleat	181	
	{ <i>July</i> Current	15	

The Total Sum of Days in the interval 227016

900	<i>Arabick</i> years give	318930	Days.
150	years give	53155	
6	years give	2126	

1056	{ <i>Maharran</i> compleat	30	
	{ <i>Saphar</i> Current	7	

Aggregate of Days, is 601264

Now, to convert this Aggregate of Days into *Julian* years, the Work stands thus—601264

The number next lesser, is—365250 wch } --1000
gives in *Julian* years

There remaineth—236014

The number next lesser is—219150 wch gives 600
F There

There remaineth—16864
 The number next lesser—14610 wch gives 40
 There remains—2254
 The number next lesser—2191 which gives 6
 There remains—63
 Sum of years—1646
 Whereby you find that 1646, *Julian* years agree to 601201 days.

Now, forasmuch as there remains 63 Days, 59 whereof are clapsed with *February*, and the other 4 to be accounted in *March*: therefore I conclude, that is 1647. Current (after the *Julian* Computation, but the 14 of *March* in the *Gregorian*) agrees to 1057. from *Hegira*, the 7. day of the Month *Saphar*.

1000	365000	6000	1990000
2000	730000	7000	2555000
3000	1095000	8000	2920000
4000	1460000	9000	3285000
5000	1825000	10000	3650000

Days in the Persian Months.

<i>Pharavardin</i> , ——— 30	<i>Mecherma</i> , ——— 210
<i>Arripebest</i> , ——— 60	<i>Apanma</i> , } ——— 245
<i>Chortar</i> , ——— 90	<i>Wabak</i> , } ——— 275
<i>Tyrma</i> , ——— 120	<i>Aderma</i> , ——— 305
<i>Mertar</i> , ——— 150	<i>Dima</i> , ——— 335
<i>Sacheiar</i> , ——— 180	<i>Pechmam</i> , ——— 365
	<i>Asphander</i> , ——— 365

I intended some further Examples of this Nature, but I forbear them at present, presuming that he who well understands this, may by the like method, convert also the years of other *Epochæ* into the *Julian*, and the Contrary. *Et de Epochis hætenus.*

Note

*Notæ Vulgares, or the Common Notes of the
Julian year.*

1. *Of the Lunar Cycle, commonly called the
Golden Number.*

Meton (th' Athenian) first this Cycle found,
Which Nineteen civil years doth revolve round:
For all Lunations make return therein,
Night to the Place where first they did begin.

To find it, add One to the year of Christ,
(For when his Star appeared in the East,
That was the Prime) then by Nineteen divide
The Aggregate, and what remains beside
Resolves the doubt; The Quotient doth declare
How many Periods revolved are:
But when (Division made) there leaveth nought,
Nineteen it self's the Golden Number sought.

2. *Of the Solar Cycle, or Cycle of the Sun.*

'Tis called Solar, for that thereby's known
The Sundays Letter, not his Motion:
Now, if to th' year propos'd (Since Christ did come)
You add thrice three, and then divide the Sum
By twenty-eight; what's left (that being done)
Is evermore the Cycle of the Sun.

If Nought remain, tis the whole Cycle out,
The Quotus counts how oft 't hath wheel'd about.

3. Of the Dominical Letter.

Seven Hebdomaick Letters used be,
 And those are A. B. C. D. E. F. G.
 The Solar Cycle shews us which doth stand
 For Sunday, when Bissextile is at hand.
 The Sunday Letter (stil'd Dominical)
 Upon what day o'th' Month that day doth fall:
 Behold the Table, and you'l quickly see,
 How they from year to year do still agree,
 Until the Cycle be compleat; and then
 There's nothing further, but begin't agen.

Tabulæ literarum Dominicalium.						
1. G. F.	2. E.	3. D.	4. C.	5. B. A.	6. G.	7. F.
8. E.	9. D. C.	10. B.	11. A.	12. G.	13. F. E.	14. D.
15. C.	16. B.	17. A. G.	18. F.	19. E.	20. D.	21. C. B.
22. A.	23. G.	24. F.	25. E. D.	26. C.	27. B.	28. A.

4. Of the Epact.

Epactæ from ἐπᾶγμ is deriv'd,
 Th' are adventitious Days, fitly contriv'd
 To adequate the difference that appears
 Betwixt the Solar, and the Lunar years:
 To know which by Eleven multiply
 The Golden Number; part the factus by
 Thirty; and (if your Work be not amiss)
 The Number that remaineth Epact is.

5. Of

5. Of the Roman Indiction.

This Cycle (when Augustus taxed all
 The conquer'd World) became Indictional;
 That even the places which remotest laid (paid,
 Might know when Rome would have her Tribute
 How many Peaceful years were overpast,
 And what to come, before th' unwelcome last:
 The first Fifteen (whilst she her Rule did hold)
 Requir'd (in token of Dominion) Gold:
 The second, Silver (for the Souldiers Hire)
 Iron the Third, (their Armour to repair.)
 But now the Roman Legions broken are,
 'Tis useless, though it keep the Calendar.

For this, add to the year of JESUS, Three,
 And let the Sum by Fifteen parted be:
 For what remaineth is the thing desir'd,
 The Quotient, the Periods expir'd: (bear;
 If Nought remain, thrice, Five this Name doth
 Cæsar's Decree proclaims it tribute year.

The use of these Notes is to find out the Move-
 able Feasts in both Accounts, viz. Julian, and
 Gregorian.

A short Discourse, of Years, Months,
and Days of Years.

A Year is the principal and most ordinary part of
 time, whereby not only the Ages of Men, the
 World, and of other things, but also the Times of
 almost

almost all Actions in the World, *viz.* their Beginnings, Progress, Durations, and Intervals, are measured and numbered.

It is a Periodical Revolution, or a Great Circle of Months and Days, in which the four Seasons, *Spring, Summer, Autumn, and Winter*, are, after one Revolution of the Sun, ordained to return in their courses.

It is called *Annus*, from *Annulus*, a Ring; for that a Motion in a Ring finished, beginneth again without end: wherefore *Virgil*;

Atque in se sua per vestigia volvitur Annus.

Or, it may be *Annus*, from *Anguis*, a Snake; for that the *Egyptians*, before they had the use of Letters, represented it by a Serpent or Snake biting her own tail: or (as some will have it.) *Annus ab innovatione*, because the vertues and strength of all Vegetables are renewed and passed over by the Course of Time.

But because the spaces of time called years, are divers with divers Nations, greater in some, and lesser in others, and for good reasons reduced to the rule of the Celestial motions, by which the years are measured, therefore are they rightly divided into *Astronomical* and *Political*.

The *Astronomical* years are measured, either according to the Periodical motion of the Sun, or the Conjunction of the Moon with the Sun, and therefore two-fold; *Solar* and *Lunar*.

The *Solar* year is that space of time in which the Sun by his proper motion departing from any one point of the *Ecliptick*, returns to the same again; and this is either *Natural*, or *Sydereal*.

The *Natural* year is the space of time, in which the Sun (departing from one of the *Tropical, Equinoctial, or Solstitial* points, and running through the whole

whole *Ecliptick*) runneth to the same point again.

It is called *Natural*, because it seems to be destined by Nature, for the mensuration of time: and because of the Suns double motion, in respect of us; it is also two-fold, *Mean* and *True*.

The *Mean* motion is ascribed to the *Mean Equinox* and *Solstice*, and containeth 365 d. 5 h. and 49'. 15". 45^{'''}. 52^{''''}. 48^{vi} and this is the Rule and Level of all years.

The *True* motion (called also *Apparent* and *Inequal*) is ascribed to the true *Equinox* or *Solstice*: or, it is the space of time, in which the Sun (by his motion according to the succession of the Signs) returns to the *True Equinox* or *Solstice*. But this increaseth or decreaseth according to the swift or slower progress of the *Equinoctial* and *Solstitial* points, and containeth in its greatest quantity 365 d. 5 h. 56'. 53^{'''}. (such as was about 64 years before *Christ*, near to *Hipparchus* his time, and of late again in the year of *Christ* 1652.) at the least 365 d. 5 h. 24'. 38^{'''}. such as was about 921 years before *Christ*, and 794 years after *Christ*, near to *Charles the Great*, and not far from *Albategnius* their times.

The *Sydereal* year is the space of time, in which the Sun returns to the same Star (be it *Fixed* or *Erratical*) from whence he departed, wherefore this also is either *Fixed* or *Moveable*.

The *Fixed* is referred to the *Fixed Stars*, and its quantity always invariable, containing according to *Thebith* (who lived *Anno Dom.* 1195. and was the first Author of it) 365 d. 6 h. 9'. 12". according to *Copernicus* 365 d. 6 h. 9'. 40". but according to *Tycho* 365 d. 6 h. 19'. 26". 43^{'''}. 30^{''''}.

The *Movable* is referred to some one of the *Planets*: and either to *Saturn*, whose *Mean* quantity is 378 d.

2 h. 12'. 13". or to *Jupiter*, whose Mean quantity is 398 d. 21 h. 12'. 9". or to *Mars*, whose Mean quantity is 779 d. 22 h. 40', &c.

Now the *Lunar* year is that, wherein the *Moon*, after some Conjunctions with the *Sun*, meeteth and uniteth again with him, not far from the former place: And this year also is two-fold, viz. *Commune*, containing 12. *Synodical Lunations*: or *Embolifmal*, which containeth 13. And again, each of these is either *Mean* (the Rule of all the Civil Lunar years) or *True*.

The *Mean common Lunar year* contains 354 d. 8 h. 48'. 38". 7^{'''}. 38^{'''}. the *Embolifmal* 383 d. 21 h. 32'. 41". 18^{'''}. 16^{'''}.

The *True* exorbitates more or less from the *Mean*, as will appear to him that considers the *Motions* and *Syzygies* of the Luminaries.

The *Political* or *Civil* years be such as are every where used for distinction of times, wherein a respect is had either to the motion of the Sun or Moon only, or to them both together.

1. The *Egyptians* have regard to the Sun, who make their year to consist of 365 days exactly: for, they have 12 Months in the year, every one containing 30 days, and at the end they add 5 Intercalar days. And such years the ancient *Hebrews* observed before the *Alexandrian Era*, yet so, as that they intercalated one whole Month of 30 days in every 120 years.

The like years also (but without the Intercalated Month) the *Persians* used, who from the *Era* of *J-sdagird* (beginning *Anno Ch.* 632.) unto the *Galilean*, or year of *Christ* 1079. have numbered 447 *Egyptian* years: for then the *Persians* (after they had observed the year (which for some while they had used) to be too small, and the days of their Months

Months by little and little anticipated ; they (I say) by Authority of the *Persian Emperour, Alb. Arsalam*) instituted an Emendation thereof, and to the 4th year for the most part, and sometime also to the 5th. they yet add a day, as we do in our *Bissextiles*, but in 648. years they include 33811 weeks, or 236677 days, so that this year of theirs consists of 365 d. 5 h. 48'. 5". 20'''.

2. The *Romans*, who use a greater year than the *Egyptians* and ancient *Persians*. For, according to *Julius Cæsar's* constitution, their year consists of 365 d. 6 h. which 6 hours do make every 4th. an *Intercalar*, containing 366. days, whereas the *Commune* consists but of 365. And this year is not only used by the *Muscovites*, who (retaining the Names and Quantities of the *Roman Months*) begin their year the *First* of *September* : and likewise by the *Syrians*, or *Syro-Græcians*, who number their Months and Days according to the *Julian* manner, although they give them other names, as hereafter shall be shewed ; but also by the *Habassines*, the *Cophti*, and *Ethiopians*.

But according to the *Emendation* made by *Pope Gregory* the 13th. the year consists of 365 d. 5 h. 49'. 12". and so not quite 4". less than the *Mean Solar* year: For, because (according to that Account) there are in every 400 *Julian* years (consisting of 146100 days, three *Intercalar* days omitted, it is evident that 400 *Gregorian* years contain but 146097 days, which (if divided by 400) quoteth the aforesaid number of days, hours, and scruples of a year.

Now, that the reasons of this *Emendation*, and so the *Julian* and *Gregorian* years themselves may the better be understood: we must know that in the *Julian* year, the odd 6 hours are not reckoned every year,
but

but once every fourth year, being then increased to the just length of a Natural day, which is always put at the 25. of *February*, so that the Letter *F.* (as this present *Bissextile* 1660.) is twice repeated, and St. *Matthias* day observed upon the latter, according to the Verse,

*Bissextum sextæ Martis tenuere Calendæ,
Posteriore die celebrantur festa Mathiæ.*

So then the *Julian* year is two-fold, viz. *Commune* (consisting of 365 days) and *Bissextile* (of 366 days.) It is called *Bissextile* of *Bis* and *Sex*, twice six, because the sixth *Calends* of *March* is twice repeated; *Inter-cal*ar, because of the day that is put between; and *Leap-year*, for that by this Addition of the day, from thenceforth the *Fixed Holy-days*, and the like, do as it were leap one day farther into the Week, than they were the former year.

But this *Julian Account* is very erroneous. For though the mean *Tropical* year consisting (according to the *Alphonsin's*) of 365 d. 5 h. 49'. 16". it is plain that the *Julian* year exceeds it 10'. 44". thereby causing an apparent anticipation of the *Equinoctial* and *Solstitial* points, insomuch that the *Vernum Equinoctium* (whose place at the first *Council* of *Nice* was the 21. of *March*) is now come to be upon the 9th. or 10th. the Emendation of which Errour, Pope *Gregory* the 13. hath very well performed, by subtracting 10 days from the 4th. of *October* unto the 15th. of the same Month exclusively, Anno 1582. that thereby he might make the *Equinoctium vernum* (whereon the *Moveable Feasts* depend) agree to the 21. of *March*, as it was by the *Nicene Council* established Anno 324. By means whereof all their Months

begin

begin ten days sooner than ours, (their 11. day being the first of the *English*, and our last of every Month the 10. of theirs.) And to retain the same *Equinoctium vernum* for future times invariably upon the same day, he appointed that of 400 days, the 1. 2. and 3. hundred, the *Leap-day*, (which in the *Julian* year happeneth) should be omitted and not intercalated: but in the 400 year that the *Leap-day* should not be omitted, but intercalated, as you may see in *Maginus* his *Secunda Mobilia*, can. 11. fol. 40.

And this is the Account received in all Countries professing subjection to the See of *Rome*: but we (wiser than all the World besides) do still retain the old *Julian* Account, so erroneous (as I said before) that in process of time (if no correction be made) our *Saviour* and *St. John* must exchange their *Tropicks*, i. e. The *Feast of Christs Nativity* will fall in *June*, when now the Sun enters *Cancer*, and that of the *Baptists* in *December*, when now the Sun enters *Capricorn*.

And the main reason objected against an Emendation here, is, the Confusion would follow about the Dates of our Civil Contracts, Deeds, Bonds, Bills, Payment of Rents, &c. But (to say no more) if all *Bissextiles* were omitted but 52. years, that alone would gradually and insensibly, without the least inconvenience, bring us two days before the *Gregorian*, and be agreeable to the Sun's place at our *Saviours Birth*; whereas the *Roman* (being reduced only to the afore-said *Council of Nice*) would be two days less exact. And if after that the *Bissextiles* be kept as before (except in every 132. year, wherein a *Leap-day* must be exempted for ever) or else, that one *Leap-day* be struck off every 100 year (except in each 400) for ever, there would need no more to have our
Christian

Christian Festivals kept according to *Primitive Observation*. For, by supposing the Tropical year to be (after *Bullialdus*, 365 d. 5 h. 49'. 4". 21^{'''}. the Annual redundancy allowed it by *Cæsar* will be 10'. 55". 39^{'''}. which compleateth one day in 132 years, and but 2'. 25". 48^{'''}. over, and three days in 400 years, with 51'. over, which make but one day in 11294 years very inconsiderable.

The *Arabians*, *Indians*, and *Turks*, account by the Moon, who make up their year of twelve Synodical Lunations, and in thirty years, wherein their Period is compleated, they account 19. years of 354 days, and 11, viz. the 2. 5. 8. 10. 13. 16. 19. 21. 24. 27. and 30th of 355. days; so that by this account the whole Period consisteth of 10631. days. And therefore one *Lunation* (whereof there are 360. in the whole 30. years Period) containeth 29 d. 12 h. 44'.

The *Romans* also in times past, had respect to the Moon, in their description of the year according to *Numa Pompilius* his Ordination, as *Macrob.* testifies *Lib. 1 Saturn. cap. 13.*

But they that regarded both the Luminaries were,
1. The ancient *Hebrews*, from their departure out of *Egypt*, to the time of the *Alexandrian Era*. For, in that Interval of time, They instituted the Ceremonies of the *Temple*, according to Gods Command, and the Motion of the Moon. And although they retained some things of a Pristine Form, so that their year was as it were mixed, being partly *Solar*, running back in some sort, to the *Equinoxes* and *Solstices*; partly *Lunar*, according to which their *Feriæ* and *Festivities* were directed: yet by little and little, they anticipated the *Equinoxes*, until at length *Alexander* the Great being dead, they received the *Græcian* year,

as is plain by the Books of the *Macchabees*.

2. The *Atticks* and *Græcians*: for, although they principally fitted their Descriptions of the year, to the Course of the Moon, and made up a year of 12 months; yet observing that the *Lunar* year did not answer to the Suns Revolution they therefore intercalated a whole Month, sometime in the 3^d. and sometime also in the 2^d. year, according to the *Calippick Period*: whereby they both accommodated their year to the Suns Motion, which alone defineth a year, and kept the *Equinoxes* and *Solstices* within their just limits.

3. The *Jews* of these days: who about the time of *Constantine* the Great, framed a peculiar Calendar by the Industry of *Rabbi Hillel*; wherein they brought the Moons Motion (which defineth the Feasts) to agree precisely enough with the Sun's: so that the *Equinoxes* and *Solstices* could not easily be removed from their places.

4. They that follow the *Roman Calendar*, do not altogether neglect the *Lunar* year, but think likewise that the same ought diligently to be considered, both because every of the months should have names given them fitted to their Qualities and Operations: and also for that the *Movable Feasts* especially *Easter* (the foundation of the rest) might more exactly be determined.

Moreover, as no year hath any certain Natural beginning, being every moment revolved in it self: so Hypothetically, or at the will and pleasure of Nations, it beginneth and endeth, at any place or time. For, *Astronomers*, who in their *Ephemerides* begin the Tropical year from the Winter, and there end it, as the numbers expressing the Quantity of the True or apparent Tropical year do manifest, are yet wont, by a Common Custom, to begin the Tropical year,

as

as well the Mean as True, from the beginning of the Signs of the *Zodiack* or the Ingress of the Sun into *Aries*; because this point of the *Equinox* is very famous, about which the Sun begins to put forth his vertues afresh, openeth the Earth, and quickeneth all things thereon growing. But they begin the Sydereal year from the first Star in the Horns of the Ram, for that *Aries* is esteemed of as the chief of all the *Asterisms*.

The *Egyptians*, although they begin the year from the Noon of the first day of the month *Thoth*: yet that first day is affixed neither to certain *Equinox* nor *Solstice*, but wandereth throughout all the Months of the year: because they make no reckoning of the odd hours, or Quadrant of a day, whereby the year exceedeth 365 days: by which means it anticipateth one day in every four years. The like may be said of the Old *Persian* year, which (although they began it from the first day of the first month *Pharavardin*, exactly agreeable with *Chæac* the *Egyptian* fourth month) had like that of the *Egyptians* also wandered through all the days of the year, unless a Correction had been made within 1460 *Julian* years, which make 1461 *Egyptian*.

But a new corrected *Persian* year commencing from the *Vernal Equinox*, and called *Neuruz Efulthani*, or an *Imperatorian Equinoctial year*, was introduced, the use whereof is to this day retained in the most ample and potent Empire of the *Persians*.

The *Romans* (by the appointment of *Romulus*) began the year from *March*, about the *Vernal Equinox*: but afterward, by the decree of *Numa*, and the approbation of *Julius Cæsar*, they began it from the shortest day thereof, or from the *Winter Solstice*. And therefore *Ovid*:

Bruma

*Bruma anni prima est, veterisque novissima solis,
Principium capiunt Phæbus & annus idem.*

But forasmuch as we see the Winter *Solstice* to outstrip the first day of the first month *January*, by 9 days in the New Calendar, and by 19 in the Old; the *Roman* year at this time answers not to the beginning thereof, as constituted by the Ancients.

The *Muscovites* and *Russians* begin the year from the first of *September* of the *Julian* year: neither differ they almost any thing in the Names and Feasts of the Months, from the *Julian* Account.

The *Venetians* begin their year from the first day of *March*, perhaps because at that time the Foundation of their City might be laid. There are those also that begin the year from the Birth of Christ *Decemb. 25.* as from which the Christian *Epocha* is deduced. But we begin it vulgarly the first of *January*. Howbeit the Church of *England*, and the date of all writings and such like have their year to begin upon the 25. day of *March*.

The *Syrians*, or *Syro-Græcians* begin their year from the first day of *Octob.* of the *Julian* year, unto which they apply the first month *Tisrin* prior, and so begin their year after the Autumnal *Equinox*.

The *Cophti*, *Ethiopians*, and *Alexandrians*, upon the 4. Calends of *September*, viz. 29. *Aug.* of the Old year, and so begin their year before the Autumnal *Equinox*.

The *Atticks*, from the Summer *Solstice*, or from the New Moon next to it.

The *Hebrews* have a double beginning of the year *Ecclesiastical*, whereby they begin the year from the New-Moon next to the *Vernal Equinox*: and *Civil*
which

which begins it from the Antumnal New-Moon next to the *Equinox*. Therefore in *Politick* affairs the *Jewish* year is deduced from the month *Tisri*, but in *Ecclesiastick* from the month *Nisan*.

The Months by which we measure the year, (so called *à metiendo vel mensurando*) are two-fold, *Astronomical* and *Political*.

The *Astronomical* (called also *Natural*) are considered according to the Motion of the Sun and Moon; and they be either *Solar* or *Lunar*: The *Solar* are the spaces of time wherein the Sun runs through a twelfth part of the *Zodiack*. But because the Sun's Motion is two-fold, *Mean* and *True*, the *Solar* month is also *two-fold*, one *Mean*, the other *True*.

The *Mean* (or *Equal*) being the rule of all *Solar* Months, is the space of time, wherein the Sun by his *Mean* motion dispatcheth a twelfth part of the *Zodiack*; and it is always 30d. 10h. 29'. 6". 18^{'''}. 50^{'''}.

But the *True* (or *apparent*) is the space of time, in which the Sun by his *True* Motion runs through one Sign of the *Zodiack*: and seeing this Motion is unequal, it also constitutes unequal Months, longer about his *Apogæum* in *Cancer*, where his Motion is slowest and shorter about his *Perigæum* in *Capricorn*, where his Motion is swiftest.

The *Lunar* Months referred to the Moons motion, are three-fold. *Periodical*, *Synodical*, and the Month of *Illumination*.

The *Periodical* is the space of time, in which the Moon by her motion returneth to the same place of the *Zodiack* from whence she departed: which (according to her *Mean* motion) is performed in 27 d. 7 h. 43'. 5". *fere*: but according to the true, one hour at the most, more or less.

The

The *Synodical*, is the space of time from one Conjunction of the Luminaries, till the next Conjunction following.

The *Synodical Mean Month*, in which the Luminaries do meet together by mean or equal motions, and which is the Rule and Measure of all *Lunar Months* is 29 d. 12 h. 44'. 3". 10^{'''}. 58^{'''}. 10^v. But the True, whereby they are joyned by their true motions differeth sometime 14 hours from the Mean: and so is either so much greater or lesser.

The Month of *Illumination* (or *Apparition*) is the space of time intercepted betwixt the first day whereon the Moon is seen after her Conjunction with the Sun, and the last day of her being visible, which the vulgar take to be 28 days: nevertheless this is not always so; for sometime she is seen sooner, and sometime later, and accordingly vanisheth: (1.) as her *Latitude* is *Northward* or *Southward*: (2.) or her *Motion* *swifter* or *flower*: (3.) or in *Signs Ascending* and *Descending*, *Right* or *Oblique*.

Lastly, the *Political Months* are *Civil* or *usual*, whereby every Nation distributes the year as best pleaseth them. But not only the Proportion, but also the Denomination of the Months differ according to the variety of Nations and People.

For the *Egyptian Months*, are these:

1. *Thoth*. 2. *Phaophi*. 3. *Atbyr*. 4. *Chæac*. 5. *Tybi*.
6. *Mechir*. 7. *Phameneth*. 8. *Pharmuthi*. 9. *Pachoa*.
10. *Payni*. 11. *Epephi*. 12. *Mesori*,
all consisting of 30 days: and to the end of their last month *Mesori*, they superadded 5. days more, making their whole year to consist of 365 days:

The *Persians* these,

1. *Pharawardin*. 2. *Adarpahascbt*. 3. *Chardad*. 4. *Thir*.
5. *Mardad*. 6. *Scbeheriz*. 7. *Mehar*. 8. *Aban*. 9. *Adar*.
10. *Di*. 11. *Behemen*. 12. *Assphander*, or *Assphirer*,

all likewise consisting of 30 days, to which are added in the Common year 5 Intercalar days, and 6 in the Intercalar year, which they call *Musterka*.

The *Romans* (according to the ordination of *Romulus*, who was Founder of their City, and the first King) had at first but only 10 Months in the year, as *Ovid* testifieth in this Distich:

*Tempora digereret cum conditor urbis in Anno
Constituit menses quinque bis esse suo ;*

Wherein they included 304 days.

The first of which was *March*, which *Romulus* so named, *à Marte*, from the God *Mars*, or for that he would have the *Roman* Nation Martial and Warlike.

The second *April*, *ab aperiendo*, because thenthe pores of the Earth are opened.

The third, *May à Majoribus*, or *à Majo*, i. e. *Jupiter*: or *à Madefactione*, because of the wet and moi-
sture then caused at the rising of the *Pleiades* and *Hyades*.

The fourth *June à Junioribus*, or from *Juno* the Wife of *Jupiter*.

The 5. *Quintilis*. 6. *Sextilis*. 7. *September*. 8. *October*. 9. *November*. 10. *December*, as is also witnessed by *Ovid* in these Verses.

*Martis erat primus mensis, Venerisque secundus,
Hæc generis princeps, ipsius ille pater.
Tertius à senibus, Juvenum de nomine quartus,
Quæ sequitur numero turba notata fuit.*

Four of these 10. Months were called *Pleni*, the other six *Æavi*.

The

The *Pleni* were *March*, *May*, *Quintilis*, and *October*, containing 31 days, the other six *Cavi*, *April*, *June*, *Sextilis*, *Septemb.* *Novemb.* and *Decem.* consisting of 30 days. But *Aurelius Cassiodorus* saith, that this Calendar continued no longer than *Romulus* reigned, being 38 years: of which years (if they followed our measure, as very like they did) there elapsed in that space 45 *Romuleian* years, and 200 days *ferè*. Yet others say this Calendar lasted but only 24 *Romuleian* years, agreeable to 20 *Julian ferè*.

But *Numa Pompilius* the 2d. King of the *Romans* (perceiving his Predecessors year too concise) thereto added 51 days, which (together with other six that he took from the 6 *Caval Months* of 30 days) he disposed into two other New Months, in such sort that he assigned to the first month *Jan.* 29 days, and to *Feb.* 28.

January is so called, either à *Januà*, because an entrance is thereby made into the year, as through the Gate into the Hall; or from *Two-headed Janus*, looking back upon the end of the past, and the beginning of the following year.

February, à *Februo*, that is to sacrifice, because then the *Romans* sacrificed to *Pluto* (who is also called *Februus*) and to other Infernal Gods for the Souls of their Ancestors: which *Ovid* 1. *Fast.* seems to intimate;

*At Numa nec Janum, nec avitas præterit umbras,
Mensibus antiquis addidit ille duos.*

And thus were all the Months of the *Numan* year ordained, (and so the year it self) to consist of unequal days (in honour of an unequal number accounted of as sacred by the *Pythagoreans*) excepting onely

February, which had an equal number of days allowed it, lest if all of them had run either by an equal or unequal number, they should have made a like consummation. And hence arose this disposition of the Months.

Jan. 29. *Febr.* 28. *Mar.* 31. *Apr.* 29.
May 31. *June* 29. *Quint.* 31. *Sext.* 29.
Sept. 29. *Oct.* 31. *Nov.* 29. *Dec.* 29.

Wherein although *Jan.* and *Feb.* were put before *March*, and so *March* not made the First but the Third month: yet nevertheless *Quintilis* (now not the 5th. but the 7th.) retained still the name *Quintilis*, as did also the other following months in their order.

But when *Numa* observed that by this quantity of the year (which is *Lunar*, and conformable to the *Græcian* year) the Sun returned not to the same point of Heaven; he reduced and accommodated this *Lunar* year to the Sun's Motion, by an Intercalation of a New Month consisting of 22 or 23 days, which afterwards the *Romans* called either *February-Intercalar*, or *Mercedonian*, and which once in two years, they intercalated by turns, lest *March* should be removed from the beginning of the Spring, or that more years should be accounted from the building of *Rome*, than justly the true quantity of the year would allow of.

But although this kind of *Intercalation*, so restored the *Numan* year, which without it was merely *Lunar* to the Sun's course, that the Equinoxes and Solstices were in a manner fixed to the same months: yet when afterward they observed it somewhat exceeding the true and natural Quantity of the year, and that the Arch-Priest (whose business it was to correct the *Intercalation*)

tercalation) had often-times intermitted it, and either out of Malice and Favour (whereby any man might be rid of, or longer continued in his Magistracy, or the Renter of the Tribute, or Customs, or other publick things, either gain or lose by the Magnitude of the year) several ways depraved it: it fell out that *Anno V. C. 708.* (after the *Numan* year had been in use 670. compleat years) the Correction made by *Julius Cæsar* was received.

For, *Julius Cæsar* (the first Monarch of the *Romans*) having learned the *Mathematicks* at *Alexandria*, observed, that yet there was almost 10 days and 6 hours wanting in the *Numan* year, to the full compleating of the Solar year, and by the advice of *Sosigenes* the *Mathematician*, whom after his overthrow of *Pompey*, he brought with him out of *Egypt*, to *Rome*: he added those ten days, whereof to *January*, *Sextilis*, and *Decemb.* two days, but to *Apr.* *June*, *Sept.* and *Novemb.* each of them one: whence *Jan. Mar. May, Quint. Sext. Oct. and Dec.* had 31 days, and the rest (*Febr.* excepted, which had but still 28) 30 days, as you may read in *Macr. lib. 1. Saturn. cap. 14.*

Therefore presently in the first year of the *Julian* Ordination, not only *Quintilis* (which was afterward called *July*, in honour of *Julius Cæsar* the Dictator) had 31 days assigned it, but also the month *Sextilis*, which was likewise called *August* in honour of *Augustus*. The words of the Senate you may see in *Macrob. citato loco*. And hence came it that the Civil *Roman* months were numbered as at this day, according to the Verses.

*April. terdenos, Jun. Septemberq; November,
Uno plus reliqui, viginti Februus Octo,
At si Bissextus fuerit, superadditur Unus.*

And although the year hath since been Corrected by Gregory the 13th. Bishop of Rome, yet do the order of the Months and the number of days continue the same in the Corrected, that they did in the Old *Julian* year: they differing only in this, that in the space of 400 years, the *Julian Account* exceeds the *Gregorian* by 3 Intercalations, or 3 days, as before you have heard.

Moreover, these Roman Months are divided into *Calends*, *Nones* and *Ides*.

The *Calends* be the first day of every Month, from which the days are reckoned backwards, calling the next day preceding *pridiè Calendas Januarii*. They are called *Calendæ*, or *Kalends quasi Colendæ* because in old time they were used to sanctifie the first of every Month in honour of *Juno*, according to that of *Ovid*,

Vendicat Ausonias Junonis cura Calendas.

Or they be called *Calendæ* of *Calo*, to call, because the common people were called or convoked on the first day of every Month, to hear the number of *Nones*.

The *Nones* be certain days placed in every Month, whereof the most hath but 6, and the Month that hath least but 4. They begin at the *Ides*, and end at the *Calends*; and take their name (as some say) of *Non*, because during that time the *Romans* sanctified no day to their God, as may appear by *Ovid*,

Nonarum tutela Deo caret, &c.

Or they might be called *Novæ*, by reason of the renovation of their *Images* every month, or *Nonæ*, à *Nundinis*, from their *Fairs* or *Markets*, because the
number

number of *Nones* limited the duration thereof in every month.

Lastly, the *Ides* (so called *abiduando*, which (in the *Tuscan* tongue) signifies to *divide*) do part every month in two, and are a number of 8 days following the *Nones*, according to the order of the Calendar and the Verse,

Octo tenent Idus menses generaliter omnes.

Now as the first day of every month is called *Calendæ*; so the *Nones* in the 4 months, *March*, *May*, *July* and *October*, are the six days from the *Calends*, or they fall upon the 7th. day of those months: but in all the other Months they are the 4 days from the *Calends*, or happen on the 5th. day of every month: And the 8 *Ides* do fall upon the 8th. day from the *Nones*.

All the other days (being accounted, by an Inverse order, from the *Nones* and *Ides* of their own, and from the *Calends* of the following Month) are noted with the number of days by which they antecede the *Nones*, *Ides*, and *Calends*. All which is manifested by the following old Verses.

*Prima dies mensis cujusq; est dicta Calendæ,
Sex Nonas Majus, October, Julius & Mars;
Quatuor at reliqui dabit Idus quilibet Octo:
Inde dies reliquos omnes dic esse Calendas,
Quas retro numerans dices à mense sequente.*

The *Syrian*, or *Syro-Chaldean* months (as used by *Albategnius*, *Alphraganus*, and at this day by this people) agree with the months of the *Julian* year, in number of days, and manner of Intercalation: but

have a different beginning: For the first month of the *Syrians* agrees to the 10th. of the *Romans* *October*, the 2d. to the 11th. of their *November*, the 3d. to the 12th. of *December*, the 4th. to the 1st. of *Jan.* and so consequently the rest of the *Syrian* do truly correspond with the *Roman* months, in respect of the Quantity and Number of days.

(1) The first *Syrian* month (being their *Tisrim* prior) hath 31 days, (2) *Tisrim* posterior 30. (3) *Canun* prior 31. (4) *Canun* poster. 31. (5) *Sabat*, or *Asbat* 28. in the *Commune*, 29 in the *Bissextile* (6) *Adar* 31. (7) *Nisan* 30. (8) *Fiar* 31. (9) *Huziran* 30. (10) *Tamus* 31. (11) *Ab* 31. (12) *Elul* 30.

In the same manner also are the *Syro-Græcian* months, howsoever the Names of them differ: For, (1) *Hyperberetæus*, which agrees to *Octob.* containeth 31. days, (2) *Dius* 30. (3) *Appellæus* 31. (4) *Audinaus* 31. (5) *Peritius* 28 in the *Commune*, 29 in the *Bissextile*. (6) *Dystrus* 31. (7) *Xanthicus* 30. (8) *Artemisius* 31. (9) *Dæsius* 30. (10) *Panemus* 31. (11) *Lous* 31. (12) *Gorpiæus* 30.

The *Habissins* and *Cophti*, a people of the *Inner Africa*, deduced the most of their months from the 29th. of the *Julian August*, allowing to each of them 30. days.

The first month they call *Tuth*, (2) *Papa*, (3) *Hathur*, (4) *Cbiak*, (5) *Tuba*, (6) *Amschir*, (7) *Pharmabath*, (8) *Parmuda*, (9) *Paschnes*, (10) *Peuna*, (11) *Epip.* (12) *Musre*, unto which they add 5 days in the *Commune*, and 6 in the year *Bissextile*. But their appellations have been changed by the *Egyptians*.

From the same 29. *Aug.* doe the *Ethiopians* reckon their years, the Names of whose months follow.

(1) *Mascaram*, (2) *Tikmith*, (3) *Hadar*, (4) *Tachchas*, (5) *Tbir*, (6) *Jachatith*, (7) *Magabith*, (8).

Miazia,

Miaxia, (9) *Ginboth*, (10) *Sene*, (11) *Hamle*, (12) *Nabafé*.

The *Arabians* and *Turks* begin their year *ab Hegira Muhamedana*, and beginning from their first Month *Muhartam*, do give to each of them 30 and 29 days, by turns.

(1) The first therefore hath 30. (2) *Spebar* 29. (3) *Rabie prior* 30. (4) *Rabie posterior* 29. (5) *Giumadi prior* 30. (6) *Giumadi posterior* 29. (7) *Regeb* 30. (8) *Sababen* 29. (9) *Ramadban* 30. (10) *Scherwal* 29. (11) *Dhilkabda* 30. (12) *Dhilibaga*; or *Dhilkitsche* 29 days in the Commune, but 30 in the Intercalar year.

The *Hebrews* and *Jews* do use these Names of the Months. The first which begins in Autumn, is called *Tisri*, from *Thirofch*, which signifies *New-wine*, or a *Vintage*; for in this month they gathered their Grapes. It was anciently called *Ethanim*, and consists of 30 days: (2) *Marcheswan*, (called by the Ancients *Bul*) 29. (3) *Cisleu* 30. (4) *Tebeth* 29. (5) *Schebeth* 30. (6) *Adar* 29. (7) *Nisanor Abib* 30. (8) *Jiar*, or *Ziph* 29. (9) *Sivan* 30. (10) *Tamis* 29. (11) *Ab* 30. (12) *Elul* 29. days. And this number of days is attributed to every of the Months in the Commune, Ordinary, or Mean year, containing 354 days; but when the year is Commune, Full, or Abundant, then is one day added to the second Month *Marcheswan*, and the year consists of 355 days. So when the year is Commune deficient, then is one taken from the third Month *Cisleu*, and then the year hath only 353 days. The *Hebrews Embolime* exceeds the Commune year by 30 days, and then is *Adar* (an *Embolime* of 30 days) inserted before their last month, but then the last month is called *Veadar*, as if *Adar* iterated: and the *Embolime* as they be
Commune

Commune or Mean, consist of 384 days, or Abundant of 385 or Deficient of 383 days.

The *Attick*, or *Athenian Greeks*, do name their Months in this manner,

- (1) Ἐκατομβαίων. (2) Μεταγχιτνίων. (3) Βονδεργίων.
 (4) Μαιμαγσχείων. (5) Πυανεύων. (6) Ἀνθεσχείων (7)
 Ποσειδέων. (8) Γαμελίων. (9) Ἐλαφιβολίων. (10) Μυνηχίων.
 (11) Θερσηλίων. (12) Σκιρροφείων.

At the end of which, sometimes the third, sometimes the second year is joyned an Embolime of 30 days, that so the Account of the year may in some sort agree with the Suns motion.

Of the Planetary Aspects, both Old and New, their Characters, and Æquations.

KEpler (the *Lyncæus* of the last Age) defines an Aspect in this manner: *Aspectus est Angulus à Radiis Luminosis binorum Planetarum in terra formatus, efficax ad stimulandum naturam sublunarem.*

It is (saith he) an Angle made in the Earth by the Luminous Beams of two Planets, of strength to stir up the vertue of all sublunary things.

The ancient Astrologers took notice but of five that were effectual, namely, the Conjunction, Opposition, Quartile, Trine, and Sextile: The first whereof, although it be not properly an Aspect, yet if the word Aspect be to be taken in a larger sense, the Conjunctions may be so term'd, for that in it the Planets have their vertues United: And as Sound is the Basis of Harmonical Proportion, and an Unit the beginning
of

of Number; so is the Conjunction the ground of the other Aspects.

But although the Ancients number'd no more that were effectual, yet surely all Aspects are so (more or less) which being multiplied in themselves beget others that are greater, even till they finish the whole Circle, and they are very many, indeed innumerable, because there are infinite Regular Figures to be expressed, or at least imagined, by the continual duplication made of their sides, whose efficacy or force emitted from above, some attribute to Pythagorical Numbers, (and therefore as many ways as an Aspect is found to be effectual, so many Numbers of the intercepted Degrees are observed:) Others say, and believe, it depends only upon the Nature of the Signs; (and so every Configuration of an Opposite sign produce alteration :) And this is clear'd in the Crises of Diseases^s

Hence the Learned *Kepler* (after many prævious Meteorological observations) added more Aspects to the Old, whose formal cause is drawn from 7 Figures describ'd in a Circle, viz. a *Triangle*, a *Quadrangle*, a *Pentagon*, a *Hexagon*, an *Octogon*, a *Decagon*, and a *Dodecagon*; from whence arise these Aspects in Order.

Planetary

Planetary Aspects, Old and New, and Characters, &c.		
♌.	Conjunction, -----	00
SS.	Semi-Sextile, -----	30
Dec.	Decile, -----	36
Sq.	Semiquadrate, or Octile, -----	45
✱.	Sextile, -----	60
♊.	Quintile, -----	72
□.	Quartile, -----	90
Td.	Tridecile, -----	108
△.	Trigon, -----	120
SSq.	Sesquiquadrate or Trioctile, -----	135
Bq.	Biquintile, -----	144
Vc.	Quincunx, -----	150
8.	Opposition, -----	180

is distant
in degrees

For if the *Semi-Sextile* containing 30 degrees be multiplied by 6 it produces a greater Aspect of 180 degrees, *viz.* an Opposition. But if by the whole *Zodiaque*, or 12 Signs, the *Factus* is 360. (the number of degrees contained in the whole Circle) and so of others.

But because some Aspects are more Effectual than others, therefore are they (*respectu graduum, Scientiæ and Congruentiæ, necnon Efficacitatis*) thus to be Disposed: *viz.* ♌. 8. □. △. ✱. SS. ♊. Bq. Vc. Dec. Td. Sq. SSq. whereunto are added (as in the last and lowest degree of Dignity and Efficacy) the *Quindecile*, *Hexadecile*, *Vigintile*, and the *Icositefferagonall*, (or figure of 24 sides) which are only consider'd in *Venus* and *Mercury* with the Sun.

These Radiations or Aspects were diversly taken by Astrologers before *Regiomontanus*: for some accounted the place of the Aspects in the *Equator*,
others

others otherwise, as *Regiomontanus* himself observes, *Tab. Dir. Probl.* 31.

Now, as touching their *Æ*quation there hath been, and yet is some difference depending amongst Astrologers: For a sort of Pretenders (very strangers to Mathematical Demonstrations) do wilfully neglect the latitude of the Planets in Direction: And all their Reason is, because (as they think) *Ptolemy*, 3. *Quadrupart.* does the like; which smells too rank of Ignorance: for if they rightly understood *Ptolemy*, they might plainly perceive his Examples there do suppose the Promissors and Significators within the *Ecliptique*, and therefore no Latitude to be consider'd; whereas Doubtless, if he had directed any of the Planets having Latitude, he would have regarded their Latitude, very necessary to be known, as himself acknowledges, *Cap. de Applicationibus, De his, qui non nutriuntur in Figurâ æquicruria*, and elsewhere. But these men are laught at.

The truth is, *Ptolemy* made question only whether or no it ought to be observed in the *Sextil*, and *Trine* Aspect; And if he had exploded it (which is not to be credited in so great and famous an Artist) 'twas possible *Ptolemy*, (being but a Man) might therein have err'd as well as in other things. However, such as say they follow him, do utterly reject it, affirming, that these Radiations are not to be consider'd as they proceed from one Point of the Heavens to another, but according as they concur in the Center of the Earth, where they do *Angulum Constituire*: which (say they) is always the same, whatsoever Point or place they proceed from, with Latitude, or without.

Another sort there are (and they otherwise very Learned) who will have them *Æ*quated both in respect

respect of Longitude and Latitude, in which Number is *Leovitiuss*, and *Johannes Blanchinus*, the latter of which prying (as he thought) deeper into the matter, and making great account of a little space of time, (Neglected by *Ptolemy*) in taking these Aspects; assumes their *Æ*quation for a great Circle passing by the Center of a Star having Latitude; and enclin'd beyond the *Æ*quator; Proving that the *Quartile* Aspect ever falls within the *Ecliptique*, and is to be accounted without Latitude: that the Opposition always retains the same Latitude, which the Body of the Star doth, though of Contrary Denomination; the Δ and \ast half the Latitude (the \ast of the same, the Δ of a contrary Denomination) and shews that these Radiations cannot possibly make an Angle in the Center of the Earth, unless they first truly behold one another in the Heavens; whose configuration admits of variation in respect of Latitude. And to this Opinion *Argel* freely subscribes, rejecting the *Æ*quations of *Regiomontanus* and all others, as void of Demonstration, averring this most agreeable to observation, having had (as he saith) experience thereof in more than a 1000 Genitures.

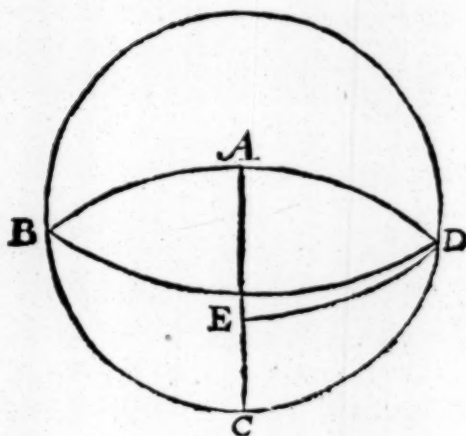
But *Oranigus* (as great an Astrologer and Mathematician as any of the other) although he denies not but that the Square and Opposite Aspects do always retain the same Point of the *Zodiack*, wherein they are made, and require no alteration thereof; so that the Latitude is not to be Changed, in the *Quartiles* (because they always terminate in the *Ecliptique*) howsoever it be in the Oppositions that (they terminating on the Contrary part) the Latitude admits of contrary Denomination; which the Diametrical Line passing by the Center and curting the Plane of the *Ecliptique* demonstrates: yet (neglecting any *Æ*quation of the Latitude,

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rude, which indeed never ought to be regarded in the Aspects, as sufficiently appears by the Doctrine of Triangles, and the Dimension of the sides of these Aspects in the Globe) he *Æ*quates them only in respect of Longitude, which (in my Opinion) is a way the most exact and Rational of all others, and approved of by the most and best of Modern Mathematicians, provided we consider them (as they do) in respect of the *Ecliptique*, not of the *Æ*quator. Howbeit, it will merit the Pains if in Directions we observe both, (*viz.* that of *Blanchinus*, and this of *Origanus*) and by comparing severally the just time of every Accident; we shall quickly Discover, which of the two may best Challenge our Observance.

But because the Latter is most regarded, and considering how requisite it is to be known of all that Practise the Genethliacal part of Astrology, I shall here give you the Grounds, and manner of this *Equation* by the *Diagram*, and directions following.

The Diagram.



Wherein

96 *Of the Planetary Aspects, &c.*

Wherein let the Point *A.* represent the Star *Arcturus* (mention'd in the 9th. of *Job*,) whose Latitude from the *Ecliptique*, is 31 Degr. 2 Min. North, from which Point as from its Pole or Center, the Circle *B. C. D.* is described by the Interval of the *Hexagon*, or *Sextile Aspect*, viz. *A. D.* 60 degrees. And let *B. E. D.* represent the *Ecliptique*, and *A. E.* the Latitude of the Star.

Now, to determin how much is to be counted in the *Ecliptique* for the *Sextile Aspect* of the Star proposed: In the *Spherical Orthogon*, *A. E. D.* we have given *A. D.* 60 degrees, *A. E.* 31 degrees, 2 Minutes, the Latitude of the Star, Ergo, *E. D.* shall be 54 degrees, 18 Min. by the following *descriptio*.

As the Sine Compl. Lat. Star, --- 58°. 58'. --- 9932914.
To the Radius, --- 10000000.
So the Sine Compl. Basis, *A. D.* -- 30. 0. --- 9698970.
To the Sine Compl. *E. D.* --- 54. 18. --- 9766056,
The *Sextile Aspect*, --- Lat. 31°. 2'.

Next, to get the Longitude of the *Trine Aspect*, Subtract the Arch of the * 54°. 18' from the Semi-Circle, and the remainder counted from the Place of the Stars Longitude limits the Δ thereof: For look how much the * Aspect wants of 60 degrees in the *Ecliptique*, by reason of the Stars Latitude, and just so much the Δ exceeds 120 degrees.

Example.

The *Sextile Aspect* of the Star *Arcturus* is here found to be 54°. 18'. which is 5°. 42'. short of 60 degrees. Now if either 54°. 18'. be deduced from 180. or 5°. 42'. added to 120 degrees, the remainder, or Aggregate 125°. 42'. is the *Trigonal Arch* of *Arcturus*.

Arcturus: and that added to the place of the Star, gives the Δ sinister thereof $25^{\circ}. 4'$. of ∞ ,

So likewise if you add the *Hexagon Arch* $54^{\circ}. 18'$. to the Longitude of the Star $\approx 19^{\circ}. 22'$. it gives you the place of the *Sextile* sinister of *Arcturus* $\nearrow 13^{\circ}. 40'$. whose Point opposite, $\searrow 13^{\circ}. 40'$. is the *Trine Dexter* of the same Star. But if you deduct the said *Hexagon Arch*, $54^{\circ}. 18'$. from the Longitude of the of the Star, the residue points out the \ast *Dexter* thereof, $\curvearrowright 25^{\circ}. 4'$.

In like manner, if you would know the *Semi-Sextile Aspect* of a Planet whose Lat. is 7 degrees, —Subtract the Sine of the Compl. of the Latitude, from the Sine of the Complement of the given Aspect, and the Sine of the Complement of the Remainder is the Arch of the *Ecliptique*, or Distance of the given Aspect; as appears by the work.

SS. Aspect, 30d. Sine Complement ————— 9,937531.

Lar, Planets, 70. Sine Complement ————— 9,996751.

Arch, 600. 45'. ————— 9,940780.

Sine of whose Complement 190. 15'. ————— 9,688972
is the Distance required.

And from this ground is Calculated the following Table for *Æquating* the Aspects of the Planets and Stars, Extended to 60 degrees of Latitude from the *Ecliptique* (if in it you will reckon the Aspects, as do all Modern Astrologers) or of Declination from the *Æquator*, if you had rather side with Antiquity:) The use whereof is so Obvious by what I have said, Examples are Needless.

H

A Table

A Table for Equating the Aspects of the Planets and Stars.

Degr. of Latit.	Sextile Arch, *	Trigonal Arch, Δ	Degr. of Latit.	Sextile Arch, *	Trigonal Arch, Δ
Degr. M.	Degr. Min.	Degr. Min.	Degr. M.	Degr. Min.	Degr. Min.
1 60	00	120 0	31 54	19 125	41
2 59	59	120 1	32 53	52 126	8
3 59	57	120 3	33 53	24 126	36
4 59	55	120 5	34 52	55 127	5
5 59	52	120 8	35 52	23 127	37
6 59	49	120 11	36 51	50 128	10
7 59	45	120 15	37 51	14 128	46
8 59	40	120 20	38 50	37 129	23
9 59	35	120 25	39 49	57 130	3
10 59	29	120 31	40 49	15 130	45
11 59	22	120 38	41 48	31 131	29
12 59	15	120 45	42 47	43 132	17
13 59	7	120 53	43 46	52 133	8
14 58	59	121 1	44 45	48 134	12
15 58	50	121 10	45 45	0 135	0
16 58	40	121 20	46 43	58 136	2
17 58	29	121 31	47 42	51 137	9
18 58	17	121 43	48 41	39 138	21
19 58	4	121 56	49 40	21 139	39
20 57	51	122 9	50 38	56 141	4
21 57	37	122 23	51 37	23 142	37
22 57	22	122 38	52 35	42 144	18
23 57	6	122 54	53 33	49 146	11
24 56	49	123 11	54 31	43 148	17
25 56	31	123 28	55 29	20 150	40
26 56	12	123 48	56 26	36 153	24
27 55	52	124 8	57 23	22 156	38
28 55	31	124 29	58 19	21 160	39
29 55	8	124 52	59 13	53 166	7
30 54	44	125 16	60 00	00 180	0

Latitude from the Ecciptique, or Declination from the Equator.	Latitude from the Ecciptique, or Declination from the Equator.
31 54	19 125
32 53	52 126
33 53	24 126
34 52	55 127
35 52	23 127
36 51	50 128
37 51	14 128
38 50	37 129
39 49	57 130
40 49	15 130
41 48	31 131
42 47	43 132
43 46	52 133
44 45	48 134
45 45	0 135
46 43	58 136
47 42	51 137
48 41	39 138
49 40	21 139
50 38	56 141
51 37	23 142
52 35	42 144
53 33	49 146
54 31	43 148
55 29	20 150
56 26	36 153
57 23	22 156
58 19	21 160
59 13	53 166
60 00	00 180

To find out the Time of the Aspects.

What an Aspect is, &c. you have formerly heard; and now I will shew you how to find out the time when they happen, which is thus—

Get first the Diurnal Motions of the Planets, whose Aspect you desire, to the Day whereon you find it will happen: And if the Planets be both Direct, or both Retrograde, let the Less Diurnal Motion be deducted from the greater: but if one be Direct, and the other Retrograde, add their Diurnal Motions together, and the Aggregate is the Diurnal Excess.

In the next place take the Places of the Planets (as you find them in the *Ephemeris*) to the Noon-tide preceding the Aspect, and by subtracting the place of the Planet that is swifter in Motion from the place of that which is slower, you have their distance in Longitude: which had, the Analogy, will be as followeth.—

*As the Diurnal Excess to 24 hours, so the distance of
the two Planets to the time of the Aspect.*

Example.

Be it required at what time the \odot and h , are in a
Quartile Aspect, the first of *April*, *Anno 1652*.

April 1. $\left\{ \begin{array}{l} \text{h. } 22^{\circ} 30' \text{ } \textcircled{\text{D}}. \\ \text{O. } 22' 15. \text{ } \textcircled{\text{V}}. \end{array} \right\}$ Diurnal Motion of $\left\{ \begin{array}{l} \text{h. } 0^{\circ} 2'. \\ \text{O. } 0. 59. \end{array} \right\}$

Their Distance, $0^{\circ}. 15'$. | Diurnal Excess, $-0^d. 57'$.

If 57^l. require 24^h. what 15^l? Answer, 6^h. 19^l.

Or, if you will work by Logistical Logarithms, add the Logarithm of 24 hours, to the Logarithm

100 *Of the Equation of time, &c.*

of their Distance, and from the Sum substract the Logarithm of their Diurnal Excess, and the remainder is the Logarithm of the time of the Aspect.

Thus,—

The Logarithm of the Distance of ☉ and ♄. 15'. }	} 1, 801773.
And the Logarithm of 24 hours added ————	
Logarithm of Diurnal Excess, 57'. ————	859751.

Logarithm of the Aspect sought, 6 ^h . 19'. ————	942022.
--	---------

Which 6 hours, 19 Min. is the time of the Aspect desired in the Meridian of *Uraniburge*, (for which place *Eichstadius* Calculated) from which 1 hour, 15 Min. (the difference of *Meridians*) leaves 5^h. 4'. for the time of the *Quartile* Aspect between ☉ and ♄ in the Meridian of *Kendal*, on the said first of *April* 1652. The like in any other.

Of the Equation of time, in respect of the Inequality of Natural Days.

THe Natural Days are two ways considered, *Æqual* and *Inequal*.

The *Æqual* are the mean days, consisting of one whole Revolution of the *Æquator*, and an additament of so much time, as is answerable to 59'. 8". 19''' 45'''''. (the mean motion of the Sun in one Day.)

The *Inequal* are the true or apparent days, which consist of so much time as the Revolution of the *Æquator* is made in, with an additament of so much time as agrees to the true motion of the Sun in one Day.

The *Inequality* therefore of these Days arises from this *Inequal* additament, and that for two causes respectively.

I. The

1. The first of which is the Inequal Motion of the Sun in the *Ecliptique*, for the Sun being moved in an Eccentric Orb, it so happens, that in equal spaces of time, he describes unequal Arches of the *Ecliptique*: and therefore it must needs follow that the Ascensions of the *Æquator*, or additaments agreeing thereunto are also unequal: And this Experience it self tells us; for the Sun runs through one half of the *Zodiack*, viz. the six Northern Signs, *T. C. II. G. Q. M.* not in less time than 186 days, and about 6 hours: but the other half, viz. the six Southern Signs, *♋. ♌. ♍. ♎. ♏. ♐.* in 178 days, and almost 22 hours.

2. The second is the Obliquity of the *Zodiack*, which causes an Inequality or difference (as well in a right, as Oblique Sphere) betwixt the Right Ascensions of the *Æquator* and *Zodiack*.

Whence it appears, that the difference betwixt an apparent, and a mean or *Æqual* day, is called the *Æquation of Days*; for that by this *Æquation*, the Natural mean days, are converted into the true or apparent.

Wherefore seeing that Inequal days cannot be the measure of equal motions, it is requisite that those Inequal days be converted to equal, (so oft as we intend to supputate the Equal motions by the *Ephemeris*) but contrary wise when we would reduce the Equal or mean Days to apparent or Inequal.

*Something touching the Nature of
Eclipses, and also of their Effects.*

AS the Stars of Heaven are the most Excellent Characters of the Divinity, Power, Wisdom, and Glory, of their Creator, in that they are written and engraven by the Finger of God himself (the Father of Lights) *Quibus invisibilia Dei intelliguntur ac providentur, ipsaq; æterna ejus Potentia; Quibus Gloria Dei enarratur:* so among the *Cælestia* *Φαινόμενα*, the Doctrine of Eclipses takes precedence, because that from their observations, the Primary Foundations of the whole body of Astronomy are Confirm'd, Evinc'd, and Demonstrated.

For seeing that the Sun is Eclipsed only in his Conjunction with the Moon, and the Moon in her Opposition to the Sun, we conclude the cause of the Sun's Eclipse to be the Interposition of the Moon betwixt him and the Earth, and the cause of the Moons Eclipse, the Interposition of the Earth betwixt her Body and the Sun's.

Thus the *Solar Eclipses* do manifest the Moon to be Lower and less than the Sun: The *Lunar*, Evince the *Earth* not founded infinitely below us (as *Xenophon Colophonius* trifled) But that the Heavens (under us) are distant from the Earth as far upwards, (in respect of those that be our Antipodes) as here they are: and consequently, that the Earth is not Cubical, nor Pyramidal, Scaphoidal, or otherwise Hollow, Nor Tympanoidal, nor Cylindroidal,
but

but on every side perfectly Round, or terminated by a Globosous Figure : Because that not only the Shadow of the Earth (in the Moon's Body) is always, and on every part observed to be round : but also for that such as live Eastward do number more hours from their Meridian, for the beginning or ending of an Eclepse than such as live Westward, proportionally to their distance.

By Eclipses also of the Moon, we know that the Earth is moved (or Placed) in the middle of the Zodiacue, because that she is Eclipsed only in the Opposite Places thereof.

The Oriental or Occidental Eclipses of the Moon tell us, one half of the World is always visible, and that daily one half of the Zodiacue Rises above the Horison.

The Lunar Eclipses best discover to us the Longitudes of Places upon the Earth : and assure us the Earth and Water make but one Globe.

That the Mountains of the Earth are not to be compared to the bigness thereof, the equal roundness of the Shadow tells us : Wherein we observe no Hiulcity or Cleft, by reason of the Vallies, nor yet any part thereof extended more than the rest, because of the Mountains.

And, although the true and certain place of the Moon, cannot be taken by any Instrument whatsoever, because of her Parallaxes : Nature, or rather the God of Nature hath supplied this defect by her Eclipses. For the Moon posited in *Mediis Tenebris*, is then understood to be in Opposition to the Sun. By these defects therefore, the Motions and Mutations of the Moon are found out, and rationally Demonstrated.

Lunar Eclipses Demonstrate the Shadow of the Earth

Earth to be Conical, Terminating in a Sharp Point: And in the same places of the Moons Transits to be sometimes thicker, otherwhiles more slender, notwithstanding a certain Rule and Respect had to the Sun's Motion: And consequently that the Sun is moved, (or so seems to be) in an Eccentricall Orb.

Hence likewise we gather, That the Sun is far greater than the Earth, and the Moon lesser: so the *Solar* Eclipses demonstrate the Distances of the Luminaries from the Earth to be different, and therefore to be moved in Eccentriques or Epicycles. Hereby also is found out a Rule for measuring the Distances of the Sun and Moon from the Earth, and the Magnitudes of their several Bodies.

And lastly, by Eclipses of the Luminaries, The God of Nature forewarns this sinful world of the Revolutions of Kingdoms and States, the Death and Detriment of Princes, Governours and Great men, of Heresies, Sects, and Seditions in the Church, Alterations of Laws and Customs, of Drought and Inundations of Rivers, Wars, Famine, Plague and Pestilence, In a word, the vicissitude of all sublunary things.

Levate in Excelsum Oculos Vestros, & videte quis creaverit ista.

Something farther touching the Doctrine of Eclipses, Chiefly, from Morinus.

NOW, as touching the Effects of Eclipses, it hath been an Antiently receiv'd Opinion: That whatsoever the Sun and Moon, and the rest of the Planets and Stars, bring to pass upon these Inferior Bodies, is done by vertue of their Light; which if granted,

granted, it must necessarily follow, that the action of the Luminary deficient, being diminished in Partil, or wholly intermitted, in Total Eclipses, these Sublunaries should meet with and suffer great Alterations: because the Sun and Moon are the Primary Cœlestial Causes of all Sublunary Effects.

But *Johannes Baptista Morinus, Astrolog. Gallic. Lib. 11.* tells us, That Light doth only illuminate, and nothing else. And (*Lib. 12.*) That besides Light, there is an actual Heat in the Sun, and in all the Stars proper and peculiar Influences, which penetrate the body of the Earth, and do not less affect and dispose it from the places beneath, than such as are above it. And therefore Eclipses of the Luminaries are not to be considered only, as to a privation of their Light, in these Sublunaries; but as those Eclipses are never, but in their Conjunctions or Oppositions, whereby they emit their Influence more powerfully than in any other Aspect whatsoever.

Wherefore both Astronomers and Astrologers observe the same moment of time, in which the middle of an Eclipse happens; The first, whereby to rectifie the Tables of their Motions: the Later, to the end that by a Cœlestial Figure (erected to that moment of time) they may see what Effects an Eclipse may produce in these Inferiours; not in respect of the Light deficient, which (saith he) the Learned Astrologers regard not, but of their Influence. Which being permitted, he further saith——

That in superterranean Eclipses of the Sun, we are depriv'd of his Light and Heat, Totally, if the Eclipse be Total, and in part, if but Partil; and that so long as the Eclipse lasts. But we are not depriv'd of the Sun's Influence: or at least no longer than while the Sun is under the Earth, which every night causeth

a Total *Solar* Eclipse, for many hours together. For as the Influence of the Sun (whilst under the Earth) penetrates the same (as is evident from the Figures of those are born by night) so the Influence of the Sun above the Earth, penetrates the Dense and Opaque Body of the Moon Eclipsing him: which neither the Sun's Light, or Heat, could penetrate, she being as black as Ink it self, whilst under the Sun's Discus, as (by an Optique Tube) may easily be observed.

But Subterranean *Solar* Eclipses (at leastwise such as be Total) do more affect the upper Hemisphere of the Earth, then the Superterranean: and the Reason is, because the Influence of the Sun is not of infinite vertue: and therefore if it should penetrate the Earth's Globe, it could be but faintly through both the Globes of the Earth and Moon.

In those Eclipses therefore (at least such as are Total) we suffer by reason of the Immiaute Influence of the Sun toward us: which (he thought) might be the cause, why for 30 years together, so much War, and all manner of mischiefs raged in this Hemisphere of the Earth, which *Europe* divideth. For as much as all that while, very many Total, and nigh Total Eclipses of the Sun, happen'd in the Lower Hemisphere, as may be seen in *Origanus*, who very carefully hath noted and supputated both Superterranean, and Subterranean, whilst scarce two notable Ones fell out in our Hemisphere.

Moreover he saith, that in *Lunar* Eclipses, we are deprived of the Light and Heat of the Sun, which at other times is reflected by the Moon; wholly if the Eclipse be Total; but in part, if Partil, and only so long as the Eclipse lasteth.

But we are not more deprived of the Influence and Elemental Efficacies of the Moon, than if there had been

been no Eclipse at all : because that between Her and Us, there is nothing interposed, which might dull or diminish her Elemental or Influential vertues. And this is true (at least in respect of Influence) as well of Subterranean as Superterranean *Lunar* Eclipses. Whence it is, that the Sublunary Nature is more affected by *Solar* Eclipses than Lunar, by reason of the thereon imminute Influence of the Sun towards us: and in all Eclipses the Influx of the Moon, exceeds the Influx of the Sun, but most in *Lunar* Eclipses.

He condemns the Ancients, who thought, that in Eclipses the Action of the Deficient Luminary ceased upon these Inferiours: because they supposed the Luminaries to Act by Light only; and were therefore unhappily Opinionated that some one of the Lesser Planets might execute the Office of the Deficient Luminary.

Again he saith, that the Earth and its Inhabitants are more strongly disposed by the Eclipses of the Luminaries, than by the other Conjunctions or Oppositions of the Sun and Moon: because *virtus unita fortior est*. But in Eclipses the Rays of the Sun and Moon are united upon the same time, (or very near it) which is drawn from them to the Earth. And the Earth is found (in a *Solar* Eclipse) within a Cone which drawn from both the Luminaries as from its Base, binds the Earth by its Ambite. But in a *Lunar* Eclipse 'tis found within a Column; the extreame whereof are the *Disci* of the Sun and Moon, Besides, in every Eclipse both the Luminaries are under the Ecliptick, where the Zodiacal vertue most flourisheth. Whence it followeth, That an Eclipse, by how much greater and of longer continuance it is, by so much greater are the effects it produceth. Because that in
great

great Eclipses the Central Raies of the Sun and Moon, are more united in the same Line which passeth over the Earth, and remain longer united.

Then he condemns *Ptolemy* and all other Astrologers, even till these present days, as much mistaken about Eclipses, in these two following things.

First, in limiting the places of the Earth to which the Effects of every Eclipse belong. For that they would have them appropriated to those Regions and Provinces which are under the Sign wherein the Eclipse falls, or others of the same Trigon, according to that distribution of the Earth which *Ptolemy* hath allotted to the twelve Signs of the Zodiaque. But forasmuch as that Distribution is but a meer Fiction (as he hath endeavoured to prove, *Lib. 20. Sect. 1. Cap. 2.*) it is evident they have erred in limiting certain places of the Earth, wherein the Effects of an Eclipse shall happen: and the rather, for that an Eclipse (as every other Lunation) is an Universal Cause, universally active throughout the whole Circuit of the Earth: but in every place thereof particularly Active, according to the particular posture of the Eclipse, and of the whole Heavens in respect of that place of the Earth, wherein yet an Eclipse is frequently not allowed to have any Effect, according to the Ancients: because the place is not under the Sign wherein the defect happens, or any of that Trigon, which (saith he) is *Hallucinatio intolerabilis, & ab Astrologicis principiis alienissima.*

And to such as (by way of Objection) do offer *Ptolemy's Doctrine*, viz. *Pro locis particularibus & urbibus advertere ad loca Luminarium, & Cardines figuræ Cælestis, sub qua urbes ipsæ conditæ sunt, aut ad Medium Cæli in Genituris Principum, qui ipsis urbibus dominantur. Ac si hæc familiaritatem, seu convenientiam*

entiam habeant cum locis Luminarium & Cardinum, in figura Deliquii, Effectus ad ipsas urbes pertinere: He thus Answers;

That the Cœlestial Bodies have no Influence on things made by Art at least *per se*, as he seems to have proved, *Lib. 20. Sect. 4. Cap. 8.* and therefore overthrows the foundation of that Doctrine of Cities, although it should be deduced from their Radical Figure, whereof notwithstanding scarce any One remaineth. Now, as to what belongs to the *Medium Cæli* of Princes, admitting the Familiarity aforesaid, *viz.* That an Eclipse happens in the *Medium Cæli* of the Radical Figure of a Prince: Or that in both Figures to wit, that of the Geniture, and the Eclipse, the *Medium Cæli* should be one and the same; that Eclipse indeed shall have signification upon the Actions and particular Fate of the Prince: But as for what concerns the Citizens, Earth, Water, and Air, as Plagues, Barrenness, &c. they shall not be thence foreseen, unless peradventure by Accident, so far forth as the Prince (being actively or passively disposed to War) by the similitude of the Figures, Plagues and Barrenness, &c. may thence ensue. But these things contribute nothing to the Constitution of the Air, at least of Heat, Cold, Moisture and Drought.

2. The second thing wherein he charges the Ancients to have Erred, is, in determining and limiting the Subject upon which an Eclipse shall especially operate, by the Form and Nature of the Constellation wherein the Eclipse falls; saying that if the Constellation be Human (as *Gemini, Virgo, Aquarius*, Men shall be affected: and if Beastial (as *Aries, Taurus, Cancer, Leo, &c.*) Beasts so and so called. For that these names do not truly agree to the twelve Signs of the Zodiacque, which ought properly to be called by

by the names of the Planets there predominating, whose Natures they resemble.

Thus much *Morinus* : whose new and uncouth Doctrine, till either it be Refelled, or Received by the Learned, suspends my Judgments in this matter.

Of the Crises in Diseases; to find out the same, and how to judge thereof, according to Durret.

CRISIS is thus defined by *Galen*. *Est velox & repentina morbi mutatio, quâ Infirmus vel ad salutem vel ad mortem deducitur* : and indeed every swift and sudden Mutation, whether it be in the Moon, the Air, or in a diseased Body, is by him so called : for that it seems to execute the Judicial Sentence, be it for the Life or Death of the Patient.

It is so called ἀπὸ τῆς κρίσεως, which in Latin is *judico*, *decerno*, or *sententiam fero* ; whence these Days are Metaphorically termed *Critici*, *Judiciales*, or *Judicarii*, *Decernentes*, or *Decretorii*.

The cause thereof is two-fold, Internal, External : The Internal is taken from its own proper Principle, the which is also twofold : For,

1. Either Nature would expel some Noxious Humor.
2. Or else the Humour it self, not yet digested, nor prepared to Excretion, offending Nature, either by the quantity or quality thereof, breaks out violently. The which *Hippocrates*, seemeth also to grant, *Lib. 4. de Morbo*, saying, *Conturbatur homo dum febricitat, cujus rei signum est, quod horror aliàs atque aliàs per corpus transcurrit*.

The External cause is from some Alteration of the Spirit or Air, namely, when the Humours are changed from

from what they were by Nature, as from a Cold to a Hot, or from a Dry to a Moist condition, & contra. For Hippocrates (*Aphorif.* 6. and elsewhere in his Book *De Nat. Hum.*) tells us, that Heat and Moisture in the Body move forward the Crises. For (saith He) some Diseases proceed from naughty Dyet, others from the Air we attract, by means whereof we Live. Wherefore Dyet (as it breeds such and such Humors) is the Internal, and Air attracted the External cause of the Crises.

That the Qualities are alter'd by the Influence of the Stars; and especially the Luminaries, is a thing not now to be doubted: it being sufficiently apparent in the four seasons of the year, how the Air with all Plants and Animals, &c. do diversly admit of Alteration: and therefore the Watry Humors and the Spirit (being Aerial) are observed to operate more when they are excited, than otherwise: As when the Harp is touched, it moves men to Dancing; when the Trumpet Sounds, to War like Employments.

Hence it appears that the universal Cause of all Crises is the Influence of the Heavens: For, the Celestial Bodies, by their Heat, Light, Motion, and Configuration or Aspects (to which St. Augustine adds *Afflatum*, that is, Inspiration or Instinction, and St. Thomas, *Aptitudinis Efficaciam*, a virtual Aptitude, or fitness) do rule and govern, not only the Four Elements, but all Elementary Bodies, and especially Man, from the very first Moment of his Birth, until the Ultimate Minute of his Death, inciting him sometimes to Mirth, another while to Sorrow, now to be Sick, anon Well again. For, as Aristotle saith, *Ex irroratione Cælorum felicia & infelicia germinantur in Terris, &c.*

But as touching the Efficient Radical cause thereof, the

the Philosophers (making a deeper Scrutiny thereinto) do attribute it to the *μονὰς*, or Unity, as that which primarily and radically governs the whole Universe, as the Agent and first Act, from which, by which, and into which, all things are at length Resolved: Wherefore the *Pythagoreans* named the *μονὰς*, or Unity, *Apollo*; because that as from Unity all Numbers take their Original and Encrease: So are all things not otherwise than from One alone. Surely the same Act, (which is the Word) works centrally and alone, from the Center to the Circumference, (for God is contained in the Heavens, as a Center is within its Circle:) but by a different manner, according to the variety of the Subject whereon it appears: The Form or Essence of the Agent not being changed; which is always Permanent and the same.

Wherefore it is evident that there is but only One Agent in every Region of this World, and but only One Act of his; yet divers and sundry Effects, according to the manifold condition of the Organical Subject, the thing Receiving or Suffering. Whereof more in *Dr. Flud*, in *Crif. Myfterio*.

There are two Principal sorts of *Crises*; the One, is in Acute Diseases, and Lunar. The Other, in Chronical Diseases, and Solar.

Such *Crises* as take their Original from their proper Principle, or from an Internal cause; as do the *Crises Synochorum*, depend upon the Motion of the Moon.

But such as Proceed from the Air, or from an External Cause, as do the *Crises* of all Pestilential Fevers, are govern'd both of the Sun and Moon: Of the Sun, if respect be had of the year; if of the Month only, then of the Moon.

Wherefore Acute diseases follow the Motion of the Moon

Moon, and her configurations, or Aspects to the place she was in at the first beginning of the disease.

But here we must Note, that in Acute Diseases, the Aspects or Radiations of the Moon, viz. her Quartiles and Oppositions, are not to be counted as if they should begin from her Conjunction with the Sun: but from the degree and minute she is in at the Beginning of the Disease, until her return to the same Radical Point, which is performed in 27 days, 8 hours, or thereabouts.

Of Acute Diseases, some are *Acuti simpliciter*, simply Acute; some *Acuti*, Εξ μεταμοσεως, seu *Decidentia*, or from Mutation, and Degeneration; some *Peracuti*, very Sharp, others *Perperacuti*, Exceedingly Sharp.

Acuti simpliciter, are they which from the 8. to the 10, 11, 14, 20, and 21, day, Run to the very height; some whereof are called *Menstrui*, because absolved within the space of a Lunar Month.

Acuti ex decidentia, from Diminishing, or Degeneration, are such as are judged imperfectly: For sometimes they wax worse in respect of the Symptoms, and are sometimes Remitted, according as the Moon meets with the Good and Evil Aspects of the Good or Bad Planets: And oftentimes they Degenerate from being Acute, and become Chronical. As when a Pleurisie turns into an *Empiema*, or an Ulcer in the Breast: So when a *Quotidian* Fever becomes a *Hictick*, or from a Intermittent degenerates into a *Quotidian*, & *Contra*. And these Diseases are judged within 40 Days.

Peracuti, are such as are judged the 5, 6, 7, and 8, days, in which number are the *Febres causones*, *Synocha*, *Cholera*, *Angina*, *Peripneumonia*, *Lethargus*, and the like.

Perperacuti, be such as are absolved within the Space of 3 days or 4 at the utmost, and in that time terminated, either with Recovery or Death; of which

forts are all *Pestilential Feavers*, the *Apoplexy*, *Phrensie* *Phrensie*, &c.

Chronical Diseases follow the Motion of the Sun, Acquiring a Crisis after the 40th day, and Judgment when the Sun attains to the Quadrates, as is Evident in Hectiques, Dropsies, and Quaternaries: When he comes to the Sextiles and Trines there are only some Indicative Motions made of such Effects as follow in the Opposition. Nevertheless they are oftentimes Anticipated, or Protracted, according as the Planets (he meets with) help or hinder; and for the better if by Nature those Planets be Benevolent; if Malevolent, for the worse. And the like we are subject to in the whole course of our Lives, *Nam & Morbus est Modus vite Partialis*, as *Campanella* (*Lib. 4. Medicinal.*) most ingeniously observes.

Moreover the *Crises* are thus generally distinguished, viz. *Salva*, *Dubia seu suspiciosa*, *Judicata seu periditata*, & *non Judicata*.

Crisis Salva, or safe, is that which happens without any great and Pernicious Accidents.

Crisis Dubia, doubtful, or Suspicious, which appears with great and Pernicious Accidents, and is the most dangerous.

Crisis Judicata, or Hazarded, is, when on the 4th day the Signs of Concoction do appear, and therefore præstage the Disease to be judged on the Seventh day.

Crisis non judicata, or not Judged, is when the *Crisis* is absolved the Seventh day, yet was not to be Judged the Fourth day, by any sign of Concoction.

Hence the days themselves are divided into Three Classes: For,

1. Some are called Critical (*nomine Generico.*)
2. Others Judicative, on which Sentence is Pronounced.
3. Others Intercident, (the which are Posited between

between the judicative and Critical;) whereon the Disease is Remitted.

Many other Distinctions there are amongst Physicians, not so proper for this Place: For here I intend not to enumerate all belonging to Physick, but such only as concern Astrology.

Nor shall I need to say any thing of the Sympathy and Antipathy, Power and Efficacy of the Stars, my room being so Narrow, and the same amply handled in several Learned Authors: Only, I think it requisite, (before I come to the manner of Acquiring the Critical and Judicative Days) to say something concerning the *Terminus à quo*, or the Point of time from whence they take their Original.

Seeing therefore that by these Critical and Decretory days some Notable Alteration would be foreseen, tending either to the Health or Death of the Patient, 'tis fit we begin our Account from the first Notable Point of the Diseases Invasion: For, to Assign a beginning to the Disease, is a thing very hard to be done, as *Galen* himself confesseth, *Lib. 1. Cap. 6. Exactè primum Principium ferè est insensibile.* The time when the Sick-party takes his Bed, is the beginning of his Decumbiture, but not the beginning of the Disease: For, a Man that is strong and robust endures a Disease more easily, and takes not his Bed so soon as a Man that is tender, weak, or fearful of Mind; who suspecting himself upon every Idle Pinch, gets forthwith to Bed: Nevertheless in many Diseases, (as the *Vertigo*, *Epilepsie*, *Paralysis*, *Apoplexy*, *Hæmorrhagia*, *Plurisie* and the like,) it is easie to find out the precise Beginning or Hour the Disease Invadeth: And the Learned in Astrology do believe and affirm, that the Moment of time to be taken for the beginning of the Disease, is the very Instant in which a

Man shall perceive any manifest Hurt, or Malady in his Body, as when he begins to lie down and be Sick of a Feaver: but not when the Head akes, or that he suffers any other trivial Symptom: Because these are not Feavers, but rather *Februm Nuntii*, the Messengers of Feavers.

Thus *Hippocrates* observed his Indications from the day a Man Sickned of a Feaver, but not from the day whereon he perceived a Heaviness of the Body only, or was troubled with the Head-Ach. For, by how much sharper and more violent the Feaver is, by so much is it the more Manifest to sense, and impossible the first Assault, or Invasion thereof should be hid from the Patient.

It now follows that I shew the manner of numbering and determining these Critical days by the Motion of the Moon; because the Radix and Fountain of this Doctrine is of all Astrologers, and by *Hippocrates* and *Galen* themselves said to consist in her Efficacy, and in the Motion and Position of the Parts of the Zodiacque.

And first I will shew you the manner of finding out the Critical and Indicative days by an Octogonal, or Figure of 8 sides, according to the Opinion of *Hippocrates* and *Galen*, the construction whereof follows.

First, find the Place of the Moon to the beginning of the Patient's Decumbiture as before you were taught.

Next, let a Circle be described and divided into 8. equal parts, representing the Zodiacque, wherein the Moon is moved: And let the Degree and Minute the Moon is in at the Hour of the Patients Decumbiture, be Posited in the first division or Angle of the Figure, which shall be accounted as the Ascendant or First-House.

Thirdly,

Thirdly, Let 45 degrees be added thereunto, as to the Radical place of the Moon, (for so many degrees are the Angles of this Octogonal Figure distant one from another) and by this means you have the Moons Place in the Second Angle, called the First Indicative: Unto which if you add 45 degrees more, it gives you the Place of the Moon in the Third Angle, in which the First *Crises* is Celebrated; being always elongated from the Radical Point by the space of 90 degrees.

After this, Add 45 degrees to the place of the Moon in the Third Angle, and the Aggregate gives you the Place of the Moon in the Fourth Angle, wherein is made the Second Indicative: and if thereunto you again add 45 degrees, they make 180 degrees, the direct point of Opposition. And so by a continued Addition of 45 degrees, until she return to the Radical Point of the Decumbiture. By which means there will be Four principal Angles in which the *Crises* are observed, and 4 Less principal, wherein the Days-Indicative are Demonstrated.

Lastly, let the Planets be inserted in their respective Places of the Figure thus Delineated, to the time of the Patients Decumbiture.

Now seeing it is manifest (by what hath been said) that the Critical days are made in such time as the Moon (counting from the time of the Decumbiture, or the first Paroxysm of the Disease) shall have run through one fourth part of the Zodiacque, or 90 degrees, wherein she produced the first *Crises*, or Alteration in the Disease, which commonly happens on the *Seventh* day, yet we must note that it may fall out on the *Sixth*, (if the Moon be swift in Motion) or (if slow) on the *Eighth* day. And because this Aspect is Evil Naturally, by reason of the Signs Disconveniency in Qualities, Passive, or Active, therefore

fore a War commences between the Disease and Nature, whence it is deservedly call'd *Criticus Primus*, the first Critical Day; whereon if it happen that the Moon be afflicted by *Saturn* or *Mars*, or the Lord of the *Eighth*, this *Crisis* (the Disease growing worse and worse) tends unto Death.

But if the Disease end not this Critical day, you must wait till she comes to her Opposite Point, which falls out commonly the Fourteenth day; and sometimes the Thirteenth or Fifteenth, according as the Moon is Swift or Slow in Motion: For then the Second *Crisis* is to be looked for. Whereon if yet the Disease be not Loosn'd, then we must attend the Moons access to her other Quadrate, in which shall be the Third *Crisis*, viz. the 20 or 21 day, according to the Moon's Swift or Slow Motion: And if the Disease continue still, we must mark when the Moon returns to her Radical Place, for then the *Lunar* Month is finished, whose Period is 27 days, and 8 hours, and the Fourth and Last *Crisis* accomplished in Acute Diseases. Wherefore if the Disease shall persevere beyond the *Lunar* Month, we must thenceforward have regard to the Motion of the Sun, and the rest of the Planets: For then the Acute degenerates into a Chronical or long continued Disease: as *Quartan* Feavers, and the like.

As for the Second species of the Critical Points, called Indicative, they are such as fall exactly in the Middle of every Quadrature: For when the Moon attains the half of her Quadrate, that is 45 degrees of the *Zodiaque* (accounted from the first assault of the Disease,) which makes up the *Ocile*. or *Semiquadrate* Aspect, there (by the same Reason) she begins to operate, as she will in the next subsequent Critical point, whether it be to Good or Evil: And this falls

out

out the Fourth day, wherefore it is called of *Hippocrates* and *Galen*, *Index Diei Septimi sequentis*.

The second Indicative (the which *Hippocrates* and *Galen* fix upon the 11th.) may also be upon the 10. or 12. days, according as the Moon (in the Point intermediate) shall hasten from the First Quarter or *Quadrate* to her Opposition, and have run through 135. degrees (from the time of Decumbiture,) which makes the *Trioctile* or *Sesquiquadrate* Aspect. And so of the rest, &c.

This done, we must observe the Disposition of the Heavens to the time when the Moon comes to the foresaid Angles, and that according to the generally received Precepts and Aphorisms. But to make this the clearer I will illustrate all by—

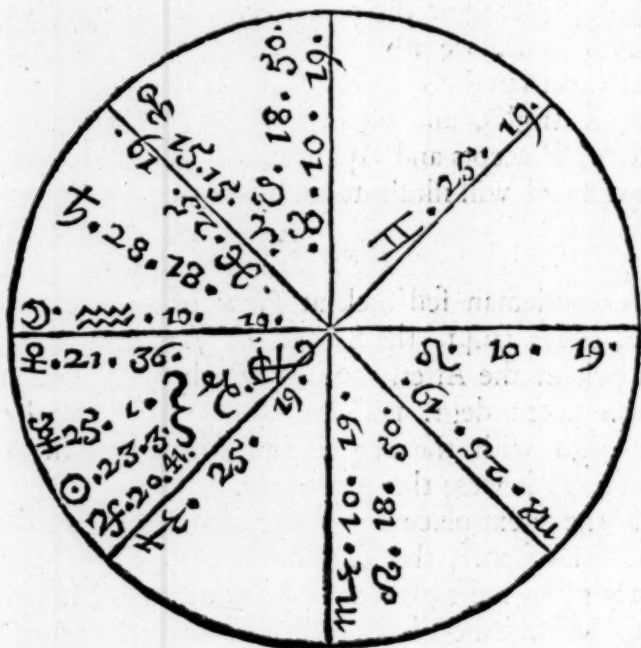
Example.

A Gentleman fell Sick at *Paris* of an Acute Disease, *Anno* 1641. the Second of *January*, about 8 a Clock in the Afternoon: at which time I find the Moon in 10 degr. 19 Min. of \approx . wherefore I put this Sign with the degree and Minute in the first Angle, as it were the Ascendant.

In the Next place I add 45 degrees to 10 degr. 19 Min. of \approx . (the Radical Point of the Moon) and it gives me 25 degr. 19 Min. of \times . for the place of the Moon, the First Indicative: And by adding 45 degrees thereunto, I get the place of the Moon, for the Cuspe of the Third Angle, 10 degr. 19 Min. of \oslash . (the Point of the first *Crisis*.) And so by a continued addition of 45 degrees, it produceth the Fourth Angle, (25 degrees, 19 Minutes of Π . (the second Indicative) The Fifth Angle, (in which is observed the Second *Crisis*) 10 degrees, 19 Minutes of \sphericalangle . (being the Point Opposite to the Radical place:) The Sixth Angle, 25 degrees

grees, 19 minutes of m . (designing the Third Indicative: The Seaventh Angle, 10 degrees, 19 minutes of m . for the point of the Third *Crifis*: And lastly, the Eighth Angle (wherein is the Fourth Indicative) 25 degrees, 19 minutes of r .

These had, I therein insert the Places of the Planets, respectively, and so I have it compleat, as the following Figure demonstrates.



Now to know when the Moon comes to the 10. degree, 19. Min. r . (for in that point she beholds the Radical Point, or her place at the time of the *Decumbiture* with a Quartile Aspect, viz. 10 degrees 19 min. r .) you must do as followeth:

First, look in the *Ephemeris* on what day the Moon comes to the degree of the Sign that beholds her
Radical

Radical place with a Quartile, which you will find to be the 9th. day of *January*, for on that day at Noon her true place is 6 degrees, 11 minutes of \varnothing . and the 10. day at Noon in 18 degrees, 34 Minutes of \varnothing . wherefore her Diurnal Motion is 12 degrees, 25 minutes, and the distance from the place of her Quadrature, 4 degrees, 8 minutes, which had, I reason thus—

As her Diurnal Motion, 12 degr. 25 min. to 24 hours;

So the Distance, 4 degr. 8 min. To 8 hours, *ferè*, the Critical time desired.

In the same manner do I find out the Time of the other *Crises* and Indicatives, and after that the state and disposition of the Heavens, agreeing to every Critical Phasis, as is evident by the following Synopsis.

Abacus

<i>Abacus, seu Synopsis Calculi Figura Octogonalis.</i>			
Species of Critical Days.	The Motion of the Moon.	The time of every Critical Phasis.	The state of the Moon in respect of her Place in the Radix, with the Syzygies, and the Mutual Aspects of the Planets, <i>January 1641. S. V.</i>
	d. 1.	D. H. M.	
<i>Decumbiture.</i>	10 19 \approx	2 8 0 P. M.	\odot app. ♀. and $\text{h.} \times \odot \text{♂.}$ $\square \odot \text{♂.} \square \text{♀.} \odot \text{♀.}$
1. <i>Indicat.</i>	25 19 \times	6 5 43 <i>Manè</i>	Ostile or Semi-quadrate.
1. <i>Critic.</i>	10 19 \odot	9 8 0 P. M.	Quartile Sinister, $\square \odot \text{♀.}$ 3h. 11'.
2. <i>Indicat.</i>	25 19 Π	13 2 36 P. M.	Trioct. Sinister, $\triangle \text{h.} 10\text{h.}$ 57'. shewing a Bad Crisis.
2. <i>Critic.</i>	10 19 ϵ	17 5 50 <i>Manè</i>	Opposition. Trioct. Dexter, $\triangle \text{♀.} 4\text{h.} 28'$ shewing a happy and propitious Crisis.
3. <i>Indicat.</i>	25 19 III	20 3 44 P. M.	Quartile Dexter. $\triangle \text{♀.} \text{hor}$ 22. 36'.
3. <i>Critic.</i>	10 19 III	23 9 1 P. M.	Ostile, or Semi-quadrate.
4. <i>Indic.</i>	25 19 ♂	24 12 9 P. M.	
4. <i>Critic.</i>	10 19 \approx	29 16 17 P. M.	The Radical place.

The Story of this Observation concerns a Person, who after a long and wearisome journey was suddenly assaulted at the time aforesaid by a Quotidian Fever, attended with a dry Cough and a Plurisie: The Fever grew to a *Tetruoquês*. For indeed the Night before it seized on him, he was in a grievous condition; and the Third day he was quite without any Shivering, nor brought it any Intermission to the Patient, when the Moon passed 10 degrees, 19 minutes of \approx . (a Sign of Infirmity) at which time she applied to *Venus* and *Saturn*, in a long Sextile of *Mars*, who afflicted *Jupiter* and *Mercury* (both in Combustion) and likewise the Sun himself by a Quartile Aspect.

The Sixth of the same Month of *January* the disease grew

grew worse, for then the Moon came to an *Ostile*, or *Semi-quadrant* Aspect where the first Indicative was celebrated: at which time there was no Aspect with the Moon, and therefore a doubtful or unfortunate *Crisis* was to be feared.

The Ninth day (about 8. a Clock) produced the First *Crisis* by a little Sweat, about which time both a Cough, and a Pain he had in his side, left him; but his Pulse beat inordinately for three hours after, the *Tritæophia* remaining. Wherefore *Galen, Lib. I. Epid.—* *Proprium est Febrium τα τριποῦσιν, ut & malignarum exacerbari diebus Criticis.* The which also *Mars* seems to argue by his *Quartile* Aspect with *Mercury* about the same time. Moreover both these *Quartiles*, namely that of the Moon to her radical place, (♄. to ♊.) and the other of *Mars* to *Mercury*, (♂. to ♊.) are differing in Qualities as well Active as Passive, which aggravates the mischief: Besides, it is to be noted, that the Signs ♊. and ♄. are Signs of Infirmary.

The Thirteenth day when the Moon came to a *Trioctile* Aspect in 25 degrees, 19 minutes of ♊. *Saturn* afflicting her by a *Trine*, shewed that an evil *Crisis* was to be feared.

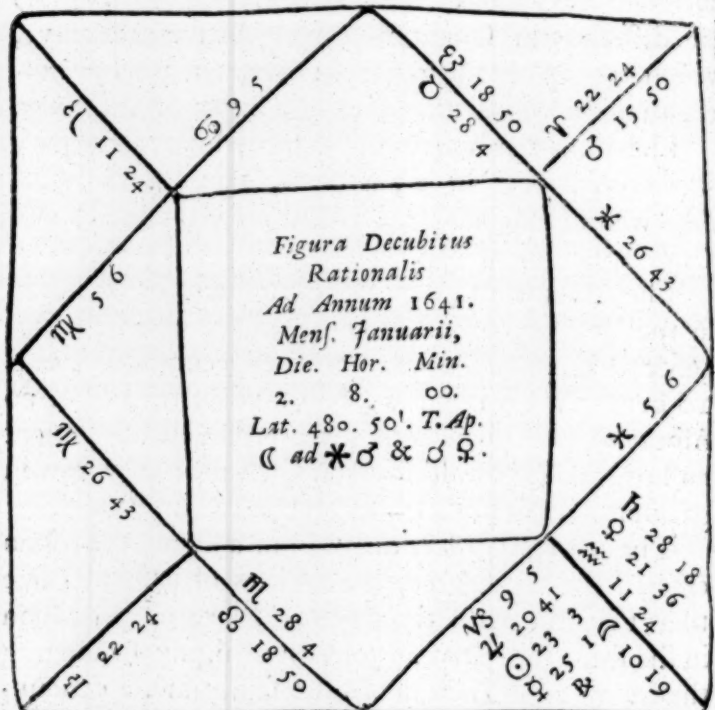
The Seventeenth day, at 5 hours, and 50 minutes, in the Morning, the Moon possessing the degree Opposite to the place she was in at the Decumbiture, viz. 10 degrees, 19 minutes of ♋. when there was no Aspect good or bad unto her, promised the Patient no hopes of his Health.—And then indeed he was in greatest fear of himself—Notwithstanding,—

The Twentieth day about Four a Clock the Moon entered the 25. degree, 19 minutes of ♊. and came to a *Trioctile* with the Radical Place of the Moon in the third Indicative, (*Jupiter* benignly Irradiating the Moon by a *Trine* about the same time,) denounced a propitious *Crisis* to ensue. The

The Twenty-third day, about Nine a Clock in the Evening, the Moon perambulating 10 degrees, 19 min. of π . (wherein fell the second Critical day) applied to the trine of *Venus*. At which time she Produced a wholesome and propitious *Crises*: For on this very day the Feaver began to leave him, and soon after he recovered his Health. *Quod sanè miram rerum Medicarum cum cælo Harmoniam & consensum arguit.*

Now that the Cause of this *Crises* arising from the Stars, may yet more plainly appear: I will hereunto add a Cœlestial Figure, erected after the Rational manner, with a Judgment Astrological thereupon.

Judicium Astrologicum ex Figurâ Decubitus Rationali.



The

The Principal significators of this Figure are, (1.) The Ascendant, and (2.) *Mercury* Lord thereof in *Capricorn*, a movable Sign, Retrograd, and Combust in the Fifth House, (3.) The Sixth House, and (4.) the Lord thereof in *Aquarius* a Fixed Sign, strong and powerful in his own House, the Moon in the Cusp of the Sixth House in *Aquarius*. The Sun in the Fifth, afflicted at the beginning of the Disease by a Quadrate of *Mars* in *Aries*, (a Fiery Sign) and Lord of the Eighth House. Whence it appears that the Disease proceeded from Choller ingendred of a Churlish Melancholy Humor, according to the Aphorisme, *Sol à Marte ad Initium Morbi quovis modo infortunatus, ægritudo erit Cholericæ ex humore bilioso orta.*

Furthermore, *Jupiter* in a movable Sign in the Fifth House, (which rules the Stomach, Liver, and the Sides, &c. combust and wounded by the Quartile of *Mars*, brought the Pleurisie upon him; and because *Mercury* (Afflicted by the Malevolent Planets) is hereby rendered Malevolent, he gave him the Dry-Cough.

Moreover, the Moon in *Aquarius* applying to *Saturn* argues that the Cause of the Disease proceeded from the Weariness of a Journey, according to the Doctrine of *Hermes* and *Hippocrates*.

Now for determining the length or shortness of the Disease, consider these *Aporisius*.

Sexta Domus in Signo Fixo, Morbi Longitudinem pollicetur. Item, Saturnus existens Dominus sextæ, & in Signo Fixo, longum præagitur morbum. Rursum, Saturnus Dominus Sextæ Domino Ascendentis fortior, Morbi Incrementum denotat. Postremò, Luna Domino Sextæ applicans, Incrementum Morbi portendit.

Seeing therefore that *Mars* (in a fiery Sign) afflicts both the Luminaries, namely the Sun by a Quadrate, and the Moon by a long Sextile, which is equivalent

equivalent to a Quadrate, I gather that the Principal Authors of this Disease are *Saturn* and *Mars*; which together excited a very long Burning Feaver: Then *Mercury* the dry Cough, and at last *Jupiter* the Plurisie; the which (together with the Cough) sooner ended than the Feaver, for that *Mercury* and *Jupiter* were both constituted in a movable Sign.

Of the Mutations, Inclinations and Eversions of Empires, Kingdoms, &c.

IT will not be (I hope) ungrateful to the Ingenious, if I recollect and commend unto their, and my own contemplation, the Causes of the Mutations, Inclinations and Eversions of Empires, Kingdoms and Commonwealths; and the rather, because (as I suppose) Time never produced an Age so full of Prodigies, nor a Generation of Men so inclin'd to Novelty, as now the present; wherein every day presents a New Inquiry, every Month a fresh Vicissitude.

The Politiques distinguish the Causes of all Mutations into Two sorts; First, and Second.

The First cause is God, the Creator and Governour of all things: For, notwithstanding the Actions of all Individual Human Creatures be in a Human Power; yet the Constitutions, Governments and Conservations of Human Communions and Societies, or Republicques, are not so in the Power of Men, but depend wholly upon the First and Supreme Cause, and the disposition thereof: And for as much as God performs his greatest works in the world by Angels; it

is not impossible, or strange, if I say and aver, that every Empire, Kingdom and Republique, hath some certain Angel and *Genius* peculiarly appropriated thereunto) as a Governour ordained by God. For this is the constant opinion of the *Jews*, who believe that every Person and Place, hath a certain Guardian Angel set over it; nor do a few Doctors of the Catholick Church believe otherwise, whilst in *Dan.* 10, 11. there is mention made of an Angel Governour of *Persia*, and *Grece*; and that the Apostle (*Ephes.* 3.) expressly constitutes a certain Order of Angels, which he calls *Potestates*, [Rulers, or Potentates; or as our *English* Translation hath it, Principalities and Powers.]

God hath set certain Intervals, and Periods of times, to all Empires, &c. amongst which Periods, the 500. and 700. years are accounted most Fatal, as you may see in Bodin, *Lib. 4. Cap. 2.* but especially in *Richterus, Ax. 1. 2. & seq.* And the natural reason hereof, is, for that in this space of time, there elapseth the sixth Generation of Men; which abateth of, and more and more declineth from, the simplicity, strength and fortitude of those Men, who at first obtained and preserved Empires, by such vertues: For like as the Bodies of Men became weak and feeble in the fourth and fifth Generation, even so also decreaseth the strength and fortitude, whereby Kingdoms are acquired, preserved and propagated.

Besides, it hath been observed, that at the end of every 30th. year, there usually falls out some one or other Mutation in Empires, &c. because that after so many years, such men as formerly had the Government of Affairs and things therein, do (for the most part) leave their Station: and that from thenceforth New Ones succeed them, who in the space of
Thirty

Thirty years more grow up, and introduce new Customs and Opinions in the Commonwealth: as you may read in *Richterus, Axiom, 9.*

Moreover, it is certain, that as God hath appointed fatal Bounds, and Limits of time to all Empires, &c. so hath he the like Bounds and Limits to all other particular places; and when any change of Empires, &c. is imminent, he commonly raiseth up some great Heroes, whom he useth as Organs, to punish or amend them: yet first revealeth such future changes by certain Signs and Prodigies. *Vid. Bodin. Lib. 4. Cap. 2. Richt. Axiom. 19.* And thus much of the first cause of the Changes of Empires, Kingdoms, and Republicques, &c.

The Second Cause, is either Natural, or Moral.

The Natural cause, is either Superior, or Inferior.

The Superior Natural Cause, is the Motion and Influence of the Planets and Stars upon these Inferiours; touching which, the Ingenious *Keckerman, Lib. 1. Cap. 26.* delivers this Canon.

Cælum, Efficacissimè agit in Corpus humanum, sibi maximè cognatum, atque adeo etiam in corpus tum ipsius Principis, tum Subditorum; ita nempe, ut in corporibus mutat temperamenta: mutatis autem temperamenti mutantur mores; mutatis moribus Principum & Subditorum, Sequitur mutatio Reip.—Heaven (saith he) most effectually Operates upon a Human Body, best agreeable to it self, and so also on the Body both of the Prince himself and his Subjects: to wit, so, as that it changeth the Temperaments of Mens Bodies, and with those Temperaments their manners or conditions: and the manners or conditions of Princes and Subjects being changed a mutation of the Commonwealth followeth.

And with him agrees that excellent Mathematician
and

and Astrologer, *Origanus* part, 3. *Membr.* 2. *Cap.* 1. *Non modo in Regnis varias mutationes & translationes animadvertimus, dum modo hos, modo illos Regnare atque aliis Dominari comperimus: verum etiam in ipsa superficie terræ nihil esse perpetuum, & ex collatione temporum & locorum, Siccum humido, humidum sicco permutari, terrasque alias aquis aboleri, alias assurgere deprehendimus:* We Observe not only sundry Changes and Translations of Kingdoms, whilst these and these Planets reign, and bear Rule with others: but also that upon the whole surface of the Earth, there is nothings perpetual, and by comparing of Times and Places, perceive Siccity chang'd into Moisture, Moisture to Siccity; some Countries destroy'd, others increas'd by Waters. Thus He; and that very truly: For although God the Author of Nature, and the First Cause of every Good thing, changes Countries and Transfers Kingdoms at his pleasure: yet seeing he hath engraven in the Book of Nature (and chiefly, in Heaven, which measureth Times) the Motions and Mutations of all things, things that be Invisible even his own eternal Power, for the greatest part; yea and expos'd Heaven unto our view, that it might be for signs of Present and Future things: I shall not think it contrary to true Religion, or Good Manners, if (with Fear and Reverence) I enquire the Superior Natural Causes of those Mutations, so long as I ascribe no necessity thereunto; Maugre the Croaking and Coaxation of some few Epileptique Prophets and other Religious Lunatiques, who prate and perswade the Contrary.

The First Cause, is, the Change of the Abides of the Planets, whereby the Five Planets together with the Sun, transfer the Places in which they are highest and most remote from the Center of the Earth,

so also the Places wherein they are lowest and nearest thereunto; and together with those Places, their swiftness and slowness of Motion, into several parts of the Zodiaque, according to the succession of the Signs: whereof Cardan, *Seg. 1. Aph. 37.* in these words, *Permutationes Absidum, Regna, & Regiones, & Religiones mutant.* Changes of the Absides alter Kingdoms, Regions and Religions.

Thus from the Change of *Saturn's* Absis into Cancer, *Mahomet* had his growth; and by the Change thereof into *Capricorn* (the Sign Opposite thereunto) receives he Detriment, and at length a final Destruction.

Spinæus (an Excellent Astrologian, and Physician to the Duke of *Mantua*) in his *Catastrophe Mundi*, (*Genuinely* English'd by the Polite Quill of my Oak-en Friend *Elias Ashmole* Esq;) tells us, that *Mahomet's* Destruction initiated *Anno 1630, &c.* and this he chiefly deduces from the Change of *Saturn's* Absis out of *Sagittary* into *Capricorn*, which indeed I confess fell out (according to the *Prutenick* Tables) in the end of the year 1630. But by the more accurate observations of later Authors, the Absis of *Saturn* continues in *Sagittary* for many years yet to come; For by the *Philolaique* Tables (the best extant) it enters not *Capricorn* until the beginning of the year 1728. and therefore it could not in the least be (unless we will have the Effect precede its Cause) that *Mahomet's* Destruction commenc'd (in this respect) in, or near the year 1630. Nevertheless, I believe (with *Spinæus*) that the many Revolutions of the Heavens, in, and about that year, have already produced a sensible Commencement of Detriment unto him; yet conclude not his final Destruction, until after the year 1728. Wherein *Saturn's* Absis will be Changed into *Capricorn*, and that several other Causes

Causes concur to extirpate him, and his Law.

There is no other change of the Absis of any Planet falling out in our time, save only the Absis of Mars, and this happen'd (according to Bullialdus) in the latter end of the year 1647. which was from Leo to Virgo: and what a strange mutation ensued the year following, viz. A Dissolution of the English Monarchy, &c. the whole World can witness: which very thing signally confirms that of Ludovic. de Reg. Aph. 9. *Mutantur Regna & Dominia, Fides, Sectæq; ac opiniones hominum, dum mutantur Auges Planetarum de signo in signum: dico illarum gentium quarum significator erit Planeta Augis permutatæ:—* Kingdoms and Governments, Faith, Religions and Opinions of Men are changed when the Auges, (or Absides) of the Planets are changed from one Sign to another; I mean the Kingdoms, Governments, Faith, Religions and Opinions of such Nations as have for their significator the Planet whose Auge is changed. Now all men know, who know any thing of this Nature, that Aries is the Ascendant and Mars (Lord thereof) the significator of England: and so he is of France, Germany, Denmark, and several other places, who are herein no less concern'd than the English, as a few years will assuredly manifest.

Mutatioque erit ad bonum vel malum secundum Naturam significatorum superiorum illorum temporum, & secundum Naturam signi mutationis: And this change (saith that same Author and Aphorisme) shall be to Good or Evil, according to the Nature of the chief significators of those times, and Sign of Mutation. We know Saturn, Mars, and Mercury have born the greatest sway in almost every Eclipse, Revolution and other notable Configurations of the Planets, in, and since that year, especially in Two of the Three

Eclipses of 1652. and in the great and Total Eclipse Anno 1653. in *March*. And as for the Sign into which this change was made, it is *Virgo*, the principal house of *Mercury*, a Cold and Dry, Melancholy, Barren Sign: whereby we may easily judge of what Nature the Change is: I spare to Expatriate.

Another Cause, is the Change of the Sun's Eccentricity, described of *Copernicus* (*cap. 20 lib. 3. Revol.*) by the Motion of a little Circle having the Center of the Eccentric in its Circumference, and finishing its Period in 3434 years.

The year 1653. Offers it the least that can be (according to *Rheinoldus* and *Copernicus*) being 32190. such parts as the Eccentric hath 1000000, or Part 1. 55'. 53". 24"". where the *Semidiameter* of the Sun's Eccentricity hath 60. The greatest, *viz.* 2°. 30'. 7". happen'd 36 years before Christ; about the beginning of the *Roman* Monarchy; *Georgius Joachimus Rheticus* called this Circle the Wheel of Fortune, by whose Revolutions (saith he) the Monarchies of the world assume their Commencements and Changes: For like as the *Roman* Empire obtain'd its Highest Dignity when the Eccentricity was greatest, so the same decreasing, it is very much Impaired, and almost at the Brink of Destruction. But the *Turkish* Empire began in the First Quadrant, with the Law of *Mahomet*; and hath been most swiftly augmented proportionably to the Motion thereof, being at this Day, wherein the Eccentricity is at the least, in a Flourishing Estate: But shall henceforward be diminished until the other Quadrant, and alike swiftly (God so pleasing) hasten to Destruction.

Indeed, according to *Tycho* and others of the best Astronomers, the Eccentricity is already notably increased, *viz.* unto Part 2. 9'. or thereabouts:

Lausbergius

Lausbergius makes it Part 2. 6'. 21". Insomuch that if the Christians of *Europe* could but henceforth lay aside their Ambition and Avarice, and Live at Peace among themselves, the God of Nature presents them with an Age, wherein they may totally subvert and lay waste the Empire of the *Turks*, and put a speedy Period to the Law of their Prophet *Mahomet*.

A Third Cause is, the change of the Obliquity of the Zodiack, which (when at the greatest) according to *Bullialdus*, is, $23^{\circ}. 52'. 53''$. And this was *Anno Nabonassari*, 381. (367 years before the Nativity of Christ.) When at the least, $23^{\circ}. 31'. 7''$. and that fell out *Anno Christi* 1434. so that the mean betwixt these is, $23^{\circ}. 42'. 00''$.

In the year 1653. the greatest Obliquity of the Zodiack was $23^{\circ}. 31'. 55''$. For the Motion of the Anomaly of the Zodiack's Obliquity, was $6^{\circ}. 21'. 49'$. The *Prosthaphæresis*, $0'. 48''$. which added to the least Obliquity, $23^{\circ}. 31'. 7''$. gives us $23^{\circ}. 31'. 55''$. as before. So that the Obliquity of the Zodiack is now likewise increasing; for it still increaseth and diminisheth with the Suns Eccentricity: Whereby it appears, that the Axis of the Earth's Poles, by little and little changes its Inclination to the Plane of the Zodiack, through some Motion of the Libration. But to find out the Physical Cause thereof, my Reason concludes it almost impossible: For, as *Bullialdus* truly saith, *Scimus rem esse, sed causam motus illius ignoramus, nec potest humani Ingenii acumen pervidere causas illas*: We know (saith he) there is such a Motion, but are ignorant of the Cause thereof; nor can the subtilty of Humane Wit thoroughly perceive those Causes.

A Fourth Cause is, the Conjunction of the two Superiour Planets, *Saturn* and *Jupiter*, which (according to *Cardanus*) is three-fold; [Great, Mean, and Lesser.]

The Lesser are they which happen in Signs of the same Nature or Trigon, with others preceding them, and so cannot occasion any great Change; yet are not without their peculiar Effects, as you may see in *Cardan, Seg. 5. Aphor. 48.* Of these there be ten in Number, which do orderly succeed one another in the space of less than 200 Years.

The Mean are they which fall out in a different Trigon, yet not in such as are altogether contrary in qualities; that is, when the Conjunctions pass from a Fiery into an Earthy Sign, out of an Earthy into an Airy, or from an Airy into a Watry Sign; as from *Aries* into *Capricorn*, out of *Capricorn* into *Libra*, from *Libra* to *Cancer*.

As touching these it is certain they produce sundry Operations: For they alter, in one respect or other, the Estate of Empires, Kingdoms, Common-wealths, and Countries, causing some new Empires and Kingdoms to emerge: Like as that of *Alexander the Great*, in an Airy; the *Persians* in an Earthy, and that of *Mahomet* in a Watry; as you may read in *Cardan, Seg. 1. Aphor. 73.* And of these Conjunctions (if so be you account from the change of the Fiery Trigon into the Earthy) there falleth out always three within the space of 596 Years: The First in the Earthy, the Second in the Airy, and the Third in the Watry Trigon.

But they are called Great Conjunctions, which begin to be Celebrated in the Fiery Trigon, chiefly in *Aries*, (the first Sign of the Zodiack.) For when there shall be a Transit made from a Watry into a Fiery Sign, which are as contrary each to other in their prime qualities, as Fire is to Water; then also do great Mutations succeed all the World over: And this is clear'd to all Men, who have been but never so little conversant in History.

For,

For, if we Calculate backward, and allow for each of these Great Conjunctions 794 Years, and about a half, we shall be reduced from the Year 1603. (in which there happened a Great Conjunction of *Saturn* and *Jupiter* in *Sagittary*) to the Year of Christ 809. in which the *Roman* Empire (Destroyed by continual Wars) is at length reformed and augmented under *Charles* the Great: Thence to the Year of Christ 15. soon after which succeeded a great Mutation both of the State Ecclesiastical and Political. From thence to the Year preceding Christ, 779; soon after which followed the Institution of the *Olympick* Games and Times, the Birth of *Romulus* and *Remus*, the Building of *Rome*, and a grievous Affliction of the Kingdom of *Israel*, by *Tiglath Pileser* King of the *Assyrians*, and at length a Destruction thereof by *Salmanassar* his Successor.

Hence we recede to the 1574. Year before Christ, near unto which *Moses* was Born, who afterwards led the People of *Israel* out of *Egypt* by a Divine Power. Thence to the Year 2368. within one Age after which followed the Universal Deluge; afterwards to the Year 3163. and at length to the Year 3957. about which God Created the World of Nothing.

And 'tis good Reason, that like as *Rome* was Built a little after the beginning of the fifth Fiery Trigon, (the first being that under which the World was Created) and afterwards by little and little increased, and amongst other Cities the great Assembly of the Inhabitants, People, and Kingdoms she has subdued, bore up her Head, until at length, (about the sixth Fiery Trigon) she had reduced very many Kingdoms of *Europe*, *Asia*, and *Africa*, to the Form of a Monarchy and Sovereign Empire, and flourished in great Glory; and that from thence the Empire, being

divided into two, [*East and West,*] was observed to be fallen to decay, been troubled with Intestine Wars, and exhausted by the Alienations of Kingdoms and Provinces, until about the seventh Trigon it was restored by *Charles* the Great, and (in some sort) received its Pristine Beauty: So also shall this Empire, at this time, under the eighth Fiery Trigon, sustain great Mutations; which I rather leave to Experience, than Prostitute my own Judgment at so easie a rate.

Nor do only the Great, Mean, and Lesser Conjunctions of the two Superiours, but also their Opposite and Quartile Configurations design great Mutations in the World, as you may read in *Cardan*, *Seg. 5. Aphor. 49.* and *Seg. 7. Aphor. 6.*

Other Causes are Comets, or counterfeit Stars, &c. such as that whereof *Josephus* (*Bell. Jud. Lib. 7. Cap. 12.*) makes mention, which appeared for a years space in the form of a Fiery Sword, over the City *Jerusalem*, fore-warning her Destruction; or as that at the Death of *Mahomet*, seen at High-Noon, in the shape (also) of a Sword, which continued the space of a Month, rendring his Death no less Prodigious than was the course of his Life. Or that of the Year 1572. in *Cassiopeia*, surpassing of the quantity of the Earth 500 times: Or those of the Years 1604. and 1618. which were no less Miraculous than that the Sun should stand still, as we read it did in the Days of *Joshua*, or return ten Degrees backward, as once upon the Dial of *Abaz*; or be Eclipsed so near a Full Moon, as at our Saviour's Passion, being all of them alike estrang'd from the accustomed Order of Nature.

In like manner the Eclipses of the Luminaries are the Causes of many Changes that ensue in the World, because their Effects are general, pouring forth their
Influence,

Influence, not only upon Cities, but even whole Regions subject to the Quadrangle (the Sign more especially) wherein the Defect happens; and no less on particular Persons who have any affinity in their Genitures with the Schemes of such Eclipses: So likewise are the strong Genitures of Kings, &c. *Geniturae validæ Regna mutant*. Mighty Genitures change or translate Kingdoms.

Causes adjuvant, are Revolutions of the World, the Progression of the Great Orb, of Great Conjunctions before the Flood, the Birth of Christ, *Mahomet*, and the like.

I could much enlarge my self upon the Progressions of the Great Orb, Great Conjunctions, &c. but shall forbear, in regard the most of them concern Foreign Parts, excepting that of the Great Conjunction before the Flood, which in the Year 1653. was come to the Sign *Cancer*, and did therefore afflict (according to *Albumazar, Tract. 4. Differ. 4.*) the Countries of *Scotland* and *Holland* with many Changes and Conversions of things, from one condition to another, a Famine and Poverty proceeding from Siccity and Drought; and a general Fear to possess the People of those places, because of their Enemies: Great Mortality and Slaughters amongst them, with abundance of such Creatures as are destructive to the Earth.

Thus far have you seen the Superiour Natural Causes of the Mutations or Changes of Empires, Kingdoms, and Common-Wealths, how far, wherein, and when they concern us, and other Nations.

The Inferiour Natural Cause, is either within or without Man.

That within is the Disposition of the Temperament of the Bodies both of Princes and Subjects, and so both different Births and Deaths, (as well) of them that Govern

Govern (as those that be Governed in) the Common-Wealth.

That without, is a Mutation either of Fire or Water, and of the Earth, and place where the Commonwealth is constituted: Unto which do belong House-burnings, Earthquakes, Change of Ports, Barrenness, Famine, Pestilence, and all other Natural damages, by the which Common-wealths are changed.

The Moral Cause of Mutation, is either Internal, or External.

The Internal, is either on the Prince's or Subject's part.

The Internal on the Prince's part admits this general Canon.

The beginnings of Princes are for the most part good, but their Progress worse: From which Change arise great Mutations in Publick Affairs and things.

The Internal Cause (also) of Changes in respect of the Prince, is either Ethical, or Political.

Touching Ethical Causes, there are these Canons:

1. Intemperance and Lust of Princes occasion change of the Common-wealth.

2. The like when Princes are Effeminate and Cowardly. For, like as Empires are obtained, maintained and kept by Warlike Fortitude; so on the contrary are they lost, or dangerously changed by softness and Pusillanimity.

Political Causes of Changes, are either in respect of the Foundation of the Principality, or of the Office and Care of the Prince.

As touching the Causes respecting the Foundation of the Principality, there be these Canons:

1. It is impossible any Common-wealth should long be safe, where the Prince comes to Rule, either by a violent

violent Invasion, or a crafty Subreption, without any access to the Principality.

2. The Perjuries of Princes; that is, when they keep not their Oaths made to their Subjects, at the time they were called to Govern, bring upon Kingdoms dangerous Changes and Conversions.

3. The Authority of a Prince decreasing produceth Change; and when the Periods of Empires are dissolved, the Authority of those that Govern, faileth.

The Causes that respect the Care or Office of the Prince, have these Canons.

1. When the Prince listens not to Wise and Faithful Councillors, Changes are imminent.

2. When Publick Judgments are corrupted, and heinous Impieties remain unpunished, Changes are at hand.

3. When the Prince affords not the Subject a Lawful and necessary Defence, but suffers him to be vexed and trampled over by Incurfions of Enemies, Changes ensue.

4. When the Revenues of a Kingdom decrease, of necessity a Change must follow: For Moneys are the Nerves of Empires.

5. When the Prince doth too much Poll his Subjects with heavy Tributes and Exactions, a Change succeedeth.

6. When the Potency and Amplitude of Kingdoms arrive at an exceeding greatness, a Change follows for the most part, and the Empire falleth by its own weight.

7. Foreigners rashly irritated, or called into a Kingdom, do introduce a Change thereof.

These are the Causes of the Prince his part; there now remain the Causes on the Subjects part; which are (also) either Ethical or Political.

Touching

Touching the Ethical Causes, these be the Canons.

1. When grievous Wickedness is committed amongst the Subjects, and all Reverence of the Laws shaken off, and that they Live Licentiously, in Lust and Luxury, Mutations follow.

2. When Subjects degenerate from their Pristine Fortitude, and become Unwarlike and Effeminate, Kingdoms are Changed.

Political Causes have these Canons.

1. When Subjects begin to have their Princes in hatred, and grow weary of them, Changes will assuredly follow.

2. Punishments and Changes do ever succeed Infidelity of Subjects.

3. Changes of things do always accompany the Disobedience and Contumacy of Subjects.

4. Where neither the Laws nor Magistrates are had in Honour, there the Common-wealth cannot be safe or durable.

*An Excellent Discourse of the Names,
Genus, Species, Efficient and Final
Causes of all Comets, &c.*

THE Order which Nature observeth in all things Created doth plainly enough teach us, That whatsoever is Born, passeth and hasteth towards Death: And that all things which have a beginning, necessarily and interchangeably roul towards their End.

And, as in Humane Bodies some are more strong, vigorous, and of better Constitution than others, and therefore

therefore of longer continuance: Even so in Empires, Kingdoms, and Common-wealths, some preserve themselves longer, for that either they are by Nature more strenuous and stable, (as having propitious Stars, and they well Fortified at the time of their first Foundation :) Or because the Situation of them is Naturally stronger than others, as we see at this day in the Signory of *Venice*. The like holdeth in Cities and Towns, in particular Families, Laws, Conclaves, and Councils, in Religions, Heresies, and Schisms.

The consideration whereof prevents my Wonder at the Vicissitudes and Changes here on Earth: I account it no Miracle to see a Monarchy Eclipsed in its greatest Glory, and the ruine of one, the raising of another. I stand not amazed at the fall of a Prince, nor the furious madness of a People; I dread not the tottering of a State, nor startle at the Dissolution of a Parliament.

Now, to fore-see and predict these Everfions and Changes, sundry things are to be considered; As Eclipses of the Sun and Moon, Great Conjunctions of the Stars, Comets or New Stars, &c. — But that on which the Eyes of all *Europe* are at the present fixed, is the Apparition of the Comet the last Year, [*viz.* 1652.] of which I shall a little Treat, or Discourse of. But first I will present you with an Account of—

1. *The Names, Genus, and Species of Comets.*

Cometæ, or Cometes, a Comet, (so called from *Coma*, the Hair of the Head, or a bush of Hairs :) Although it signifies but one Species of the *Phænomenon*, when taken in the strictest sence, *viz.* *Stellam Crinitam*, or *Capillatam*, (a Star long-hair'd by the splendour of his Rays,) or, (to speak with *Cicero*)
Con-

Concinnatum Sydus, (a Star with crisp'd or curl'd hair) yet in a larger fence it is a Generical, or common name to all the rest set down by *Pliny, lib. 2. cap. 15.* where (respecting the Accidents of Colours and Shapes) he reckons up these twelve following Species.

1. *Cometes*, that is (in the narrowest fence) a Star on every side hairy; by some termed *Rosa*, a Rose.

2. *Barbata*, a bearded Star; not vulgarly distinguished from *Caudata*, a Tayled Star; because (as *Fromundus, lib. 3. cap. 4.* observes) the difference grows from a respect had to the Sun: For, if by the Motion of the *Primum Mobile*, it arise in the Morning before the Sun, it then appears bearded, extending its Rays Westward, as did the Comet, *Anno 1618.* But if in the Evening after Sun-set, it is Tayled, casting out a long train behind it Eastward, as did the Comet, *Anno 1577.*

3. *Jaculum*, a Javelin; because brandished by a long appendix of Rays, in the shape of a Javelin; as that of the Year 1533. in the Month of *July*, and that other, on which *Titus Cæsar* writ such Excellent Verses, in the fifth Year of his Consulship.

4. *Gladius*, or *Pugio*, a Sword or Dagger; the head whereof appears like the Hilt of a Sword, but the Rays (quickly contracting a point) resembling a Dagger rather than a Sword, which is longer: Of this sort appeared one in the Year 1532. and perhaps it is the same which Historians call *Metam* or *Pyramidem*.

5. *Disceus*, or rather *Disciformis*, the shape of a Dish or Platter, because (glistering or shining in a broad and round shape) it dilateth slender Rays in the Margin thereof, and is commonly of an Amber colour.

6. *Pithetes*,

6. *Pithetes*, or *Doliaris*, because resembling the shape of a Tun, hiding (as in a Concave) the smoaky Light and obscure Beams in the middle thereof.

7. *Cerantias*, or *Cornu*: the crooked flame whereof is bowed like a Horn, the head of a Crosiers staff, or a *Persian* Sword. Such was the last of the third in the Year 1618.

8. *Lampas*, resembling a burning Lamp or Torch.

9. *Hyppens*, *Equinum Sydus*, or *Stella Equina*, representing the Mane of a Horse; most swift in Motion.

10. *Argyrocomus*, or, as if you should say, *Crinargenteus*, or *Argentocomus*, Silver-hair'd: Whereof Pliny in these words: *Fit & candidus Cometes, argenteo Crine ita refulgens, ut vix contueri liceat, specieque humana Dei Effigiem in se ostendens*. There appeared (saith he) a white Comet so shining with its silver hair, it could scarce be discern'd, and therein declaring the Image of God in Mankind. Which words *Fromundus, lib. 3. cap. 4.* supposes are relating to the Star of the *Magi*; perhaps (saith he) for the Fame that Comet had which was seen in the East, and in *Judea* in the time of *Augustus*, wherein the express Image of a little Boy, declared that God was made Man.

11. *Hircus*, a Comet environ'd with some kind of Hairs, and a Mane seemingly rough and hairy, by the slender Fibre of its Beams: And

12. *Hasta*, in the form of a Spear; which late Writers call *Veru*, a Broach or Spit; and *Perticam*, a Pole or Perch.

All which twelve Species of Comets, *Aristotle, lib.*

1. *Meteor. cap. 8.* reduces to two only, *viz. Crinitas* and *Barbatas*: Under the first whereof he comprehends all those Species that dilate their Rays (like hairs)

hairs) on every part, viz. *Disceus*, *Pithetes*, *Hippeus*, *Argyrocomus*, and *Hircus*; under the latter, those that stretch or cast out a Tail or Mane (right or crooked) towards one part only, viz. *Jaculum*, *Gladius*, *Cerantias*, *Lampas*, and *Hasta*.

Iphigines dividesthem (*à motu & substantiâ*, from their motion and substance) into two sorts: *Alii ardorem undique fundunt, nec locum mutant*; *alii in unam partem ignem vagum in modum comæ porrigunt, & Stellas permeant*: Some (saith he) stretch out their Ardour or Light, on every side, and change not their place; others spread forth a flittering fire towards one part, like the hair of ones Head, and pass through the Stars.

Others (*à materia vel loco*) in respect of the matter or place; for that some Comets are Elementary, others Cœlestial. Astrologers (*ab efficienti causâ*, from their Efficient Cause) divide them into seven Species, according to the Number and Nature of the Planets, calling some *Saturnine*, others *Jovial*; some *Martial*, others *Solar*; whereof more fully hereafter.

2. The Number of Comets.

Ricciolus affords us a History of 154 Comets betwixt the 480 Year preceding Christ, and the Year 1618. *Lavatterus* and *Keckerman* agree of 117, seen and observed from the time of *Augustus* to the Year of Christ 1556. But doubtless there have been many more below the Horizons of *Europe*; if above, not visible, because obscured by the Rays of the Sun.

For *Seneca* (out of *Possidonius*) writes how that once in an Eclipse of the Sun, a Comet appeared, which

which the Sun (being near unto it) had before covered.

3. The Number of Comets at one time.

THat there have been several Comets at one time, Aristotle witnesses, *Lib. 1. Meteor. Cap. 6. Palmerinus* (in *Chronico*) Records two Comets that appeared in the Year 729. both in the Month of *January*, for the space of fifteen days, one in the Morning, the other in the Evening: The like in the Year of Christ 761.

And the *Scotch History* tells us, that in the Year 1214. there were two Comets seen at a time, one in the Morning going before the Sun, the other in the Evening following after. *Anno 1529.* there were four seen. *Anno 1337.* in *May*, there appeared a Comet, and soon after another, which joyned its self to the former, both which were very conspicuous all the *June, July, and August* following.

Scaliger (*Exer. 79. in Cardan.*) tells us, that at what time the *French King* Invaded *Italy*, there was a Comet seen at Sun-set, which in few days after overtook and conducted him: And withal addeth, *Nos duos simul videmus, alterum matutinum, alterum vespertinum, multis diebus, diversa latitudine haud ita multis abhinc annis.* I my self (saith he) saw two at once, not many Years since, one in the Morning, the other in the Evening, for many days together. But in the Year 1618. there were two infallibly seen at once in the Morning in *India* and *Persia*. Nevertheless, it hath sometimes fallen out, that when indeed there hath been but one Comet, yet (because perhaps it was first seen in the Morning before Sun-rise, and afterwards became *Vespertine*, its Declination and

L

Right

Right Ascension being changed) the same hath been mistaken for two, as both *Apian* and *Fracastorius* observed of the Comets in 1531. and 1532.

Moreover, *Aristotle* informs us, *lib. 1. Meteor. cap. 6.* that in the 450 Year before Christ, or thereabouts, *Democritus* saw a Comet dissolved into many Stars; and *Ephorus* the Historian affirms, that the great Comet, Anno 372. before Christ, (which preceded the sad Fate of *Helice* and *Bura*, two Cities in *Achaia*, both swallowed up of the Sea,) divided it self into two unknown Stars.

So *Dio* testifies, that the Comet which hover'd so long over *Rome*, Anno 13. before Christ, was afterwards dissolved into many Faces or Stars; and *Kepler* thinks no otherwise of the two Comets by him observed, Anno 1618.

But *Nicephorus* (*lib. 12. Hist. Eccl. cap. 37.*) records the quite contrary of that great Star or Comet in his time: For, (saith he) *Paulatim ad eam velut apes ad ducem suum ingens aliarum Stellarum vis aggregabatur.* A mighty power of other Stars by little and little assembled unto it, as Bees to their Prince or Captain.

4. The time of their appearance.

Touching which, *Junctinus*, *Suesanus*, *Resta*, *Gloriosus*, *Fromundus*, and others tell us, they are generated for the most part in *Autumn* and *Winter*, yet deny not, but that other times have had their Comets; however, *Ricciolus* hath cull'd out only 41 (of the 154 Recorded by him) to prove that the greatest part have happened in Summer: But I know not for what purpose, since the Reasons wherein the other 113 happened are unknown, or (it may be) purposely omitted

omitted by him in his Collections, (for in that I find him but too guilty, whensoever it maketh for his Opinion or Interest) and that, as formerly I noted, we know not how many have been hidden by the Sun's Beams, or appeared in the other Hemisphere only.

5. The time they continue:

AS for this, *Keckerman, lib. 6. System. Phys.* makes mention of a terrible Comet beheld by *Peter Creusser*, an Astronomer, *Anno 1527.* which continued not above $\frac{5}{8}$ parts of a day, or, which is all one, an hour and fifteen minutes. And this is the shortest time we read that ever any Comet lasted.

The longest was that whereof *Josephus* makes mention (*Lib. 7. Bel. Jud. Cap. 17.*) which was visible a whole Year together, before the Destruction of *Jerusalem*, for we meet not with any other that lasted above six Months, and but three which lasted so long; the first of which appeared in *Nero's* time, in the 64 Year of Christ; the second, *Anno 603.* about a Year before *Mahomet's* Birth; and the third, in the Year 1240. upon the Eruption of *Tamberlain* the Great.

6. The apparent Magnitude of their Heads,

WHICH never was found to be certain; few of the Ancients having writ thereof, and those few, but a few things. Some have appeared greatest at their first appearance, and by little and little sensibly decreased; others the contrary, as that of the Year 1460. observed by *Pontanus*.

The greatest we read of, was that of the Year 146. before Christ, which is said to have been bigger than the Sun; whereof *Seneca, Lib. 7. Nat. qq. Cap. 15.*

in these words; *Paulo ante Achaicum bellum, Cometes Effulsit non minor sole.* A little before the Grecian War, there was a Comet appeared as big as the Sun.

Haly mentions one that appeared Anno 1200. as great as the Moon seemeth, when in either of her quarters. The like *Cardan* (*Lib. 14. Var. Rer. cap. 69.*) Reports did appear; Anno 1521. and 1556. Moreover, *Haly* adds, *Lib. 2. Quad. Cap. 9.* That the Comet in 1200. had a Head three times bigger than *Venus*. The Comet in 1532. *Fracastorius* found to be three times greater than *Jupiter*. But *Tycho*, that in 1557. seven Minutes and more than twice so big as *Venus*, when in *Perigeo*, whose apparent Diameter is (according to *Tycho*) 3 Minutes, 13 Seconds. The Comet in 1585. was at the first appearance observed, by *Tycho*, to be almost equal to *Jupiter*, viz. 3 min. So that of the Year 1590. The Comet observed by *Longomontanus*, Anno 1618. was somewhat bigger than the *Virgins Spike*, yet less than *Jupiter*.

7. The Apparent Magnitude of the Tail, or Beard of Comets —

DO for the most part increase in a few days after their first appearance, and at the end decrease. The Tail of which *Aristotle* saw, Anno 341. before Christ, was 60 degrees in length.

The Tail of that in the 135 Year before Christ, was exceeding great, as *Seneca* (*Lib. 7. Nat. qq. cap. 15.*) relates, *Attalo regnante initio Cometes apparuerit modicus: Deinde sustulit se diffuditque & usque in Aequinoctialem circulum venit, ita ut illam plagam Caeli, cui lactea nomen est, in immensum extensus aequaret.* In the Reign (saith he) of *Attalus*, there at first appeared a small Comet, afterward it mounted and dilated

dilated it self on high, and came even to the Equinoctial Circle, so immensely extended, as that it equalized that portion of Heaven called the *Via Lactea*.

The Tail of that in 1533. was observed by *Apian* to be 15 degrees. That in 1538. Thirty. The Tail of the Comet in 1577. by *Tycho*, Twenty two. That in 1585. not above a Span in appearance; and that other, 1590. ten degrees. But the Tail of the Comet in 1618. was more notable for Magnitude, and variety of Magnitude than all the rest; for that in the same Nights it appeared of different lengths, not only to sundry Observers in several places, but to the same Observer in one and the same place; now shorter, anon longer, by the quavering extension of its Beams. For *Millerus* found it, *Novemb.* 26. when it first appeared, 90 degrees: *Kepler* two days after, Thirty. *December* the 4th. it was 21 degrees; the seventh day 57 degrees: The Ninth *Cysatus* found it 75 degrees; and *Kepler* the same day, but 70 degrees. The tenth day *Longomontanus* observed it to be 104 degrees. The 14. *Rhodius* found it 50 or 60 degrees; and *Blanchinus* on the same day but 36 degrees.

But the Tails of those Comets that appeared in the Years of Christ, 70. 400. 1472. and 1543. were observed to reach even to the Earth.

8. *The true Magnitude of the Head and Tail of Comets.*

Tychø observed the true Diameter of the Comet's Head, Anno 1577. to be Three hundred sixty and eight German Miles, and in proportion to the Diameter of the Earth, as 3. to 14. To the Diameter of the Moon, as 1. to 4. and the true length of the Tail at the least 95 Semi-diameters of the Earth, and Eighty one Thousand and seven hundred German Miles.

Longomontanus and *Cysatus* found the true Diameter of the Head of the Comet in 1618. One hundred and seventy five German Miles, and in proportion to the Diameter of the Earth, as 377. to 3600. the length of the Tail continually variable, and very uncertain; excepting only the 29 of December, on which day it was observed to be 445 Semi-diameters of the Earth, which answers to three hundred eighty two thousand and seven hundred German Miles.

9. *The Situation of the Tail in respect of the Sun, Venus, or Mercury, and of the Quarter of Heaven towards which it seems to incline.*

Petrus Apianus first Observed, that Comets projected their Tails to the adverse part from the Sun; and to him *Cornelius Gemma*, *Cardanus*, *Mästlin*, *Cysatus*, *Blananus*, *Longomontanus*, and *Tychø* subscribed: The last of whom speaking of the Comet in 1590. hath these words.— *Ex iis vero, quas indicavimus caudæ porrectionibus evidenter colligitur, ubique à sole fuisse ad amussim versam; si modo solis positus, cum capite Cometæ locis, quos iisdem temporibus*

bus obtinuerunt, in vicem conferantur, viz. By these Porrections (or stretchings out) of the Tail (saith he) before expressed, it is evidently gathered that the same have been every where exactly averse from the Sun, if so be the Positions of the Sun, and the places of the Comet's Head (which at those times they possessed) be compared together. Nevertheless, *Tycho* acknowledges, that the Tail of the Comet in 1577. was directly opposed to *Venus*, not the Sun, which he rather attributes to some secret Optical Cause, than he would admit *Venus* could cast out such strong Rays. But whether for some hidden Optical Reason (as *Tycho* thinks) or because the Head of the Comet is not exactly Sphærical, (as *Cabæus* supposes) certain it is, that the Tail sometimes seems to recede a little from the place opposite to the Sun; for so *Kepler* himself acknowledges, pag. 54. *Solemne hoc est Cometis quod caudæ ipsorum nonnihil ab opposito Solis deflectant.* This is ordinary (saith he) with Comets, that their Tails do somewhat incline from the places opposite to the Sun.

The like may be said of the Comet in 1618. the Tail whereof *Kepler*, the 9th. of December, found to be rather opposed to *Mercury* than the Sun. *Johannes Hommelius* likewise Observed, that the Tail of the Comet in 1556. did not exactly oppose the Sun, so long as it was distant from him less than a Quadrant (or 90 degrees) but that afterwards it tended directly to the Quarter opposite to the Sun. By all which it appears, that this deflection from the opposite place of the Sun, arises *per accidens*, from the Position of the Sun, the Comet, and Observer; other secret Causes, perhaps, concurring in the matter and shape of the Head, or from the transverse distance and motion thereof: But doubtless of it self, it always respects the

Region opposite to the Sun: Whence it is, as before noted, that Matutine and Oriental Comets are bearded, (their Rays being projected Westward) but the Vespertine and Occidental, Tailed; their Rays being averse from the West, Eastward.

10. *The Quarter of Heaven in which they arise, in which they are carried, and where extinct.*

AS to this, we read of none that were moved by a direct Tract from any one Quarter of Heaven to another opposite thereunto, but all obliquely, unless it was that observed by *Haly*, Anno 1200. because, he saith, the same was carried by the motion of the *Primum Mobile* from the East, Westward: Those of the Years 392. 405. 1471. 1475. 1532. 1533. 1539. 1556. and 1618. were moved from the East, Westward; but all of them obliquely, inclining Northward. So on the contrary, Those that move from the West, Eastward, incline either Southward, or Northward: As that great Comet of the Year 373. before Christ, (seen and described of *Aristotle*) which begun in the West *Æquinoctial* point, and came thence to *Orion's Girdle*, where it extinguished.

In like manner, the Comet in *September*, 1607. began to shew it self betwixt the North and West *Æstival* point, having almost 50 degrees of Northern declination, and by a continual Motion (according to the Order of the Signs) the 10th. of *October* it was got beyond the *Æquator*, (*ad Serpentarii Tibiam præcedentem*) where it vanished, having twelve degrees and upwards, of South declination.

Others have first appeared in the North, and been moved thence Eastward, as that, Anno 54. in *Nero's* time; others towards the South, as those of the Years

1313. and 1551. Others have at first appeared in the North, as that at the Death of *Julius Cæsar*, in the 44 Year preceding Christ, with many more.

11. *Their Motion according to the Succession of the Signs, or contrary; and of the Motion of the Primum Mobile.*

SOME Comets have moved according to the Succession of the Signs, as those of the Years 1592. and 1607. Some contrary, as they of the Years 1556. and 1618. with many others. Some that were at first Retrograde, have become direct; as that in 1556. and some that were at first Direct, have become Retrograde, or Stationary; as were those of the Years 1569. and 1582.

That they have a Diurnal Motion (or a Motion agreeing to that of the *Primum Mobile*) is evident because that the most part of such as appeared in the Morning, have return'd in the dawning of the day, or before; but were not to be seen at Sun-set, or Twilight; in the same place where they were in the Morning; as they should have been if they had remained in the same place, or had moved only by their own Motion. In like manner, the greatest part of those that are seen in the Evening, do so appear, after Sun-set, above the West part of the Horizon, that (notwithstanding their Motion according to the Succession of Signs) some set in the West before Midnight; others, at least before the Sun rise next Morning; yet among these some rise in the Evening, and set in the Morning, (as the Comet, 119.) Some are visible all the Night long, or set not at all, (as did those included within the Circle of those Stars that never set; viz. the Comets of the Years 1513. 1533. and 1556.

and

and that in 1618. from the 20 of *December*.) But whether the Comet that hung over *Rome*, *Anno* 13. before Christ; and that other of the 70 Year after Christ, which appeared a whole Year over the City *Jerusalem*, had any common or proper Motion, will not easily be determined.

12. *The Arch, or Way of Comets, and the Quantity thereof.*

AS touching the Arch or way of Comets, there hath been great Controversie, whether all (or the most of) Comets are moved by a right Line, as *Kepler*, *Galileus*, and some others thought, or by a Circle, as the most suppose, and if by a crooked Line, whether in the Plane of a great Circle of a Sphere, as *Regiomontanus*, *Tycho*, *Longomontanus*, and many Modern Astronomers have demonstrated?

This apparent Arch hath been in some shorter, in others longer, the quantity whereof is gathered from the Diurnal Motions in its own Circle, collected into one Sum, or from the Point whence its Motion began, to the Point wherein it vanished; the way of the Comet being traced in the Superficies of the Globe, and measured by the Compass; or else by a bare Ocular Observation of the Astronomer.

13. *The swiftness of Comets.*

IF by a few we may judge of the rest, their Motion is unequal, and that very probably, for so much as we find not, even among the Planets themselves, an equality in their apparent Motion. Some have been swift at the beginning, and by little and little become slower; such were those of the Years 1577. 1585.

1590.

1590. 1607. and 1618. Some have been swifter at the middle, than at last; as that in 1472. (observed by *Regiomontanus*) and that in 1531. (by *Apian*) so likewise the other in 1556. (by *Hommelius*) and some swiftest at the end; as that (observed by *Pontanus*) in the Year 1471.

14. Their Distance from the Earth.

FOR the place or distance of Comets, some will needs throw them all below the Moon; in which number are, *Regiomontanus*, *Pontanus*, *Fracastorius*, *Apian*, *Junctinus*, *Scaliger*, *Claramontius*, and *Dassipodius*: Others will have them all above the Moon; as *Seneca*, *Cardanus*, *Tycho*, *Longomontanus*, *Galilaus*, *Blanchanus*, and *Rothmanus*: Another sort do allow either of some above and some below, or of some that are sometimes below and sometimes above: In which Rank are, *Mästline*, *Apian*, *Camerarius*, *Gloriosus*, *Clavius*, *Maurolicus*, *Fromundus*, *Licetus*, *Cabæus*, and *Resta*. *Kepler* and *Gisæus* aver one and the same Comet hath been one day above, and another day below the Moon; yet for the most part above her.

But the greatest part of our late Observers distinguish them into Elementary and Sublunary.

The Cœlestial is maintain'd by many Arguments, whereof that is the strongest, which is taken from the Parallax, or diversity of Aspect.

For from hence *Tycho* and *Kepler* do prove, that a Star, or any other visible Body impending or moving in the Air, by how much lesser Parallax it hath, is by so much the higher elevated from the Center of the Earth. And because many Comets have been found to have lesser Parallax than the Moon, they therefore conclude

conclude them further distant from the Earth; and to have had their Course among the Planets.

15. *The Colour, Smell, and Diaphaniety of Comets.*

FOR the first, some have been clear and splendent like the Sun; as were those of the Years 1264. and 1521. Some red and rutilant; as those of the Years 1526. and 1556. Others of a yellow or Gold colour; as that in the Year 1533. Others Silver colour'd; as that which *Haly* observed, 1200. Others of a Leaden, Pale, Ashy colour; as that in 1607. Some of a dim red, inclining to a brown refulgent colour; as those of the Years 1477. and 1585. And others of sundry (yea indeed all manner of) colours, as was that in 1513.

Touching the Second, there was only one (in the Year 396.) accompanied with a Sulphurous noisom smell.

For the last, *Seneca* seems to attribute a Diaphaniety to all Comets, *per Cometæ aciem transmittimus*: We see (saith he) through Comets: And *Tycho* tells us, (in *Epist.* p. 143.) that he saw the Fixed Stars through the Tail of the Comet in 1577.

16. *The Matter, Place, and Efficient Cause of Comets.*

1. Some think Comets not to be any real and distinct thing from other præ-existent Bodies, but rather a meer Emphasis or Apparency, made by the reflection or refraction of the Sun or Moons Rays, in almost such sort as the *Rain-bow*, *Halo*, and *Parelii*.

2. Some

2. Some account them not any thing existing, *de novo*, but rather a meer *Symphasis*, or Co-apparency of many known Stars united by a corporal Conjunction, and by that means representing a kind of a longer Star.

3. A third sort think that a Comet is a wandering Star, or some Planet (not of the seven commonly known, but some other strange one) seldom appearing, either by reason of its nearness to the Sun, it's too far distance from the Earth, or the grosser parts of the Heaven and Air where it is, and which after some space of time coming to a more convenient distance from the Sun, or nearer the Earth, or else by reason of some intercurrent more Diaphanous parts of Heaven, or the Air; or, for some other secret Cause, becomes conspicuous.

4. Another sort suppose, that Comets are an aggregate of many incorruptible little Stars, formerly joyned together as one entire Body, and which (afterwards separating) cease to be visible.

5. *Aristotle* and his followers hold, that a Comet is a Fiery Meteor, newly generated of the great plenty of Exhalations, drawn up from the Earth and Sea, into the Supream Region of the Air, where it is easily distinguished from the thin Air, and being well compact obtains a consistency; and for that it is carried about by the Motion of the *Primum Mobile*, (by which the Supream Air is also moved) begetteth Fire, and retaineth the same until the Sulphurous Unctious Fat, and Nitrous plenty of Exhalations, gathered together, (either at first, or successively) administreth Matter or Sustenance of a Flame, which ceasing, the Comet by little and little diminisheth, and at length is wholly extinguished.

6. There

6. There are others that think it generated of an Elementary Matter, that is of the more subtil Exhalations, which are mounted so on high by their own Levity, they ascend above the Moon; and by their Crystal-like clearness do, as it were, drink up the Rays of the Planets, (especially the Sun,) and afterwards transmit themselves into a Tail or Beard.

7. Another sort, That a Comet is a Sublunary Matter, arising from the most subtil breathings or vapours, but not so much inflamed as illustrated of the Sun; like as it were to Glass Pots (distain'd with a yellow or Ruddy colour) and full of water, for the Diaphaniety or transparency thereof.

8. Others be of Opinion, that Comets are made, *de novo*, of a Cœlestial Matter, not by Generation of a new substantial Form, but by condensation with a mixture of Opacity and Diaphaniety, which receive and transmit the Light of the Sun: Or by an addition of Light made in the parts of Heaven.

9. A Ninth sort suppose they are generated, *de novo*, in Heaven, of a Cœlestial Matter, and afterwards all, or many of them corrupted.

10. *Kepler* was the only Man believed them generated of Cœlestial Matter, but that nevertheless some descended below the Moon.

11. Another Opinion is, that if not all, yet that many Comets are either created by God of nothing, as *Mæstlin* supposed, or made of what Matter soever it pleaseth him, Cœlestial or Elementary, and put in to any form or shape to terrifie Mortals, and to threaten Calamities to the World; but moved (where he pleased) by Angels and Intelligences.

12. The twelfth and last Opinion is not differing from all the rest, but rather distinguishing Cœlestial from Elementary Comets, in respect of their Place and Matter:

Matter: For it admitteth some Comets to be generated below the Moon, (by the breathings of the Terrestrial Globe,) either inflamed or illuminated: Yet that some are above the Moon, and of a Cœlestial Matter.

For my own part, in regard of the incertainty of all other Opinions, I willingly incline to that which attributes the Generation and Government of Comets to God, or the Intelligences: Or to such as reckon them among the *Arcana* of the World, and the most hidden Miracles of Nature: In which Number are, *Messabala*, *Hagecius*, *Rhodius*, *Regiomontanus*, *Tycho*, and many others: For the Dotages of *Bodin*, and some others, who suppose Comets were the Souls of Illustrious Men triumphing in Heaven: Or of those that thought them to be Fires conveyed to and fro by Spirits: I shall not trouble the Reader with such Phantasms.

Having now declared to you the Name, Genus, and Species of Comets; their Number, time of Appearance, and Continuance, the Apparent, and true Magnitude of their Head and Tail, their Situation, Inclination, Motion, Way, Quantity, Swiftneſs, Distance, Shape, Colour, Smell, Diaphaniety, Matter, Place, and Efficient Cause: It now remains that I give you

17. Their Final Cause.

IT has been a received Opinion in all Ages, that Comets are certain Funebrious Appearances, secret Fires and Torches of Death rather than of Life, and were ever look'd upon as the threatening Eyes of Divine Vengeance, and the Tongue of an Ireful Deity, portending the Death of Princes, Plague of the People, Famine, and Earthquakes, with horrid and terrible Tempests.

Aristotle

Aristotle (*lib. 1. Meteor. Cap. 7.*) acknowledges *Cometas significare Tempestatem & ventorum intemperantiam atque imbrium*: That Comets signifie Tempests, Intemperance of Winds and Showers.

Cicero (*lib. 2. de nat. Deor.*) That Comets (or as he calls them) *Sidera concinnata*, curl'd or crisped Stars) *Bella Octaviano Magnarum fuerunt calamitatum prænunciæ*, were the Fore-runners or Messengers of the great Calamities that ensued by means of the *Octavian War*.

The great Naturalist, *Pliny*, tells us no less in these words, *Cometes terrificum magna ex parte Sydus, ac non leviter pium, ut Civili motu Octavio Consule, iterumque Pompeii ac Cæsaris bello; in nostro vero ævo circa venificium quo Claudius Cæsar Imperium reliquit Domitio Neroni, ac deinde Principatu ejus, assiduum prope ac sævum*. A Comet is a terrible Star, for the most part, and not easily purged away by Sacrifice, as in the Civil War whilst *Octavius* was Consul: And again, in the War betwixt *Pompey* and *Cæsar*; but in our Age (saith he) it was in a manner assiduous and cruel about the Feat of Poysoning, whereby *Claudius Cæsar* left the Empire to *Domitius Nero*; and no less afterwards by his Sovereignty.

So likewise *Suetonius* (writing on *Claudius, cap. 26.*) *Præsagia mortis ejus præcipua fuerunt exortus Stellæ Crinitæ, quam Cometem vocant*: The chief Presages of his Death, were the arisings of the Hairy Star, they call a Comet.

Nor are the Poets silent in this particular: For thus *Virgil* (Prince of *Latine Poets*) enumerating the Prodigies that preceded the Civil War after *Cæsar's* Death:

Non

*Non aliàs Cælo ceciderunt plura sereno
Fulgura: nec dirî toties arsere Cometæ.*

Not from clear Skies ever more Lightning came,
Nor such Dire Comets oft'ner seen to flame.

And *Lucan*,

*Ignota obscuræ viderunt sidera noctes,
Ardentemque Polum flammis, Cæloque volantes
Obliquas per inane faces, crinemque timendi
Sideris, & Terris mutantem Regna Cometæ.*

Unheard-of Stars by Night possess'd the Skies,
Heaven seems to flame: and through the Welkin
fire

Obliquely flies: States changing Comets dirè;
Display to us their Blood-portending Hair.

Neither were the Holy Fathers of other Opinion;
For, *S. Damascen* (*lib. 2. Orthodox. fid.*) tells us, *Ag-*
gignuntur autem & frequenter Cometæ signa quædam
interitus Regum, qui quidem non sunt ex iis Astris quæ
à rerum initio facta sunt; sed jussu divino certis tem-
poribus conflagrant, ac rursus dissolvuntur. There are
Comets (saith he) frequently generated; that be
signs of the Death of Kings, which indeed be not of
those Stars that were at first created, but which are
gathered by the will of God at certain times, and af-
terwards dissolved. And *Tertullian* (*ad scap. cap. 3.*)
after a long Discourse thereof, thus concludes; *Omnia*
hæc signa sunt imminenti iræ Dei. They are all
Signs (saith he) of the imminent wrath of God.

M

But

But because I would not be over-tedious, take the Testimony of S. *Augustine* for all, (*lib. de urbis excid. Tom. 9.*) where speaking of a great Comet that impended over *Constantinople*, about the Year 396. (according to a Revelation first made thereof to a Souldier, and by him to a Bishop, who thereupon exhorted the People to Repentance, and to receive the Sacraments,) he hath these very words, *Volens siquidem Deus terrere civitatem, & terrendo emendare, terrendo convertere, terrendo mundare, terrendo mutare, serva suo fideli, viro ut dicitur militari, &c.* God being pleased to terrifie the City, and by terrifying convert it, by terrifying cleanse it, by terrifying change it; he revealed (as 'tis reported) to a Souldier his faithful Servant, &c. And a little after, *Noctis initio tenebrante jam mundo visa est ignea nubes ab Oriente primo parva, deinde paulatim ut accedebat super Civitatem & a crescebat, donec toti urbi ingens terribiliter immineret. Videbatur horrenda flamma pendere, nec odor Sulphuris deerat: Omnes ad Ecclesiam confugiebant, non capiebat multitudinem locus: Baptismum Extorquebat quisque a quo poterat: Non solum in Ecclesia, sed etiam per Domos, per vicos & plateas salus Sacramenti exigebatur, ut fugaretur ira non præsens utique sed futura.* In the beginning of the Night, whilst darkness cover'd the Earth, there appeared a fiery Cloud in the East, at first but a little one; afterward, by degrees (as it approach'd the City) it so increased, till being mighty big, it hover'd terribly over all the City: There was seen a horrible flame which descended from it, neither was there a Sulphurous smell wanting. All the People fled to the Church; the place contained not the Multitude: Every one wrested Baptism from whom he could, the health of the Sacrament was extorted, not only in the Church, but

but also throughout the Houses, Lanes, and Streets, to avoid as well the present, as future wrath of God. Thus far S. *Augustine*.

Of Meteorologers, Let us hear *Fromundus*, lib. 1. *Meteor. cap. 3.* who after a long Discourse thereon concludes with *Fiennus*, *Cometem non esse Physicam causam calamitatum, sed signum potius ad placitum Dei, utentis Cometa licet effectu naturali; ad terrendos, & emendandos alicubi mortales, quo modo usus est ad faciendum cum genere nostro significandum; & licet aliquibus fausti quidam Cometæ fuerint aut visi sint, non in hunc tamen finem, sed ad tristiora denuncianda mitti, Principumque exitus & calamitates confarcinare.* That a Comet is not a Physical cause of Calamities, but rather a Sign at the pleasure of God, using the Comet, although by a Natural Effect, to terrifie and amend Mortals, like as he uses the Rain-bow, to signifie the Covenant made betwixt him and Mankind: And although Comets may be Fortunate (or seem so) unto some, yet, that they are not sent for that End, but to denounce more sorrowful things, and to heap up the Death and Calamities of Princes.

The like saith *Franciscus Resta*, but the narrow room I am tyed to, will not admit of all their Testimonies, in the Original especially.

Cabæus admits some Comets to be unfortunate, others fortunate, both *per se*, and to all; and also *per accidens*: Because there is never any thing so pernicious to one, but it profits another; and if one lose an Empire, another gets it: and subscribeth to *Cardan*, That Elementary Comets are generated of the great plenty of Sulphurous Spirits, which cause, or signifie Drought, and Distempers of the Air, whereby the tenderest and weakest Bodies, and those that be most delicately nurtur'd, and such as be subject to Cares and Watchings,

are soonest hurt and offended. In which number are all Princes, so likewise tender Bodies, and delicate Females, but that the Death of such is not so much taken notice of, as Princes.

Of Astronomers, let *Tycho* have Audience first: He (*Progym. Tom. 1. à pag. 800.*) condemns all such, who because of the Errors of some Astrologers, and the weakness of Humane Understanding in attaining the certain Presages of these Portents, deprive them of all Energy, and vertue of signifying; as if God and Nature should dally with these appearances, and would have nothing to be thereby fore-told the World.

Longomontanus (his Scholar, *Append. ad Astr. Dan. cap. 7.*) sharply reprehends *Thomas Erastus*, and others, who allow of some Vertue to Ordinary Stars, yet indulge no Power or Efficacy to Comets: Because (saith he) God and Nature have made nothing in vain, but ordain'd the Evils themselves signified by Comets to a good End. That is to say, Dearth of Corn, and Barrenness; that the Earth as it were by lying fallow, might in the interim be fitted and prepared to a plenty of all Fruits. So likewise Tempests, that the Air thereby being tossed and tumbled, might be purged from Dregs, Diseases, and Wars, that wicked and ungodly Men being thereby routed out, the World might be renewed, according to these Verses of *Palingenius*.

"Tales ergo homines, imo umbras, tempore certo

"Mittit in arma Deus, crudeli morte necandos,

"Sic genus humanum purgat, multosque per annos

"Qui remanent vivunt hilares, hac parte Remora,

"Donec succrescunt iterum mala gramine, rursus

"Evellendo acri bello, gladioque secanda.

"Tunc iterum immundas dispuniat Jupiter Ollas,

"Tunc iterum immixtis furtis purgamina verrit.

For

For although these new *Phænomena* be lock'd up in the Cabinet of Nature, in respect of the Matter and Efficient Cause thereof, yet as to the end, they were pre-ordained of God, to signify the Eversions and Changes of Publick things, and to pull down the too much Security of Men. Hitherto *Longomontanus*.

Kepler (Physiolog. Comet.) saith, that Comets were made to the End the Æthereal Region might not be more void of Monsters, than the Ocean is of Whales, and other grand thieving Fishes; and that a gross fatness being gathered together as Excrements into an Aposthume, the Cœlestial Air might thereby be purged, lest the Sun should be obscured, as partly he was in the Year 1547. from the 24. to the 28. of April; or for a whole Year together, as in that wherein *Julius Cæsar* was slain, when being made weak by a Murrey or Bloody colour, he cast but a dim and disdainful Light. And (*lib. 3.*) he proceeds to the significations of the Comet in 1607. unto which he attributes Drought, Scarcity of Corn, and many other Evils; adding withal that the wisest of Historians and Philosophers testifie, That Infelicities and Miseries have always succeeded Comets, not only by the Death of Princes, and changes thence ensuing, but by a thousand other ways: And sums up the Troubles and Calamities which followed the Comet in 1531. in *Helvetia*, *Saxony*, and the *Baltique Sea*; and that of the Year 1532. in *Westphalia* and *Holland*. That of 1538. in *England*: That of 1539. in *Misnia*, *Thuringia*, *Marchia*, *Brudenburgica*, and *Brunswick*. That of 1558. (again) in *England*, *France*, and *Holland*. So likewise that of the Year 1569. in *Saxony*; and those in 1577. and 1580. in several places of *Germany*, &c. Which done, he declares the Events of the

Comet in 1607. and his Judgment of those in 1618. and 1619. unto which I refer the Reader.

I have been the larger in these Testimonies of Philosophers, Poets, Fathers, Meteorologists, and Astronomers, to the end all rational and indifferent Men may see and judge, what an awful regard hath ever been had of Comets, and other the like Prodigious Meteors, amongst the Learned; and how far differing from the too prejudicate and uncharitable Censures of some silly *Sciologists* of this Age, who judge of all things but according to the shallow Current of their own Fancies, or to cherish the predominant Humour of these giddy times.

As for Astrologers, I shall not produce them as Witnesses, but Judges, to decide the Portents of the aforesaid new Comet in *December, 1652.* (the Occasion of this Discourse) and which now I come to handle Astrologically. But first I will give you the Place and Motion thereof.

Of the Comet, 1652.

UPon Wednesday the Eighth day of *December, 1652.* (*Stilo veteri*) about Nine a Clock at Night, I first beheld this Comet below the hindermost Star in the Constellation of the *Have*, but some few degrees to the East thereof. It was likewise seen the same Evening by Mr. *Childrey* of *Fewersham* in *Kent*, (as I have it from a good hand) but neither he nor my self could as then perceive any Tail visible; what it had before the Moon was up, I know not. I have heard of some who say they saw it the sixth or seventh day: And 'tis very probable the first appearance thereof might be about the Full Moon, (*Dec. 5.*) or rather (as I suppose) upon the Quartile of

Jupiter

Jupiter and *Mars*, Celebrated the seventh day of December, whereof more hereafter.

The 9th day betwixt 7 and 8 in the Evening, I saw it the second time, under the Foot of *Orion*, not far from the *Hares Eye*; and then there appeared a dim Tail directly opposed the Sun, but after the Moon rose, the Tail was hardly visible. This Evening also it was observed by the Astronomical Reader of *Gresham Colledge*, (as I am inform'd) and afterwards (so often as the Air would permit him) till it vanished. It is my unhappiness not to be acquainted with the Gentleman: Yet (by the means of a Noble Friend) I obtained the Longitude and Latitude thereof, as he had found the same by Instrument, from whence I have since Calculated its Declination every day, and here together present them the Reader.

Ephemeris Cometæ, Anni 1652.

Decemb.	Hor.	Min.	Longitude.	Latitude.	Declination
9	7	0	V. 10 0	39 10 A.	16 46 A.
10	7	0	V. 5 29	27 51 A.	0 4 A.
11	11	0	V. 2 45	18 20 A.	2 46 B.
12	7	0	V. 1 0	9 0 A.	11 36 B.
14	11	0	V. 27 30	14 55 B.	24 21 B.
15	10	0	V. 25 30	9 10 B.	28 4 B.
16	10	0	V. 23 45	4 10 B.	32 25 B.
18	9	30	V. 22 50	0 B.	36 48 B.
19	9	0	V. 21 40	2 30 B.	38 50 B.
21	9	30	V. 20 40	25 30 B.	42 19 B.
22	8	0	V. 20 25	26 45 B.	43 25 B.
23	10	0	V. 20 10	28 10 B.	44 39 B.
25	10	0	V. 19 30	30 35 B.	46 41 B.
30	6	10	V. 18 50	33 30 B.	49 9 B.

By which we see it continued from the 6, 7, or 8. day of December till the 30. (at the least) on or about which day it vanished betwixt *Perseus* his Sword and *Cassiopeia*; having run through the first ten degrees of *Gemini*, and the last eleven degrees and ten minutes of *Taurus*, by a Retrograde Motion, and that perpetually decreasing. It changed its Latitude from South to North, intersecting the Ecliptique about the beginning of *Gemini*. It was *Stella Caudata*, not *Crinita*, as some supposed, because it had a visible Tail projected towards the North-East parts of the Earth.

Now let us hear, and adhere to the Doctrine of Ptolemy, lib. 2. cap. 8. *Observandi sunt & Cometae, siue in deliquiis, siue alio quovis tempore effulserint in universalium eventuum consideratione, quales sunt quae vocantur Trabes, Tubae, Dolia ac huiusmodi; etenim Effectus hæc pariunt, quales à Marte cientur, ac Mercurio; ut Bella Aestus, motus turbulentos, & alia quae ista sequi consueverunt. Cæterum quibus locis minuentur & intentent effectus suos, ostendunt Zodiaci partes, sub quibus collectæ ipsæ & incensæ, primum exarserint; tum inclinationes Comarum Crinitæ pro rationæ formæ. Ex ipsa verò Collectionis ardentis velut facie ac forma, affectionis species & res, in quam illa peruasura est, innotescet; duratio flammæ de eventuum intensione aut remissione, habitudo ad solem de initio eorundem, quando primum invadent, decebit. Nam cum Matutinæ fuerint, diuque flagrant, celeriores: Sin Vespertinæ, tardiores eventus arguunt.*

The Genuine sense and meaning whereof, is thus in the English.

“In the Consideration of general Events, Comets are also to be observed, whether they appear in Eclipses, or at any other time, or of what form or name soever they be; for they produce Effects like those that be caused of *Mars* and *Mercury*; as Wars, Strifes, Turbulent Motions, and such other Events as usually follow these. But unto what places they menace and threaten their Effects, those parts of the Zodiack in which they are first collected and fixed, as also the inclinations of the Comets Rays (in respect of the form thereof) do declare. But by the Face and Shape, as it were, of that blazing Substance, the kind of the Effect, and the Matter into which it will change, shall be known. The duration of the Flame shall inform us of the intention or remission of the Events: The Comets posture to the Sun, the beginning of their Operation: For, when they are Matutine and burn long, they argue swifter Events; but being Vespertine, slower.

By which words *Ptolemy* insinuateth three things to be considered in Comets, viz. The Quality, Place, and Time of their Effects.

I. For the Quality or Nature thereof; I am tyed by the Rules of Art, to consider (in the first place) the Situation of the Orb, at the beginning, or middle appearance of a Comet, or else to the time of the swiftest Motion thereof: But forasmuch as not one of those three times can certainly be known, I am resolved (by the Examples of *Haly*, *Cardan*, *Longo-montanus*, and others) to Examine the Figures of Heaven erected to the Full Moon of Decemb. 5. at 2 a Clock

a Clock and 26 Minutes in the Morning: And the Quartile of *Jupiter* and *Mars*, the 7th. of *December*, at 6 in the Morning; at or near upon which times this Comet (questionless) appeared. And that Planet which shall be Lord of the place of the Comet, and of the preceding Angle, (because the Motion thereof was contrary to the succession of Signs) I shall take to be Lord of the Figure, and Comet, and consequently the Significator of future Events.

In the Full Moon preceding (or incident with) this Comet, the Moon was above the Earth (and so the Luminary of the time) in the 24. degree of *Gemini*; whereof *Mercury* is Disposer, and together with the Sun opposing her, *Mars* Lord of the Angle preceding, applying to a Quartile of *Jupiter*, and upon the Cuspe of the Ascendant.

In the Quartile of *Jupiter* and *Mars*, the 27. degree of *Taurus* is the Cuspe of the West Angle, the most part of *Gemini* (*viz.* 24. degrees thereof) being in the same Angle, and therewith the Comet: *Mercury* Lord of the place of the Comet; *Mars* of the Angle precedent, and the Moon in Quartile to *Mars*, and oppos'd to *Jupiter*.

Whereby it appears, that *Mercury* and *Mars* are as well the Accidental, as Natural Lords of this Comet, and therefore the Events thereon depending of their Nature.

(2. Secondly, we must consider it as to the colour thereof: *Color enim significat naturam Planetæ dominantis*; for, the colour of a Comet signifies the Nature of the Ruling Planet. This was of a Fiery Red, but mixed with a dusky Silver colour, which made it look but dim in appearance, (unless in clear Nights before the Moon was up, for then it look'd more Rutilant:) and therefore it was likewise in this respect of the Nature

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ture of *Mars* and *Mercury*, as shall also be the Effects thereof; which nevertheless will not be so Noble, as if it had been of a more Glorious and Splendent colour; *Stella, quo magis est lucida, conobilioris censetur naturæ*: By how much brighter any Star or Comet is, by so much it is supposed to be of a more Noble Nature.

3. The Form or Shape thereof is next to be observed; for this also partly denotes the Nature of the Planet unto which it belongs, and by consequence the quality of the Effects: *Quæ Crinita, versicolor, vel bene caudata, Mercurius est.* The Comet that is Hairy, of sundry colours, or very much Tailed, belongs to *Mercury*.

4. The fourth thing considerable (as to the Nature of its Effects) is the Magnitude thereof, (I mean, first, of the Head of the Comet) for the knowledge of which there are three things necessarily required.

1. The apparent Diameter of its *Discus*.

2. The Distance thereof from the Center of the Earth.

3. That the Head thereof be Spherical, or near Spherical.

But for my own part, as I was not furnished with Instruments proper for this purpose, so I cannot hear of any one of our Learned *English* Astronomers (and we have not a few such in *Oxford* and elsewhere in *England*) unless at *London*, the Reader of *Gresham* Colledge, that made any Curious Observations thereof: What was done by *Gassendus*, *Bullialdus*, *Hevelius*, or other Famous Observers in Foreign Parts, will doubtless ere long be produced to Light.

The Diameter of it (as it appear'd to the Eye) was not so little as 15 Inches, (I mean, when it seemed greatest:)

greatest:) And therefore if, as saith the Gentleman, formerly, and but now instanced, All the Symptoms thereof agree with those which have been evinced to be Coelestial, it must needs be of a huge and incredible Magnitude: Which imports the Fame, Renown, and Vehemency of its Effects: For, *quo major est, Stella, eo est Efficacior*. The greater any Star or Comet is, the more Efficacious. Nevertheless, it is true, and I instance it by way of Caution, that lesser Stars do often-times Operate more effectually upon Sub-lunary things, than others that be greater; but it is when nearer thereunto.

The like knowledge should (next) be had of the Magnitude of the Tail thereof, (which nevertheless is more uncertain, by reason of the inconstant vibration and ejection of its Rays,) but having not the distance of the Comets Head, nor the distance of the extremity of the Tail thereof from the Centre of the Earth; neither the apparent distance of the Head, from the extremity of the Tail; (which three things are necessarily requisite hereunto,) I forbear further mention thereof.

5. The Fifth and last thing Observable are the Fixed Stars, near to which this Comet first appeared. Touching which, we must note, That this Comet first began in the last part of the Bull's Asterism, wherein are the Horns of the Bull, *Aldebaran*, and the *Hyades*, Stars so called, of the Nature of *Mars*: So likewise the Buckler, Foot, and left Shoulder of *Orion*; of the Nature of *Mars*, *Mercury*, *Jupiter*, and *Saturn*; and which are usually the Causes of Lightning, Thunder, and Fiery Impressions.

Thus then it appears, that the quality of the Events presaged by this Comet, are clearly of the Nature of *Mercury* and *Mars*: And to tell you what they are, is the next thing intended. The

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The Dominion of *Mercury* portends great Calamity unto all those that Live by their own Industry, and such as love and favour the Muses, with the Death of some great Personage, Wars, Famine, and Pestilence; of Diseases, the Phrenzy, Lethargy, Epilepsie, and griefs of the Head.

Mars presageth of Sickly, Contagious, and unpleasant Winds, the drying up of Fountains and Rivers, Scarcity and Putrefaction of Fruits; much, and often Thunder, Coruscations, and Lightning: The Seas pester'd and troubled more than ordinary with frequent Ship-wracks; of Brawlings, Contentions, Wars, Vexations, Tumults, Seditions, and other Mischiefs. Of Diseases, most cruel Dysenteries (or Bloody-Fluxes) Pestilent Fevers, and Tertian Agues, and Swellings (full of heat and redness) commonly called *St. Anthony's Fire*, Phrensies, Untimely Births, and hot Sickneses; the Hemorrhoides (or Piles) Dogtages, Acute and Chronick Diseases, with others of like Nature. And (saith *Cardan.*) *habet ut dixi semper hoc præcipuum Cometes à deliquio distinctum ut Martis de Mercurio furentium damna significet.* A Comet (as I have told you) hath always this special distinction from an Eclipse, That it signifies losses and hurt to be done by the Outrages of Souldiers and *Mercurialists*. He adds further, *Dissidium & permutationem Fulgura, Tonitrua, Terræ Motus, Ventos graves, Sævas tempestates, Novas Artes & Inventiones, omnes tamen humano generi perniciosas:* That is, Deceit and Bartering, Thunder and Lightning, Earthquakes, Grievous Winds, Cruel Tempests, New Arts and Inventions, yet those Mischievous to Humane kind.

Moreover, the same *Cardan* tells us, (*Seg. 3. Aphor. 117.*) *Cometæ Mobiles bella indicant ab externis:*
That

That movable Comets do proclaim Wars, from, or by means of Foreigners and Strangers. Again (in another place) *Semper videntur, quæ contra ordinem Signorum feruntur, mutationes Legum significare.* Those Comets which are moved contrary to the Order of the Signs, are always observed to signifie Change of Laws: And he gives the Reason thereof, *Quod motus is primi Cæli fit, atque ob id à Deo vel supremo Rectore:* Because that motion follows the *Primum Mobile*, and is therefore from God, or other Supream Governour of our Affairs.

Haly Rhadoan is likewise of Opinion, that a Retrograde Comet doth signifie, *Hæreses & Legum turbas, &c.* Heresies and varieties of Laws, than which (saith he) none are crueller; seeing that in all other Evils, Men may know they work Mischiefs, but in the Breaches and Debates of Laws and Heresies, and in Wars that be raised by reason of different Laws; when Men exercise their Cruelty upon Infants and little Children, and kill Men with Torments and Fire, lead away Captives into Bondage, spoil the Fields, and destroy whole Cities with Fire, some think they do God good Service, others play the Hypocrites.

And our Learned *Dee*, *Aphor.* 88. plainly tells us, that *Planeta Retrogradus, &c.* A Retrograde Planet, or Comet, seems after a sort to infringe the constant Order of Nature, in that it finishes its daily Motion in shorter time than doth the *Æquator* it self.

Let us yet hear what *Junctinus* says, *fol.* 318. *Si apparuerit aliqua ex Stellis, Cometis, &c.* If any one Comet (saith he) shall appear in *Gemini*, it foreshews an appearance of Wantonness and Fornication, with a Reverence of Venereal Incests in Men: That Religious Persons, and Men serving God, shall be cast down, and nothing regarded. It shall signifie
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Brawling and Contention, Seed-Plots of War and Sickneſſes, whereby ſhall follow the Death of Children and Young Men eſpecially: Moreover, Abortive-Births, Deſtruction of Birds, Famine, Thunder, and Coruſcations, with ſtrong Winds that ſhall tear up young Trees by the middle.

Again, *Si apparuerit aliqui ex Stellis Cometis in Tauro, &c.* If any Comet (ſaith he) ſhall appear in *Taurus*, it imports the bad ſtate and condition of Men, that little of good ſhall befall them, and the Injuries of Rebels, that be in thoſe Regions, or Countries towards them. It is alſo wont to portend the Death of ſome Great Man, Captivities, Wrongs, and a Toleration of Unlawful things. Beſides, Detriment unto whole Herds and Droveſ of Cattel, ſtrong Winds, Corruption of Corn and Fruits, very much Cold in its Seaſon, with a horrible Earthquake, Vehement Sickneſſes, and dry Diſeaſes, as Scabs and Itches.

And thus much of the Quality, or Nature of this Comets Effects.

2. The Second thing to be enquired after, are the Places and Perſons thereby threatned and endanger'd: For the knowledge whereof, we muſt conſider, (1.) The inclination of the Comets Tail, (or Rays,) for look what Regions or Countries the ſame did reſpect, and thoſe ſhall (more or leſs) be endamaged and hurt by the Effects thereof. This inclined (for the moſt part) to the North-Eaſt Nations of the World: And what they are may be diſcerned by the Globe or Map, unto which I refer the Reader. (But the places principally deſigned to endure its Effects, are the Countries Subject to *Gemini* and *Taurus*, through which it moved; and thoſe are (according to *Origanus*) *Sardinia*, part of *Lombardy*, *Flanders*, *Brabant*, the Dukedom of *Wittemberge*, *Hyrcania*, *Armenia*, *Mariana*,

riana, Cirenaica, Marmarica, and the lower Egypt, Russia, Alba, the Greater Polonia, the North of Sweden, all Ireland, Lorrain, Campania, Switzerland, Rhetia, Franconia, Parthia, Persia, and the Cyclades Islands which lye between Europe and Asia, Cyprus, and the Coasts of the Lesser Asia; — more particularly the Cities of London, Corduba, Viterbium, Cesena, Turinum, Vercellas, Rhegium, Lovain, Bruges, Moguntia, Hasford, Bamberge, and Noriberge. Moreover, Bononia, Senas, Mantua, Tarentum, Parma, Lucerna, Nants, Wirixburge, Caroloftadium, Lipsia, Pofania, Guesna, and Novogardia (in Muscovia.)

3. So likewise the Regions unto which this Comet was Vertical: For, (as *Origanus, pag. 525. Cometa illis regionibus imprimis nocent, quibus sunt verticales, aut in quarum sunt signis*: Comets (saith he) do especially hurt those Regions unto which they are Vertical, or in whose Signs they happen. And, our Learned Country-man, Dr. Dee, tells us, *Aphor. 54. Quo magis ad perpendicularitatem, &c.* By how much more the Radius Axis of any Star, or Comet, comes nearer being perpendicular to any Elementary Superficies, by so much more powerfully that Star or Comet pours out its Vertues upon the place of its Incidence.

For the specifical Vertues of the Stars, and Comets, being conveyed to us by their Light; the fewer the Beams are that fall upon the Horizon, the less shall be their Vertue, and that fewer Beams fall upon the place of the Horizon, in their Oblique Position, than when they approach nearer to, or are in their Perpendicularity, is evident to every one but meanly Versed in Geometry and the Opticks.

Now, what the Regions and Countries be unto which this Comet became Perpendicular, the following

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ing Aphorism will determine. *Stella verticales sunt illæ quæ tantam habent declinationem ab Equinoctiali, quanta est elevatio Poli illius Regionis*: Stars that be Vertical, are those which have as much Declination from the Equinoctial, as is the Elevation of the Pole, or Latitude of the place. And therefore all the Regions, Kingdoms, Common-wealths, Countreys and Towns, that have from 00. degrees, to 16. degrees, 46 minutes of South Latitude; and from 00. degr. to 49. 9'. of North Latitude, are herein principally concern'd. I'll only instance some few eminent places on this side the Equator, the rest you may see in the Globe.

Alexandria, in Egypt.
 Ancona, in Italy.
 Athens.
 Avenio, in France.
 Babylon.
 Bactra.
 Barcino, in Catholon.
 Basilia, } in Helvetia.
 Berna, }
 Bethlehem.
 Bononia, in Italy.
 Bourdeaux in France.
 Brundisium.
 Buda, in Hungary.
 Burgos, in Spain.
 Chartres.
 Compostella.
 Constantinople.
 Constance.
 Conimbria, in Portugal.
 Corduba.

Corinthus.
 Dalmatia, in Egypt.
 Damascus.
 Ephesus.
 Ferraria.
 Fessa.
 Florence.
 Gades, in Spain.
 Genoua, in Italy.
 Goa, in India.
 Halicarnassus.
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 Leyden.
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<i>Mexico.</i>	<i>Sena, in Hetruria.</i>
<i>Morocco.</i>	<i>Syracuse.</i>
<i>Madrid.</i>	<i>Smyrna.</i>
<i>Millan.</i>	<i>Thessalonica.</i>
<i>Messina.</i>	<i>Tholose.</i>
<i>Marbon.</i>	<i>Tubinga.</i>
<i>Nants.</i>	<i>Turino.</i>
<i>Naples.</i>	<i>Tarraco, in Cathalo.</i>
<i>Paris.</i>	<i>Tirolis.</i>
<i>Padua.</i>	<i>Tours,</i>
<i>Pampelona, in Navar.</i>	<i>Valence, } in Spain.</i>
<i>Pelusium, in Egypt.</i>	<i>Valladolid, }</i>
<i>Poitiers.</i>	<i>Venice.</i>
<i>Ratisbon.</i>	<i>Vienna, in Austria.</i>
<i>Rochel.</i>	<i>Ulms.</i>
<i>Rome.</i>	<i>Ulisippo, in Portugal.</i>
<i>Salamanca, in Spain.</i>	<i>Urbium, in Italy.</i>

Here it may be objected, whether *England* shall not suffer by the Effects of this Comet, as well as other places? To which I answer, That although I find it not Vertical to any part of *England*, yet, I must needs confess, it wanted but a little of being so in the Southern parts thereof, and cannot therefore be exempted from sharing with other places in the Miseries and Calamities threatned them, especially *London*, in whose Ascendant the Comet first appeared. Howbeit, *England* in general shall not suffer by it so extreemly as some Provinces and Cities of *Italy*, *France*, *Spain*, *Portugal*, and other Countreys under whose Ascendant it moved, or to whom it was Vertical.

It was a Retrograde Comet in *Gemini* and *Taurus*, Anno 1553. That immediately preceded a great Earthquake and horrible Winds in the Countreys bordering upon the *Rhine*. A Schism in *England*, a
Famine

Famine in *Germany*, an Inundation of Waters in *Polonia*, and no fewer than 960 Houses in one Town in *Brabant*, all of them burnt and consumed by Fire. The Death of *Clement* the Seventh, and the Duke of *Millan*: And why not this another Earthquake, and Famine in *Germany*, or *France*? A fine new Schism in *England*; or another such Deluge in *Polonia*? Why not the like Mischiefs by Fire about *Cracovia* or *Cassimyr*? Why may not another such Duke, or Prince, a King, or an Emperour give up the Ghost? A Pope or a Cardinal be Poysoned or Stab'd? But *Soli numine afflati prædicant particularia*: I must not exceed the Limits of a general Judgment, neither the bounds allotted me by the Printer; yet, to satisfy the unbelieving part of the World, that Comets have really ever been the *Prodromi* (or fore-runners) of the Death of one or more such Personages (for those are the proper Subjects of Comets,) I shall here give them the following Catalogue, wherein (to recede no further) are —

The Years of the Comets after Christ.

The Princes, &c. that Dyed in the same, or the following Year.

13.	<i>Agrippa.</i>
14.	<i>Augustus</i> , Emperour.
54.	<i>Claudius</i> , Emperour.
70.	<i>Vitellius</i> , Emperour.
80.	<i>Vespasian</i> , Emperour.
213.	<i>Severus</i> , Emperour.
340.	<i>Constantine</i> , Emperour.
363.	<i>Julian</i> , the Apostate.
392.	<i>Valentinian</i> , Emperour.
454.	<i>Theodosius</i> , Emperour.
571.	<i>Albonius</i> , King of <i>Lumbar dy</i> .
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- 603. *Maurice*, Emperour.
- 814. *Charles the Great*, Emperour.
- 837. *Pepin*, King of *France*.
- 839. *Ludovicus Pius*, Emperour.
- 882. *Ludovicus Bavar.* Emperour.
- 983. *Otho II.* Emperour.
- 1009. Pope *John XVIII.*
- 1066. *S. Edw.* King of *England*.
- 1106. *Henry IV.* Emperour.
- 1169. *Malcolm*, King of *Scots*.
- 1214. *William*, King of *Scots*.
- 1264. Pope *Urban IV.*
- 1301. *Andrew*, King of *Hungary*.
- 1314. *Philip the Fair*.
- 1341. *Andronicus*, Emperour.
- 1375. *Charles the IV.*
- 1402. *Tamberlain and Galeat*, Vic.
- 1450. *Amurath the Turk*, Emperour.
- 1456. *Ladislaus*, King of *Poland*.
- 1457. *Alphonfus*, King of *Naples*.
- 1477. *Charles*, *Burgundy*.
- 1505. King *Philip*.
- 1506. *Alexander*, King of *Poland*.
- 1512. Pope *Julius II.* And *Bajazet*
the *Turk*, Emperour.
- 1521. *Leo the X.*
- 1533. *Clement VII.* *Alphonf.* Duke of
Ferraria. And Duke of *Mil-*
lan.
- 1558. *Charles V.* Emperour. Queen
of *Poland*, and *Hungary.* And
Mary, Queen of *England*.

1559. Paul IV. Henry, King of France,
King of Portugal, King of
Denmark, Duke of Venice,
Duke of Ferrara, and fif-
teen Cardinals, with divers
other Princes.
1577. Sebastian, King of Portugal.
1585. Osman Turk, Emperour. And
Stephen, King of Poland.
1590. Urban VII. And Charles, Arch-
Duke.
1607. Charles, Duke of Lorrain.
1618. Matthias, Emperour. And Ann,
Queen of England.

3. I come now to the third and last Particular laid down by *Ptolemy*, and that is the time of these Events.

In due search whereof we are to consider the Habit of the Comet in respect of the Sun. *Cometa Orientalis effectum suum citius ostendit; Occidentalis tardius.* An Oriental Comet doth quickly shew its Effects, but an Occidental (as this was) more slowly. And this in the general.— *In Specie* (saith *Cardan*) *quantum temporis requiritur Ptolemæus non dixit.* *Ptolemy* hath left us no special Rule whereby to know the precise beginning of a Comets Effects.

Howbeit, *Cardan* is of Opinion, that the beginnings thereof are (as in Eclipses) deferred so many Months, as there shall be inequal hours intercepted between the Comet and the Ascendant of the Figure erected to the middle time of its appearance: Yet (saith he) *Hoc unum interest quod semina eorum quæ per Cometam significantur, diutius proferuntur.* This one thing is considerable, that sometimes the Generation (or

Seeds) of those things which are signified by a Comet, are deferred longer: And he gives the Example of our Saviour, at whose Birth there appeared a Comet in the East, which the Wise Men saw, and came therefore to Worship him. (They called it a Star, by a common name, as well because Comets are called Stars, as also for that it was most fair and beautiful, and resembling those that usually shine by Night.) Which Star or Comet (saith he) pronounced the Seditions and Troubles that succeeded by the Promulgation of the Faith of Christ; These many Exiles and Martyrs, and afterwards the Kingdom of Peace and Salvation to be established: The Author and King of which [CHRIST] was born in the very Glory of the Comet, because it appeared in the East.

Nevertheless, the Effects thereof, that is to say, the Preaching and Promulgation of his Law, the Seditions and Tumults of the People, the Persecutions, Banishments, Deaths, Wars, and Kingdoms erected in a Christian Name, scarce had their Commencement Thirty Years after, and persevere until this very day.

So on the contrary, in 1264. there appeared an unhappy Comet in the East, extending its Hairs or Rays (if we Credit the Story) to the Mid-heaven; which Comet continued almost Nine Months together: Neither sooner vanished it, than Pope *Urban* dyed. After whose death, *Charles* with an Army of *French*, marched against *Manfredus*, and having Vanquished him, possesses himself of the Kingdom of *Naples*. Two Years after, the *Pæni* (or *Carthaginians*) invaded *Spain*, and there committed great Cruelty; nevertheless, they were afterwards repulsed and slain. At the same time there were great Tumults raised in *Hetruria*. What followed? In the
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third Year after the Comet, *Banducar*, (or rather *Bahdoduchar*) King of *Babylon* and *Assyria*, invaded *Armenia* with a mighty Army, Conquered *Antioch*, and committed most grievous slaughters upon the Christians:

In the fourth Year after the Comet, *Conradinus* (the *Suevian*) being Vanquished and taken Captive by *Charles*, Earl of *Provence* and *Sicily*; and (as *Emilius* writes) the declared King of *Jerusalem* was Beheaded.

In the fifth Year, *Lewis* the Ninth, King of *France*, passing into *Africa*, was taken at *Carthage*; or, as others say, at *Tunera*, and dyed of a Flux, the greatest part of his Army being first destroyed by Famine and Pestilence: Whose Death was no sooner heard of, than the aforesaid *Charles* enforced the King of the *Carthaginians* to a Yearly Tribute.

In the Sixth Year, the *Scythians* (now called *Tartars*) assisting the *Armenians*, (the *Assyrians* or *Saracens* being Vanquished and fled) freed *Asia*, and long kept it by the consent of the Christians. So that the measure of time limiting the beginning and ending of a Comets Effects cannot be prefixed, unless, as *Ptolemy* describeth; for so indeed they may be conjectured: But to adventure on feigned proportions of time, where none is in Nature, were ridiculous.

Diurni Cometæ effectuum magnitudinem & diurnitatem stabilemque in perturbatione quam afferunt statum significant. Effectus minores & minus stabiles minus Diurni Cometæ afferunt. Comets that continue long, saith *Origanus*, import the Magnitude and continuance of their Effects, and a steadfast condition in the Trouble or Affliction they bring. But such as continue a shorter time, lesser Effects, and not so durable.

This Comet continued twenty three days, or thereabouts; and 'tis probable the Effects may continue as many Years; but I dare not conclude so. For although that proportion should hold true, where the Effects of Comets (meeting with no obstruction) terminate *per se*, their virtue being extinguished, like as it falls out in all other Natural Causes: Yet when another Comet, Eclipse, or Great Conjunction supervenes, which is of a contrary Nature, it everts the Decrees of the former, and so eludes us as to any certain proportion of time limiting their Effects.

*Teaching how Astrology may be restored;
from Morinus, viz.*

Johannes Baptista Morinus, *Doctor in Physick, and Physician in Ordinary to the Duke of Luxemburgh, after his Epistles to the South and North Astrologers, for restoring of Astrology, Printed at Paris, Anno 1628. delivers these six following Articles, &c. as necessary for the Confirmation and Demonstration thereof, by Principles: which Articles, &c. I have faithfully Translated, and here inserted, in hope some Noble Spirits endued with Ability of Parts and Purse, may timely attempt the Prosecution thereof.*

1. **F**irst, to Collect from the Histories of several Nations of the World, the most Eminent and Notable Changes that have therein happened, in respect of Sects, Empires, Kingdoms, Wars, Famines, Deluges, &c. with the exact times of their Changes,
and

and the true postures of the Constellations and Planets preceding the same.

2. To observe the Changes of the Air, in respect of Heat, Cold, Moisture, and Drought; as also the Winds throughout the whole Latitude of the Earth: And then the different places of Longitude, in their Natures and Qualities, at the same and at several times, Erecting Cœlestial Figures most congruous for that purpose; and to mark well how from thence, Plants, Brutes, and Men are affected, and all these Observations to compare one with another.

3. To erect the several Nativities of such as dyed not long after they were Born; of those that be Sickly, or any ways Hurt, Blind, Lame, Ulcerated, Wounded, Burnt, Mutilated, &c. diligently observing the Parts so affected; the which may most conveniently be done in a spacious City, (such as *Paris* is) where are many Hospitals, and Poor People innumerable, many Chirurgeons, and every day various Casualties.

4. By help of the Physicians, to find out (if possible) the Beginnings, Species, Accidents, and Solutions of all Acute and daily Diseases, that every where abound, Erecting Cœlestial Schemes to those Beginnings: And that especially at *Paris*, where the exorbitant Practice of frequent Blood-letting, does much disturb Natures Motions and Crises in Diseases, and very often elude and frustrate the Astrological Predictions of the Ancients concerning them.

5. What the Ancient Astrologers have delivered on every Subject, the same to Collect and Observe in several, by diligent reading thereof, and to Correct the Figures of their Experiments, in respect of the Errors of the old Astronomy.

6. To Argue and Determine by Physical and Astrological Reasons, concerning the System of the World,
now

now so much controverted, betwixt the *Copernicans* and *Tychonists*: For as much as in this thing (although both *Mensurable* and *Visible*) Geometry and the Sight are both defective: Neither can the quickest sighted Man living conclude any thing thence for certain, with what Telescope soever: Because the same *Phænomena* are deduced from both the Systems. For, albeit the thing it self be sensible, yet does it elude and surpass the sense of Man: the truth whereof so much concerns Astrology, that *Tycho* and *Kepler* thought fit rather to destroy her, than that their own new Systems should not be established.

Afterwards, out of the confused sayings of Ancient Astrologers, and the Observations of past and present things, with the proper and Corrected Schemes of Heaven, by accurate Speculation, and dividing rightly, to attain unto the first Causes of Effects, which are the first Principles of this Science, few in number both in this and other Sciences, yet so valid, that from thence (they being firmly established) the whole Science of Astrology, and her innumerable Conclusions, may easily be drawn to a Method. Whence I dare boldly affirm, that Astrology (which is partly a Physical, partly a Mathematical Science) may be more certainly and evidently demonstrated; yea, and in a more Excellent Method, than either Natural Philosophy, or Physick have hitherto been, by any Man whatsoever.

Yet, seeing many times for the restoring of Astronomy, and once in the Kalendar, many Men (Learned in these Arts) have met together at the Charge of Kings, Emperours, and of his Holyness the Pope, no Man (I suppose) will imagine, that one Man's Life or Labour can suffice for the above-mentioned work, it being so very great, so difficult and sublime, but that

that every one of the Articles require several Persons proper thereunto, and to be encouraged with fair and liberal Allowances. All whose Labours, he who being endowed with Understanding and Wisdom, is made Præfect or Ruler of the Sixth Article, must receive and Govern, that thence he may know how to discharge his Duty.

But 'tis much to be fear'd, this Malignant, and [to Scholars] most Ingrateful Age (the so long wish'd for and present Opportunity being slighted) will either defraud it self and Posterity of so great a Benefit, or else retard the same for some more Myriads of Heavenly Revolutions, or at least-wise scorn to see it now compleat and perfect: When verily this Science is more Divine than all other Natural Sciences; howbeit, through the want of Demonstration, and Abuse, it hath hitherto undergone the Contempt and Hatred of Ignorant Men.

But let no Man think I enforce or attempt any thing against the most Holy *Roman* Church: For, I embrace not only the Ninth Rule of the Index of Books prohibited by the Council of *Trent*, but also the Bull of *Sixtus Quintus*, against such as profess the vain and false Science of the Stars and Constellations, which I extreemly abhor, and endeavour with all my might utterly to extirpate.

Moreover, I deny not, but that the very true Science of the Stars (which what sober Man will deny, if with a Mind elevated above the dregs of the Earth, and the Clouds of the Air, he fix his Eye upon those truly sublime, but yet Naturally known Powers of the Cœlestial Bodies, and their manner of Operation?) may no less Lawfully be forbidden by the Church, in respect of the Abuse thereof, than the Reading of the Holy Scriptures, according to that of *St. Matthew*,
Cap.

Cap. 18. *If thy Hand or Foot offend thee, cut it off and cast it from thee: It is good for thee, &c.*

However, from those Excellent Principles of Astrology (newly discovered) it may be Lawful (at least) to assure you, that I can so strongly assert the truth thereof, it shall abundantly appear to all Men, that as it is a Holy and Godly thing to inveigh against all Diabolical Practisers, Vain, Ignorant, and Superstitious Astrologers, and to deter Men from all vain and sinful Curiosity; so, to rage and rave against the Substance of this true Science, whether in Pamphlets or Pulpits, is, in an Ignorant Man unjust and rash, in a knowing Man very Malicious; and that indeed it were far better for Men (even in order to their Salvation) that the Truth and true Use of this Science might be known, than the Falsity, Ignorance, and Abuse thereof should any longer continue, and GOD be defrauded of that Glory, which is by right due to him for his Creating the Heavens.

Neither let it trouble any Man, that I pronounce *Sixtus ab Heminga* (whom the Enemies of Judiciary Astrology so much Glory in) to be a very Ignorant Fellow: When I can easily make it appear by Experiments and solid Reason too, that both *Cardan*, and *Ptolemy* himself, being too much addicted to Universal Causes, (not well weighing particular) did lead Posterity into no small Errors: But if the Blind lead the Blind, what Wonder is it, if they both fall into the Ditch? In the mean time I must Humbly intreat those Rare and Renowned Masters of this Science, if they have gotten or observed any thing in it that is Excellent, they would vouchsafe ingeniously to impart it to me.

Thus far *Morinus*, and enough (I suppose) to satisfie any Reasonable Man, that Astrology is demonstrable;

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strable; and not only Lawful and True, but Divinely Excellent, and necessary for a Christian: And that none but the Ignorant and Malicious will condemn or oppose the same.

Cardan. Seg. 1. Aphor. 25.

Difficile est Judicare, per ea quæ scripta sunt; longè difficilior artem ipsam tradere: Difficillimum autem artem ipsam invenire.

*The Cabal of the Twelve Houses Astro-
logical, from Morinus.*

I Shall not dispute how much *Astronomers* differ among themselves concerning the *Number, Site, Motions, and Nature* of the *Heavens*: Neither here undertake to compose such a strife, nor to censure any Mans judgment therein; forasmuch as at least, in this, they do many of them agree [That there is one supream *Heaven* and *first Moveable*, which by its own motion, from *East* to *West*, accomplisheth its *Revolution* about the *Earth*, in the space of 24. hours; and causeth such a force of stupend Motion, in the bodies subordinate, that it manifestly carrieth with it, from *East* to *West*, whatsoever is betwixt it and the middle Region of the *Air*.]

'Tis true, *Kepler* (the *Lynceus* of the last Age) denying (with *Copernicus*) such a *first Moveable*, makes the *Starry Heaven* to be supream, and immoveable: And maintaineth, that the *Earth* (called a *Planet* by *Pythagoras*, and placed between the *Spheres* of *Mars* and *Venus*) performs by its own Motion from *West* to *East*, an entire rotation about its
Axis,

Axis, in the space of 24. hours, the *Sun* being placed in the *Center* of the World. Which supposed so, (as indeed it is by the most Learned of this Age) yet in this doth the *Starry Heaven* perform the Office of the *First Moveable*, [That the same part of the *Earth*, by the motion of the whole body thereof, continually cometh into the Aspect of New parts of the *Stellified Heaven*, whereby that part of the *Earth* shall be forthwith changed *de novo*, unless we deny it all power of Operating thereupon.]

Whether therefore there be no other *Heavens* above that of the *Fixed Stars* (unknown I confess, to the *Egyptians*, *Chaldeans*, *Plato*, *Aristotle*, *Hyparchus*, and even to *Ptolomy* himself.) Or whether *More*, according to the *Alphonfins*; yet this is most certain, and not contradicted by any, That in Mundane Bodies, as the *Earth*, *Water*, *Air*, *Fire*, and *Heavens*, there is some First and Supream, than which there cannot be any higher; otherwise should they be infinite in Operation: And also that these very Bodies are the universal *Causes* of *Physical* Mutations, and subordinate one to another in Operation: Therefore in that *Subordination*, there must likewise be one first and supream *Physical* cause, which acteth by it self, and borroweth not of any former the power of Operation. And from that the *Middle*, and from these the *Lowest* do receive their vertue of Action: Otherwise, this *Subordination* of *Causes* should it self be quite overthrown: For, why should the *Middle* be said to be *Subordinate* to the *Supream*, and the *Lowest* to the *Middle* in their Operation, if that which is lower received no influx or vertue from that which is Superiour unto it? And can the *Lowest* without the Influence of the *Middle*, or these without the Influence of the *Highest*, of themselves produce any Effect?

The

The *First Cause*, therefore, of all things can be no other than the *Supream Heaven*, which if (according to the Doctrine of the Ancients) it move, it moveth also the Bodies that be thereunto inferiour, yet is not it self moved by any other Body superiour unto it. And if (according to *Kepler*) it be immoveable, and indued with *Stars*, it hath influence, at least, upon the Bodies that be subordinate to it, but receiveth not influence from any other. Therefore either way, the *First Heaven* shall be the *First Cause*, or the first *Physical* beginning of *Physical Effects* and *Changes*. For, 'tis but expedient that the *First beginning* in every kind, should be the most perfect: Therefore shall the *First Heaven* be in the Lineage of *Efficient Causes*, which are of the most universal and powerful Active vertue, (which is the greatest perfection of an *Efficient Cause*) so that there is no *Inferiour Corporeal Cause*, which it moveth not, or into which it instilleth not a vertue or power of Operation; and nothing anew generated in the whole World, which this vertue of it self toucheth not.

Which being granted, how can any Man doubt, but that every thing which is generated and born *de novo*, should be referred to that *First Cause* thereof? For, it must be referred either to some *part* of that *Heaven*, or to that *whole Heaven*: But it ought to be referred to the whole *Heaven*: For, the *First heaven* is not the *First* and most *Universal Cause*, *secundum aliquam sui partem*, according to some part of it, but *secundum se totum*, according to the entire Body thereof: Therefore every *Sublunary Effect*, so far as it may be considered *secundum se totum*, to wit, in its *Beginning*, *Vigour*, *Declination*, and *Destruction*, must be referred to the *whole heaven*; yet not confusedly, but distinctly and orderly, as the most orderly

orderly motion of *Heaven* it self requireth.

For, as the *whole Effect*, and whatsoever doth happen from *Heaven* during the same, correspond to the *whole Heaven*, and yet the *Beginning* is not the *End* thereof; so what was in *Heaven* of it self the *Cause* of its *Beginning*, this same thing shall not of it self be the *Cause* of the *End* thereof: (for so no *Effect* should continue, nor indeed any be produced.) But as the *Beginning*, *Vigour*, *Declination*, and *End* of things do differ and succeed one another: So the *Cælestial Causes* of these likewise differ amongst themselves, and must succeed one another. But in *Heaven*, *Difference* and *Succession* are not, unless in respect of the *parts* thereof. Therefore in *Heaven* are certain *parts* that be the *Causes* of the *beginning* of things, or which do govern the same: Others *succedent* to those, which rule the *Vigour*; others that rule their *Declination*; and lastly, such as govern the *End* or *Destruction* of things.

What part of *Heaven* then (*Nature* her self guiding and teaching us) shall we call the *First Cause* of the *Natural Beginning* of every thing? Surely that, which in the very *Beginning* of the thing, *arisseth* above the *Horizon* thereof, and *arising* causeth the thing it self also to *arise*. For, certain it is, that of all the places of *Heaven*, the *East* is more powerful than the rest, as is testified by all *Astrologers*, concerning the *Rising*, *Culminating*, and *Setting* of the *Stars*; and as Experience it self convinceth, in the Change of *Air*. But a *Cause* is said to be onely more Powerful, in respect of a stronger, and more difficult *Effect*: Therefore, the stronger and more difficult *Effect* of things; must be attributed to the *Ascendant Part* of *Heaven*, which none will deny to be the *Rise* or *Production* of those things. But successively, that *Part* of *Heaven*,
which

which is more elevated above the *Horizon*, and possesseth the *Mid-heaven*, in the *Rise* or *Beginning* of the thing, shall have the Government of the *vigour* and *Operative vertue* thereof; That which setteth at the same time, the *Declination* of it, from its perfect estate: And lastly, That which obtains the *Bottom* of *Heaven*, shall be taken for the *Cause* of its *Corruption*.

And this is the simple, and (of all others) the first *Division* of *Heaven*, whereby it is truly and rationally fitted for the *Begetting*, *Increase*, and *Alteration* of all *Physical* things from their own Nature, and, at length, *corrupting* them: And which onely the Ancient *Astrologers* frequently used, in their General and Particular constitutions of *Heaven*, as appears by *Haly*, in the *Figure* of the *Comet* which happened in his time: For that either a more scrupulous *Division* of *Heaven* was harder in those days for want of *Astronomical Tables*: Or because this *Division* might generically contain, whatsoever another could more specially.

But when once some *Astrologer* had observed, that *Heaven* was both made and moved, rather for the sake of *Man*, than any other *Animate*, or *Inanimate Creatures*, and how many things agreed to *Man* himself, in respect of his more *Divine Nature*, which did not in any wise to more ignoble *Creatures*: He supposed, that for *Man's* own sake also the whole *Circle* of *Heaven* was rationally *Divided* into *Twelve parts*, (by great *Circles* drawn through the intersections of the *Horizon* and *Meridian*, and cutting the *Equator* in so many equal parts) which he called *Houses*; the first whereof he placed in the *East*, and delivered to Posterity, That it governed the *Life* of *Man*, and from thence might be had and drawn a conjectural

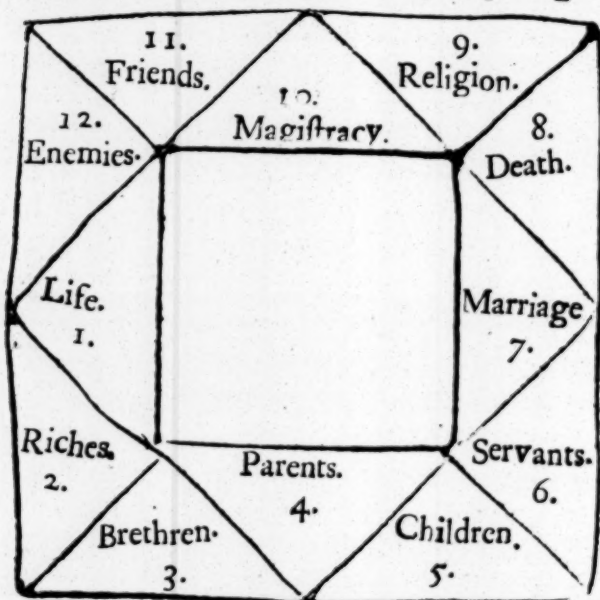
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know

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knowledge and judgment concerning *Life*: That the 2. (which followeth the first, according to the Motion of the *Planets*,) did govern *Riches*: The third *Brethren*: The fourth *Parents*, and so of the the rest, as in the subsequent *Figure*, the *Houses* are Ordered and Named. And from him, until this present time hath this *division* of *heaven*, and appellation of *Houses*, continued uncorrupted: Howbeit *Ptolomy* and his Followers do dissent from this Ancient *Tradition*, seeming to pervert the *Division* in many places: As when (concerning *Children*) they principally judge, not from the 5. *House*, but the 11. which is opposite thereunto: When (concerning the *Mother*) not from the 4. but the 10. opposite unto it: So (when of *Servants*, and *Animals*) not from the 6. but the 12. (the *House* opposing it) which apparent *Error* shall hereafter be Corrected.

The Order and Names of the *Houses Astrological*.



Now,

Now, amongst all other Foundations of *Astrology*, this of dividing the *Heavens* into 12 *Houses*, is the first and chiefest; in that thereupon principally depends the whole Art of *Predictions*: And the Causes, Reasons, and first Beginnings of this *Division*, furthest distant from our Understanding, and far more hardly to be found out, by reason, than any other; in which regard very few (if any at all) have undertaken the defence thereof, by any true or probable Reasons, *Ptolomy* himself (to say the truth) being in this particular very defective.

For *Lucius Bellantius* (who took upon him the defence of *Astrology* against *Picus*) in his 10. Book (written against c. 5. of *Picus's* 10. Book) after he had enumerated sundry of his own and the Ancients trifles, not worthy the name of Reasons, is at length forced to oppose *Picus* with *Experience* onely, and to conclude him from *Objects* very ridiculous, and unbecoming an Artist of his *Learning* and *Gravity*, in these words: *Quærere igitur quam ob causam hæc vel illa domus hujus virtutis sit, est quærere, quare Sol sit Lucidus, cur Ignis calidus, Aqua frigida; quæ tamen ex principiis intrinsecis pendent nobis ignotioribus, aut saltem minime notioribus*; which but a little before he had called *Profunda Naturæ secreta*.

And indeed all others, who have endeavoured to give the Reasons of these *Houses*, have produced nothing orderly, nothing of Truth, but meer figments onely: So that if any-where they brought a reason which seemed but to defend one House, the very same really destroyed all the rest. And therefore *Alexander ab Angelis*, lib. 4. cap. 19. after his Muster of all the Arguments brought by *Julius Firmicus*, concerning these *Houses*, he justly refells them, in these words:

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Ridiculus sit quicumque ridiculas has rationes nostra refutatione egere existimaret.

By which it plainly appears, how easie and free it was for the *Enemies* of *Astrology* to hiss and laugh at these *Houses*, and importunately and impudently to demand, *Why Heaven might not be divided into more than 12. Houses? Wherefore the First House is called the House of Life, and placed in the East? Why the order and numeral succession of the Houses is from East to West? And why the Second House is called the House of Riches or Gain, the twelfth of Enemies, Imprisonment and Misery? And so, why the other Houses are called by their Names, and disposed in that order?* Seeing (as they pretend,) as well their *Order* as *Names*, observe no *Order* at all, but are rather a meer *Chymera* of *Confusion*, a plain hotch-potch of *fiction* and *foolery*, as *Picus* (lib. 10.) and *Alexander ab Angelis* (l. 4. c. 27.) do variously, but most wretchedly torment themselves in proving.

But know, that the *Division* of *Heaven* into 12 *houses*, (as before in the *Figure*,) ought not in any wise to be accounted feigned, or as wanting a *Natural Foundation*: But rather for a happy conception of the most wise and piercing intellect, (provided any humane understanding can of it self apprehend it, and it be not of that universal knowledge *God* infused into *Adam* at the *Creation*) as that which standing upon a real *Foundation*, declares the universal state of *Man* in *Heaven*, wonderfully shadowed, like as in his first *Physical Cause*. For this *Division* was by the first Author thereof, *Cabalistically* conveyed to *Posterity*, who indeed have in no sort changed the same; but yet its *Mysteries* (the spirit of the *Cabal*) they have not understood, nothing at all being left us by any one concerning them.

First

First then (for more Illustration sake) I say, That the former, first, and simple *division* of *heaven* into four *Cardinal parts*, is not feigned, but natural, and upheld by a natural foundation, as before hath been demonstrated. And that if every one of those *parts* hath two other *parts* in *heaven* of the same Nature, viz. those with whom it makes an *Equilateral Triangle* in the *Aequator* (the principal Circle of the Worlds *first Motion*) or which it beholds by a *partile Trine* in the *Aequator*. For, the *Eternal Trinity* is of infinite *Love*, and the fountain and substance of infinite and most perfect *Love*, wherein the thing *Loving*, which is the *First*; the thing *Loved*, which is the *Second*, and *Love* proceeding from both, which is the *Third*, are one, not *in Genere*, or *in Specie*, but *in numero*; and therefore the most *simple*, and most *Perfect*: Whose *Perfection* is such, and so universal, that it derives it self into every *Trine*: And therefore may every *Trine* be called *Perfect*: not in any particular or special perfection, but in that first, and most universal perfection of the *First Trine*, which consisteth in *Love*, and whereof all *Trines* do diversly participate, according to the Capacity of their Nature.

Seeing therefore the *Fixed Stars* and *Planets* do (by reason of their various Motions) oftentimes behold one another with different *Aspects* in the *Cælestial Circles*, viz. a *Sextile*, *Square*, *Trine*, and *Opposition*: The first and wise *Astrologers* (as well for reasons taken *à priori*, from the infinite and most universal perfection of the first *Trine*, as *à posteriori*, from most evident *Effects*) do generally affirm, that of all *Aspects*, the *Trine* is most perfect, and that therein the perfection of the first *Trine*, viz. *Love*, is so strong and lively, it is called by them *an Aspect of perfect Friendship*. Now, forasmuch as this could not be without a

similitude of natures, or at least a generical Identity: They rightly concluded the parts of the *Aquator*, which beheld one another by a partile *Trine*, to be at least of the same generical nature, and to make up a *Triplicity* of the same nature.

Wherefore seeing that each of the afore-mentioned *Four Cardinal parts* of *Heaven* doth challenge to it self a peculiar *Triplicity* of its own nature; by these *four Triplicities* *Heaven* is divided into 12 parts, called *Houses*: Neither was it divisible into more or fewer parts by the Created *Quaternary* multiplyed into the Divine *Ternary*. And therefore this *Division* is accounted the most absolute and truly perfect; as containing two *Sextiles*, two *Squares*, two *Trines*, and also the *Opposition*: Which are all the *Celestial Aspects*, from whence (not omitting the *Conjunction*) all variations of the general *Celestial Influences* do happen. And these *Aspects* do perfectly agree with all the parts of the Number 12. which are 1. 2. 3. 4. 5. 6. whereof 1. is referred to *Union* or *Conjunction*; 2. (the 6. part of 12.) to the *Sextile Aspect*; 3. (the 4. part thereof) to the *Quartile*; and 4. (the third part) to the *Trine*; and 6. (the middle part) to the *Opposition*: And as there are not more *Aspects* in the *Circle*, so in the Number 12 not more parts. For indeed all things were made by *God*, in *Number*, *Weight*, and *Measure*.

Thus much premised, I say, that the *Life* of *Man* consists of 4. *Ages*; *Child-hood*, *Youth*, *Man-hood*, and *Old-age*: And, that in *Man* there are 4. different things observable, unto which all the other be reduced, as it were to their first beginnings; Namely, *Life*, *Action*, *Marriage*, and *Passion*. And these agree with the *Beginning* (or *Rise*) *Vigour*, *Declination*, and *End* or *Death*; which four were before insinuated generallly

nerally agreeable to all the effects of Nature. For *Man* is said to *Rise* into the World, when first he enjoys a *Worldly Life*: To be strong in *Action*, when he *acteth*, or reduceth his *vigour* of doing, into *Action*: To *decline*, so soon as a plentiful dissipation of his innate heat and radical moisture beginneth, as at the time of *Marriage*. And from *Man-hood* (the best time of *Marriage*) he declineth toward *Old-age*, and at length *Dyes*, when he sustains the last *Passion* of *Life*. Therefore *Man's Life, Action, Marriage, and Passion*, belong to the same *Cælestial Principles*, as do the *Birth, Vigour, Declination, and Death* of all other things in the World: viz. *Life*, to the *East*; *Action*, to the *Mid-heaven*; *Marriage*, to the *West-angle*; and *Passion*, to the *Angle of the Earth*.

Whence do arise 4. *Triplicities* of the same generical nature; and 12. *Houses*, as aforesaid.

The *First Triplicity* is of the *Angle of the East*, (which they name the *First house*, and belongeth to *Child-hood*) called the *Triplicity of Being and Life*: The other *houses* of this *Triplicity* are the *Ninth* and *Fifth*, both which do behold the *first house* by a *Partile Trine Aspect* in the *Equator*, where is made this rational *Division* of the *houses*.

For, *Man* liveth in a three-fold respect, *in himself, in God, and in his Posterity*. But the *First Life* is onely given a *Man* for other Causes, viz. That he might *Worship God*, and beget his own likeness: Which is the compleat intention of *God* in the production of *Man*.

1. Now as touching the *Life* of *Man* in it self (because it is the first of all other things in the Order of Nature, and without it the rest could not be: therefore) it justly challengeth the principal House of this *Triplicity*, viz. *The Angle of the East*.

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2. *Life*

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2. *Life in God* (the second in order) exists in the *house of Religion*, viz. the *Ninth*, subsequent to the *First house* in this *Triplicity*, according to the Motion of the *Equator*.

3. And lastly, *Life in his Posterity*, bestowed on the *house of Children*, which is the *fifth*. Wherefore this whole *Triplicity* concerneth *Life*. But herein one thing is very remarkable, viz. That by the motion of the *Equator* (the *measure of Time*) there is made an immediate ingress, from the 9. *house*, into the 8. which is the *house of Temporary Death*: whereby *man* is to understand That he must live to himself in *God*, until his *Temporal Death*: so that betwixt this, and the *Life in God*, no part of time intercedeth.

The *second*, is the *Triplicity* of the *Angle of the mid-heaven*, which they name the 10. *house* and appertaineth unto *youth*. This is also called the *Triplicity of Action*, and of *Gain* or *worldly goods flowing thence*: because every thing working *Physically*, worketh for some *Physical* good. For, as by the Motion of the *Equator*, progress is made from the *Angle of the East* to the *Angle of the mid-heaven*: so is there a progress made from *Child-hood* unto *youth*, and from *Being*, or *Life*, to *Action*. The two other *houses* of this *Triplicity* are the 6. and 2.

But *Gain*, or the *Physicall* good arising to *man* from his *Actions*, is threecold.

1. The *first* (in order of dignity) is *Immaterial*: as are *Arts*, *Magistracy*, *Dignities*, and *honours*, unto which a man is raised: as also *Power* and *Majesty*: wherefore it hath the principal *house* of this *Triplicity*, viz. *The Angle of the mid-heaven*.

2. The *second*, is *Material* and *Animated*; as are *subjects*, *servants*, and all other *living creatures*; and is placed in the 6. *house*, according to the Mo-

tion

tion of the *Equator*, in the subsequent *Triplicity*.

3. The *last* is *Materiall-inanimated*, as are *gold*, *silver*, *house-hold-stuff*, and even all other *Immoveable Goods*, gotten by our own labour; which are attributed to the *second house*, under the name of *Riches*. Therefore this whole *Triplicity* is of *Action* and *Gain* thence arising.

The *third*, is the *Triplicity* of the *West Angle*, named the 7. *House*, and belonging to *man-hood*: This is called the *Triplicity* of *Marriage* or *Love*. For, as by the Motion of the *Equator*, progress is made from the *Angle* of the *Mid-heaven*, to the *West Angle*: even so there is a progress from *youth* to *Man-hood*, and from *famous deeds*, to *Marriages* and *friendships* of men, which thence are purchased. The two other *houses* of this *Triplicity* are the 3. and 11.

But a man is joyned to another, in a threefold respect.

1. The *first Conjunction* (in order of dignity) is that of the body, which we call *Matrimony*, and therefore the principal house of this *Triplicity*, viz. the *West Angle*, is thereunto dedicated.

2. The *second*, is that of *Blood*, which constitutes *Brethren* and *Kindred*, in the *Third House*, according to the Motion of the *Equator* in this following *Triplicity*.

3. The *last*, is that of *simple Benevolence*, or *favour*, whence do arise *friends*, in the 11. *house*. Therefore, this whole *Triplicity* is of *Marriage* and *Love*.

The *fourth Triplicity*, is that of the *dark angle*, (in the middle of night, or bottom of heaven) called the *fourth house*, and the *Cave* or *Den* of the *Planets*; attributed to *old-age*, and termed the *Triplicity* of *Passion*, *Affliction*, and *Death*; whereunto every man is subject, for the *sin* of *Adam*. The

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two other *houses* of this *Triplicity* are the 12. and the 8.

1. But the first *Affliction* of *Man*, in the order of nature, is a sorrowful expectation of the *Natural Death* of his *Parents*: or rather (speaking *Cabalistically*) it is that stain of *Original Sin*, which our *Parents* imprint in us, and through which we are from our very Births made obnoxious to every *miser*, and at length, to *death* it self. And therefore the *Parents* and their *Condition*, during the life of the *Native*, as also *Death*, and *heritages* left by them to the *Native*, do possess the principal *house* of this *Triplicity*, viz. *The Angle of the fourth house*.

2. The second *Affliction* consists in the *hatred*, *deceits*, *Machinations*, *Treacherousness* and *Injuries* of *Enemies*, especially *secret ones*: So likewise in *Prisons*, *Servitude*, *Poverty*, and all other the *Miseries* a *Man* suffereth in his whole life-time. Now, for that all these are *Enemies* to *Life*, therefore are they contained under the onely consideration of an *Enemy*, in the 12. *house*, which is truly called the *valley of miseries*, and immediately followeth in this *Triplicity*, according to the Motion of the *Equator*.

3. The last *Affliction*, inhabiting the 8. *House*, is the *Death* of *man* himself, which is an *End* of this *Temporal*, and the *Beginning* of an *Eternal Life*: wherefore according to the *second motion*, or the *motion* of the *Planets*, which is from *West* to *East*, there is an entrance made from the 8. *house* into the 9. which is the *house* of *Life* in *God*: whereby *man* is given to understand that he is to pass by the *second motion* of the *Soul*, which is attributed to the *mind* or *reason* (as the *first* and *rapt motion*, is to the *Body* or *sensitive appetite*) from a *Temporary Death*, unto a *Life* in *God*, which is *Eternal*. Therefore in these
Triplicities,

Triplicities, that which is *First* in the order of nature, or dignity possesseth alway the more noble *houses*, viz. the *Angular*: That which is *second*, *succedent houses*, according to the *motion* of the *Aequator*: And that which is last, *Cadent*, which are also *succedent* according to the *motion* of the *Ecliptick*, or *Planets*.

Now I beseech you, what is he will suppose this *Division* of the 12 *Cælestial houses* by *Triplicities*, appearing in this so excellent a consent, and in such wonderful order, to be in any wise *feigned*, or *casual*? Or whether by chance such *consents* are wont to be in things so abstruse and intermixed? Or if altogether fictitious, whether therefore altogether wanting a *Natural Foundation*; which before I have plainly proved to be false, and now made that most orderly consent of the Houses themselves manifest. Therefore is this *Division Natural*, and ordained by great wisdom, as comprehending (at least generically) all worldly things that can possibly be enquired of or concerning *Man*: forasmuch as the knowledge of *Contraries* is the same, and that an *affirmative* or *negative* may be sought of any thing belonging to any *house*.

For example; Seeing *Man*, by the force of natural light, knoweth, that there is one *God*, who made and governeth the world, and therefore to be worshipped and *Loved* above all (as the *Trine Aspect* made from the *first house*, (the cause of all inclinations,) to the 9. which is the *house* of *Religion*, by the first principles of nature, insinuateth) from the *Stars* and *Planets*, (or their *Aspects*) resident in the 1. and especially in the 9. may judgment be given, whether the native shall be inclined to the worship of *God*, and to *Religion*, or the contrary. And so concerning other things of this nature,

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In like manner, conjecture is made from the 7. *house*, whether he shall lead a married or a single life: From the 5. whether he be fruitful, and to have issue, or the contrary: and so of the rest of the other *houses*.

Moreover, this light of the *Triplicities* doth very clearly distinguish the things which belong to every House *per se*; and manifests their *Errors* who judge from the purpose by inconvenient or Repugnant Houses. For example; In a manner all *Astrologers* do suppose (but erroneously) that *health* and *sickness* belong to the 7. and 6. Houses *per se*: whereas indeed they depend upon the *Temperament*, which is the *Seat of Life*; and therefore ought judgment to be given concerning them, from the First House, *per se*: but the judgment deduced from other Houses, is only *per accidens*, that is, as you shall find the *Malevolent Planets*, or their *Beams*, upon which the *horoscope* falls by Direction, or which shall come by Direction to the *horoscope* it self, or to the opposition or *Square* thereof, during the *Life* of the *Native*: And therefore if *Saturn* or *Mars*, shall at the Moment of his *Birth*, be found in the 2. or 6. House; from these Houses shall judgment be given (*per accidens*) of a *Saturnine* or *Martial disease*; to happen when the *horoscope* comes by Direction to *Saturn* or *Mars*, in the 2. Or when *Saturn* or *Mars* shall come by Direction to the opposite of the *horoscope* in the 7. Therefore judgment *per se* is always referred to the *horoscope*. The like of other Houses, which *Ptolomy* especially seems highly to pervert; but would have said otherwise, had he known this *Cabal* of the Houses, which so perfectly distinguisheth the proper house of every thing. Much more might be said concerning these *Triplicities*, conducing to the natural light of *Predictions*, which here I omit; presuming I shall abundantly

abundantly satisfy as well the *Friends* as *Enemies* of *Astrology*, if from the Doctrine proposed, I do give a full and clear *Answer* to the beforementioned importunate *Questions*, put to Astrologers, concerning these houses.

Therefore to the first *Question* I say, that *heaven* is divided into 12 Houses and no more; because every one of the 4 *Cardinal* parts of *heaven*, which govern the *beginning*, *vigour*, *Declination* and *Death* of things, do by a *Trine Aspect*, behold two other *Cælestial* parts, which be of its own *Nature*: whence shall arise three places out of each of the 4. *Cardinal*, of the same nature; for three times 4 doth make neither more nor less than 12.

To the second, I say, that the first House is called the House of *Life*, because a *man* is said first to *Rise* upon this *Scene* of the world, when first he draws the *Breath* of this *Life*: and therefore seeing that the first breathing of this *Life* is the beginning thereof, it must be placed in the *East*, as the beginning of every other *Physical* thing.

To the third, I answer, that it matters not as to the instituting of *Cælestial Influxes*, or *Prædictions*, what number any House be called by, whether 2. 3. or 4. provided *heaven* be divided (as before) into four *Triplicities*, and the nature of the Houses not changed. Yet the *Physical* order of the Houses is from the *East* to the *South*, into the *West*, agreeable to the Motion of the first and most universal *Physical* cause, according to whose parts succeeding one another, by that motion, are the principal *Estates* or *Ages* of all generable things contained (according to their succession, before related) in the *Equator* the principal *Circle* of the first cause: and so *Physically* the House of *Enemies* is the second in order; the
House

206 *The Cabal of the Twelve Houses.*

House of *Friends*, the third ; the House of *Magistracy*, the fourth , and so forth. But *mystically*, or *Analogically*, the Numerical order begins from the *East* by the *North Angle*, to the *West*: the reason whereof is this. There are two Motions in the *heavens*; the first is of the first Moveable, termed the *Rapt-motion*: the second of the *Planets*, who (notwithstanding the *Rapt-motion*, by which they are wheel'd about) inviolably observe the Laws of their own Moderate motion, ordained to the contrary of the former. There are also two Motions in *Man*, who is called the *Microcosme*; one of the *sensitive Appetite*, which is the Motion of *man*, in as much as he is a *Living creature*, and the first in the order of nature, and also *rapid*: the other is of the Rational appetite, which is the Motion of a *man*, as he is *man*, and contrary to the former, and also very moderate in it self. But forasmuch as the first of these Motions of a *man*, hath a greater *Analogy* with the Motion of the first moveable; and the second with the Motion of the *Planets*: Therefore was it thought fit that *heaven* should be divided according to the *Succession* of the *Signs*, or the direct Motion of the *Planets* (for these also are sometime *Retrograde*, and *Stationary*, even as is the Rational appetite, in its course, whilst it suffers it self to be *rapt* or perverted by the *Sensitive Appetite*.) But that was done only in an *Analogical* consideration, and not for any *Physical* cause, as if the Motion of the first Moveable should by it self have influence upon the *Sensitive Appetite* of *man*, and the Motion of the *Planets*, by it self, upon the Rational: for the Planets insomuch as they are carryed by their own Motion, and even also the first moveable, have not of themselves any influence upon the *Sensitive Appetite*, or on *man*, as he is a *Living creature*, other-
wife

wife than upon other *Animals*. But neither the *Planets*, nor First Moveable, have of themselves influence upon the Rational appetite, or *man*, so far as he is Rational, for a reason arising from no *Natural*, but a *Supernatural principle*.

Nevertheless, there are many things to be perceived in that *mystical Analogy*, worthy our consideration, as conducing not a little to the wholesome instruction of the Mind, and amongst others, this especially, *viz.* That there are two ways which presently occur to a *man* at his Birth, and even when placed in the first House of his Rising. One is of the *Sensitive Appetite*, whereby he is brought, by the Motion of the First Moveable, into the valley of *miseries*, *viz.* the 12. House, which contains all the *miseries* of this *Life*, and also the House of the secret *Enemies*, of the *World*, the *Flesh*, and the *Devil*, the way of whose *Pride* this is; tending first and forthwith on high to the *Angle* of *Honour* and *Majesty*; which House issueth from the *Triplicity* of *Parents* and *Death*, and threatneth continual Imprisonments in the dark den of sorrow and horror. But the other way is that of the *Rational Appetite*, whereby a *man* is carryed by the Motion of the *Planets* in the way of *Descension* and *humility*, to the House of *Riches*, or *Goods* gotten by a mans own vertues, *viz.* the second, which springs from the *Triplicity* of the *Supreme Angle*, or *mid-heaven*, wherein *Goodness*, *Power*, and *Majesty* are seated; whereby it's evidently manifested unto us, whether of those ways is the better, and which we had best follow, the Motion of the Rational, or that of the *Sensitive Appetite*.

Lastly, to the 4. *Question* I say, that the reason, why every House must be called by its own, and not another Name; appears more clear than the Sun-shine
it

it self, in the *Constitution, Distinction, and Explication*, of the *Triplicities* before posited. Wherefore I will put an end to this my discourse of the *Cælestial Houses*; which although it be indeed new, and hitherto unheard of, yet it is firmly established upon *Physical Reasons*, and taking its Original from the most Glorious things, is thitherto reduced; to the end, that the invisible things of God from the Creation of the world, might be clearly seen, being understood by the things which he hath made.

THE Cabal of the *Cælestial Houses*, both for the Number Twelve, and for their signification, most accurately here first discover'd by this Learned Author (*being the ground of Science Astrological,*) I do very much applaud, and admire, as having not thought that so much Reason, and such Natural correspondency could have been shewed in defence of these Sublime Mysteries.

Oct. 16. 1659.

William Oughtred.

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A N
ASTROLOGICAL
JUDGMENT

UPON
His Majesties
Present March:

Begun from *Oxford*, May 7. 1645.

Ludit in humanis divina potentia rebus.

By *Geo. Wharton.*

As it was Printed at *Oxford*, by
H. Hall. 1645.

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To the Friendly and Judicious R E A D E R.

YOU have here (at the request of some Honourable Personages) an Astrological Judgment upon the future Successes of His Majesties present March, begun the seventh of May instant. It is delivered in General Terms; for I neither will nor dare descend to Particulars; that would require the knowledge of many things, besides His Majesties Nativity, which I may not presume to meddle with; it being in it self both unlawful and very dangerous to publish any thing concerning the particular Fortunes and Destinies of Princes. For this Thrasybulus, Ascleterion, and Gauricus were much to blame; the first whereof fore-told the Destruction of Tiberius the Emperour; the second, of Domitian; the third, of Bentivola in Bononia: So likewise the Priest that caused the Rumour of the future Murthering of Galeacius Sfortia, Duke of Mil-lain, who were all of them worthily rewarded for their Folly. And so ought Master Lilly and Master Booker to be for their pernicious Pamphlets, wherein their sole endeavour hath hitherto been by most disloyal and ambiguous Phrases to animate and hasten on the Rebels and other Conspirators to plot and attempt Mischief against His Majesty; whereas an honest and discreet Artist ought not to divulge any thing (especially of Princes) that may any way tend to endanger their Persons, but either not to meddle at all, or else to deal

P 2

privately

To the Reader.

privately with the Prince himself; and then also to adhere to Cardans Rules in his Book De Astrologicis Interrogationibus: "Principi ne magnum malum firmiter unquam prædixeris, sed periculum. However Cardan himself dealt more plainly, and therefore more dangerously with Edward the Sixth, as appeareth in the Judicials of his Nativity, given out in the beginning of his Duodecim Illustres Genituræ.

But neither Cardan (notwithstanding he was a man of extraordinary credit) nor any other personal example can warrant any other private men to intermeddle with the Nativities of their Princes, otherwise than is before limited, or upon the Princes special Command. And yet if in this respect or any other the Art happen to be abused by some Spuriū (non veri filii) Artis, it hath but the same fortune that other Arts and Sciences have: And the Lawyers Rule is, That abusus non tollit usum. The bounds of which limitation I presume I have not any way exceeded in this Discourse; which be pleased to accept as followeth.

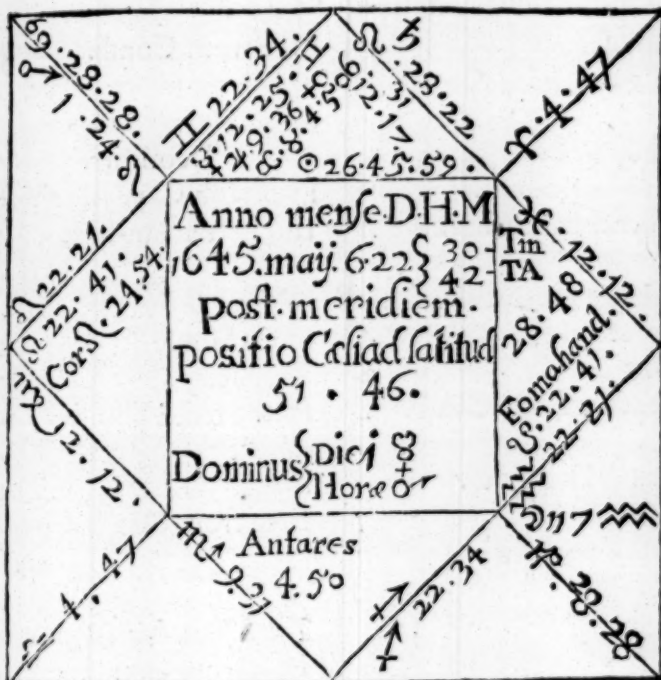
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A Cælestial Scheme, or Figure, setting forth exactly the true position and state of the Heavens at the time His Majesty began his March.



Fortitudes and Debilities of the Planets, according to their Scituation in the Figure.

<i>Saturns Fortitudes by reason of his</i>		Oriental	2
Being in his term	2	Free from Combust.	5
In the 9 House	2		17
Direct	4	Weak by reason of his	
Swift	2	fall,	4
		P 3	Jupiters

Jupiters Fortitudes.

Decade	1
Tenth House	5
Direct	4
Swift	2
Freedom from Combustion	5
	17

Debilitated by reason of
his Detriment.

Under the Sun-beams 4

Mars his Fortitudes.

Direct	4
Swift	2
Freedom from Comb.	2
	8

Debilities.

Peregrine	5
In the twelfth	5
Occidental	2
	12

Fortitudes of the Sun.

In the tenth House 5

Debilities.

Peregrine	5
Slow in motion	2
	7

Venus her Fortitudes.

In her house	5
Triplicity	3
In the tenth House	5
Direct	4
Swift	2
Free from Comb.	5
	24

Debilities.

In ♂ with Cap. Algol. 5

Under the Sun-beams 4

Mercury his Fortitudes.

In his House	5
Triplicity	3
In the tenth House	5
Direct	4
Swift	2
Free from Comb.	5
	24

The Moon her Fortitudes.

Free from Comb. 5

Debilities.

Peregrine	5
In the sixth House	4
Slow in motion	2
Decreasing in light	2
	13

An

An Astrological Judgment upon His MAJESTIES March.

BY this distribution the *Fortitudes* and *Debilities* of every Planet in the precedent Cœlestial Scheme are easily gathered: It follows then that we likewise confer them among themselves according to the respective numbers of their *Fortitudes* and *Debilities*; that it may yet more manifestly appear, which of them are most strong and fortunate, which most weak and infortunate, and accordingly how they succeed one another in strength and power.

First then, the Planet *Mercury* of all the rest is simply most strong and fortunate in the Scheme. For if the number of his *Debilities* be deducted from the sum of his *Fortitudes*, there still remaineth 22. Testimonies of strength, which no other Planet obtaineth in the Figure.

The next in dignity is *Venus*, who hath 17 Testimonies; then *Saturn* and *Jupiter*, who are both very powerful; the first of them being endued with 13, the latter with 10 *Dignities*: *Mars* and the *Sun* are both but weak in respect of their *Essential Dignities*; yet for some Circumstances very considerable in this case, the *Sun* may be said to be the stronger, which being generally taken, is a good and laudable token.

The *Moon* of all others is the most debilitated, her *Detriments* exceeding her *Fortitudes* by 8, which will prove very advantageous to His Majesty, as hereafter shall be noted. And thus much generally touching the Constitution of the Planets in the Figure.

Now to descend more particularly to the present matter: We are (in this case) principally to consider four things.

First, the *Ascendant* of the *Scheme*, which is the *Significator* of the *City* from whence His Majesty began his March: From which House we are to collect the condition and state of this City during His Majesties absence.

Secondly, the 10 House, which (according to Haly) is the *Significatrix* of the Journey: And from this we are to deduce our judgment of His Majesties Success during the time of his March.

The *Third* thing to be considered is the 7 House, by which we are to judge how His Majesty is likely to be received in those parts where his Army shall pass, and of his Success against the Enemy.

And *lastly*, the *fourth House*; whereby we are to inform our selves of His Majesties Success in the Return.

Unde si quis istorum locorum melior, & fortunatior fuerit factus, significat bonitatem in illa sua significatione: Et si quis fuerit male afflatus & nocens, significat damnum in illa sua significatione. Vid. Haly, pag. 328.

As concerning the first, we find the 22 degree of the *Regal Sign Leo*, at that instant ascending our *Horizon*, *Cor Leonis* in the *Ascendant*: And the *Dragons Head* in the very *Cuspe* thereof: And the *Sun* (Lord of the *First House*) not unfortunately posited in the *South Angle* of the Heavens; which is the House of
Empire,

Empire, Rule, Dignities, Offices, and Arts, &c. And he environed with the two Benign Planets, *Jupiter* and *Venus*, who likewise behold the Ascendant; and are free from any Configuration with the *Malevolents*. These are evident and undeniable Testimonies of the Honour and Safety of this Famous *University and City of Oxford*; And of the care and vigilancy of those that are entrusted by His Majesty, with the Government thereof: Of the *Fidelity, Courage, Industry*, and necessary expence of her Inhabitants for the *Defence* of it: And of their Conformity to such wholesome *Orders*, as either are or shall hereafter be made by the Wisdom of the *Counsellours*, for the good and benefit of the *City*.

In a word, all the good our hearts can wish for, is promised us by the *Scheme*. I hope the seasonable care taken, and the directions already given for prevention of the Sickness, will add very much to our happiness: Some strange kind of Mortality must be expected this Year in most Cities and great Towns, throughout the South, South-East, and South-West parts of this Kingdom: But especially let *London* be fore-warned of her misery: She is much (and that deservedly) threatned. You may hear more of her after the 23. of *May* instant, for from thence doth the Influence of *Saturn's* Transit out of *Aries* into *Taurus* begin to operate.

As touching the second thing here considerable, which is the *tenth house*; we may observe the *ninth Degree* and 31. *min.* of *Taurus* Culminating, which is the *house* and *Triplicity* of *Venus*; wherein also she is most fortunately seated within 3 *Degrees* of the *Cuspe* thereof, beholding the *Ascendant*, free from *Combustion*, or any Configuration with the *Malevolent* Planets; being *Direct* and *Swift* of Motion, and *Oriental* of

of the *Sun*: To her (therefore) may we justly attribute the signification of His *Majesties March*: Who being (by nature) Benevolent, by her *Essential* and *Accidental* Position so fortunate: We cannot pronounce less to His *Majesty* and his whole Army, than a wonderful *happy, prosperous, and successful March*: And contrarily exceeding much *Fear and Terrour, dissipation* and utter *Ruine* to his *Enemies*.

The *Dragons Head* in the *Cuspe* of the *Ascendant* tells us, "*Quod habebit bonum antequam se inde moveat, & in principio Itineris*, Haly, par. 3. pag. 308. This was verified in part by that gallant Encounter with the Enemy, performed (with so good success) by the Right Honourable the Lord Goring, near *Newbridge* the same seventh day; occasioned upon His *Majesties* Motion hence.

The Generality of this good to His Majesty and his Army, is further confirmed by the powerful presence of *Jupiter*, the *Sun*, and *Mercury* in the *South Angle*; and the unfortunate posture of the *Moon* in the *Figure, &c.*

"*Artabari dixit: Si quando Rex, vel alius voluerit capere inimicum qui sit valoris minoris eo; statuat*
 "*in 3, aut 8, vel in via combust. aut cum 3, vel 8,*
 "*&c. Et sol sit salvus & purus ab infortuniis & in*
 "*medio Cæli sint fortunæ; etiam si quando magis in-*
 "*fortunata fuerit & erit pejus & majus damnum pro illo*
 "*inimico, quia & est significatrix Populi, &c. ac ser-*
 "*vorum, Haly, pag. 340.*

We have here (as before we noted) the *Sun*, both the *Fortunes*, and *Mercury* safely seated in the *Mid-heaven*: And the *Moon* (who naturally (and in this case especially) signifieth the many-headed-monster *Multitude* (such Persons as in *January, 1641.* Tumultuously assembled themselves (to the hazard of
 His

His Majesties Royal Person) to cry for Blood in the Terms of Justice; those who through their pretended Zeal to I know not what, have brought the Curse of God upon themselves and the whole Kingdom, first, by slaying the Innocent in cold Blood, and ever since by engaging their Persons and Estates in this most unnatural and bloody War against His Majesty.) The Moon, I say, who is the natural *significatrix* of such mean Capacities, is in the sixth House very sick (*Master Lilly*) and nigh to the *Dragons Tail*. These positions will puzzle and stupifie the *mis-guided Commonalty*, and make them know there's such a thing as *Allegiance*.

More particularly; the *Sun* thus posited, and also *Mercury* being free from *Combustion* and the *Infortunes*; And the *Dragons Head* so near the *Cuspe ascending*; "*Salvationem corporis, agilitatem, & gaudium in Itinere significant, bonumque fiduciam, & applicari ad id quod vult.*" *Haly*, pag. 324. *Jupiters* position in the 10 House confirms the same, *Haly*, pag. 328.

The *Moon Lady* of the 12. and moving betwixt the 8 degree, 34 min. and 21 degr. 26 min. of *Aquarius*, gives us to understand that His Majesty shall receive much contentment by certain *Messages* brought him from *Foreign Parts*; and that he shall receive some sudden and unexpected supply of by the means of some that assimilate the condition of his Enemies: And withal this comfort; that His Majesty shall be exceeding successful in Besieging Towns, Castles, or Forts, and in pursuing the Enemy. See *Haly*, pag. 346.

Mars his Sextile to the *Sun*, Lord of the *Ascendant* (which happeneth the 18 day of *May*) will encourage our Souldiers to advance with much Alacrity and cheer-

cheerfulness of Spirit; to shew themselves gallant in the most dangerous attempts.

The *Ascendant* and tenth *House* being both *Fixed Signs*, tell us, That the March shall not be so speedy as is expected; but with great deliberation and care of settling the Affairs of the distracted Counties, through which His Majesty passeth. Yet the great dominion of *Mercury* doth intimate quick Action about the latter end of *June*, and the most part of *July*. O! what snaffling there will be amongst the Zelots before the middle of *November*? How many days of Humiliation? what Fears? what Jealousies? what Discontents and Wranglings? what Murmurings? how many Lies and Forgeries raised and dispersed to quicken a dull and dying Faction?

The next thing (in Order) which we are to consider, is, the Sign and degr. of the 7 *House*, which in this Scheme is the 22 degr. and 21 min. of *Aquarius*, the house of *Saturn*, but Term of *Jupiter*, *Saturn* being in the 9 *House* of the Heavens in the end of *Aries*, and in a *Sextile* with the *Cuspe* of the 7 house, and in a *Quartile* with *Mars*.

"*Si gradus 7 domus fuerit dignitas 4 timebitur & honorabitur & credetur ejus verbis à gente illius*
 "*Terræ ad quam vadit, & erit dilectus, à gente Terræ*
 "*ad quam vadit cum gaudio, & lætitiâ.*

Here by the word *Gente*, we must understand the *County* or *Counties* principally aimed at by His Majesty. And this happy Reception is further attested by the propinquity of *Venus* to the *Sun* as he is Lord of the *Ascendant*, and in the *House* of *Kings*, &c.

Aquarius being a fixed Sign, tells us, that he shall not quickly remove thence, but remain there some convenient time, for the settling of some important Affairs, and a full reducing of those Counties to their Obedience.

If

If any man would be satisfied to what Quarter of the Heavens the design is intended, although he may guess something by the Motion which the Army hath already made; yet he may inform his Judgment best by considering the Signs of the four *Angles*, viz. *Leo*, *Taurus*, *Aquarius*, and *Scorpio*, (which he shall find to be the one half Northern, the other Southern; and also the Signs wherein the Planets are, viz. *Aries*, *Taurus*, *Gemini*, *Leo*, and *Aquarius*, which are all of them (except the last wherein the *Moön* is) Septentrional. Which will assuredly determine, that the Progress and principal Actions of this Army, or the greatest part thereof are like to be Northernly, inclining sometimes to the East, otherwhiles to the West, as the Occasions of War require.

The fourth and last thing to be examined is the 4 House: The *Cuspe* whereof is the 9 degree and 31 min. of *Scorpio*, the most Viperous Sign of the *Zodiac*; where *Mars* hath the Dignities of House, Triplexity, and Decade; But is unfortunately collocated in the 12 House of the Figure. This position of his ought to fore-warn our Commanders to take heed of some Disaster immediately before His Majesty betake him to his Winter Quarters. It seems to be the beating up of an Out-quarter, and the surprisal of some few of our Men, who value their ease more than their safety: I will say no more: But I hope the diligence and Vigilancy of our Commanders may prevent the danger.

And now to sum up all: It is most apparent to every impartial and ingenuous Judgment; That (although His Majesty cannot expect to be secured from every trivial disaster that may befall his Army, either by the too much Presumption, Ignorance, or Negligence of some particular Persons, which is frequently incident
and

and unavoidably in the best of Armies) yet the several Positions of the Heavens duly considered and compared amongst themselves, as well in the prefixed Scheme as at the Quarterly Ingresses, do generally render His Majesty and his whole Army unexpectedly Victorious and Successful in all his Designs : Believe it (*London*) thy Miseries approach, they are like to be many, great, and grievous, and not to be diverted, unless thou seasonably crave Pardon of God for being Nurse to this present *Rebellion*, and speedily submit to thy Princes Mercy : Which shall be the daily Prayer of

Geo. Wharton.

Bellum Hybernicae:

O R,

I R E L A N D'S W A R

Astrologically demonstrated, from the late Cœlestial-congress of the two Malevolent Planets, *Saturn* and *Mars*, in *Taurus*, the Ascendent of that KINGDOM.

Wherein likewise, their future *Opposition* in the Signs *Sagittary* and *Gemini*, (most ominous to *London*, and many other of the *South* and *West* parts of *England*) is *Mathematically* handled.

The *Ignorance*, *Malice*, *Mistakes*, *Errors*, *Insolencies*, and *Impertinencies*, of *John Booker*, (in his *Astrological Observations* upon the said *Conjunction*, in a late Pamphlet of his, styled, *A Bloody Irish Almanack*, &c.) discovered, corrected, refuted, and retorted:

A N D

The Author further vindicated, from his, and Master *Lilly's* former frivolous, false, and malicious Aspersions, throughout the whole Discourse.

By Capt. Geo. Wharton, *Student in Astronomy*.

— Ego nec tumultum,
Nec mori per vim metuum, tenente
Cæsare terras.

As it was Printed in the Year, 1647.

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To the Impartial and Judicious Reader.

IT is high time, now, after so many affronts, and such multiplicity of rayling, and scornful Language, uttered against me, in several silly Pamphlets, by that profest Mountebank in Astrology, (John Booker,) to vindicate my self from the Calumnies, Scandals, and false accusations, which his unsatiable Ambition, and implacable malice, hath most wickedly accused me of: And thereby I shall discover, how much his Envy, (to my Pen and Person) hath transported him beyond the bound of modesty, and rendered him incapable both of Reason and Knowledge, in the Art, whereof he professes himself to be a Master. I have in part answered Mr. Lilly, in my Prognostication for the ensuing year 1647. And here, (according to my promise) I shall Catechise John Booker, and both of them, as occasion serves. The subject or matter, here intended, is, the notable Conjunction of the 2. Malevolent Planets in the Sign Taurus, upon the 12 of June this year 1646: the effects whereof will be in great force, untill the 21. day of October 1647. Which Conjunction hath lately been most ignorantly treated of, by John Booker, in a certain Pamphlet of his stiled, A Bloody Irish Almanack, &c. and many false observations hath be drawn thence, and published; not upon any real grounds in Astrology, but meerly out of his inveterat malice, and hatred to the Kingdom of Ireland; whereby both that and this Kingdom hath been deluded, and Astrology shamefully perverted and defamed. In which respect (as likewise (upon this occasion) to free my self, from his former Aspersions) I have published the following discourse, wherein the same Conjunction of Saturn, and Mars, is more artificially handled: and al-

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To the Reader.

so their future Opposition; (with a touch concerning the next Conjunction, which will happen in the Sign Gemini, (the Ascendant of London) which will be far more terrible, and of greater concernment to London, and other parts of this Kingdom, than the Conjunction in Taurus can be to Ireland: I have palpably unmasked his malice, discovered his ignorance, divulged and corrected his Errors, and misapplications of the Effects of this Cælestial meeting: If his immodest Language, hath any where incited me to too much freedom of speech; I shall crave his excuse, when he begs my Pardon, for his former Insolencies: I hate not his (or any mans) person, but his Sin. The method is Rough cast, (like my self) if the matter be better polished, I care not: I know, I shall not please all (neither would I) some for want of Judgment, and some for want of Love, and others for lack of Loyalty will condemn me, but none of these do I regard: It is to the Impartial, and judicious I appeal, and to their judgment (only) will I submit. And if they please to adventure but their Patience, as I have done my Pains, (which is not a little) I doubt not of the issue: I have no ungodly ends, in this or any other of my writings, my Wishes are full as good, as John Bookers: I wish all happiness to the King and Queens Majesty, and the Royal Progeny, and an end to the Miseries of this languishing Kingdom. I love, and wish for the Book of Common-Prayer again, that was Sealed with the Blood of so many Martyrs, till which be, I expect not to see Religion in its Pristine Purity. I delight not in War, nor can I pray for an unjust or Dishonourable Peace.

From my Study in
an honest Cava-
liers house in
York-shire, the
10 of Sept. 1646.

So saith a true, and free born English-man,
an abhorror of all manner of Treasons, and
Rebellions, one that loveth all manner of
Christians, and is a great honourer of True
and Lawful Parliaments,

Geo. Wharton;

Bellum Hybernicae, &c.

NOT many days, before the famous and sometimes flourishing *University*, and *City* of *Oxford* was sacrificed as a *Peace-offering* (by some of the more *Pacifical Lords*) and accordingly surrendered (upon *Articles*) otherwise honourable) into the sacrilegious hands of the *Seclaries* and *Schismatics* of this Kingdom: (viz.) in this year 1646. (which is from the Creation of the world, 5595. (to omit all other frivolous and fruitless computations and Chronologies, wherewith *Booker* hath foolishly stuffed and crammed up a malicious lying Pamphlet, by him stiled *A Bloody Irish Almanack, &c.*) upon *Friday the twelfth day of June*, there happened a notable Conjunction of the two malevolent Planets, *Saturn* and *Mars*: Which *Conjunction*, notwithstanding it did not manifest it self, with any *storms*, *thunder* or *lightning*, as *John Booker* prognosticated in his *un-sainted state-lying Kalendar*: nor hath been the *Prodromus* of such loss, ruin, destruction, and desolation to the Kingdom of *Ireland*, as is mentioned in the said Pamphlet; yet questionless the effects of that malicious meeting, have already been notably shewed both in *Ireland*, and in many other *Kingdoms* and *Countries*, *Cities* and *Towns*, and upon particular *Persons* who had any congruency therewith in the *Radix* or *Revolution* of their *Nativities*: But to the intent that this barking mangrel may not delude the ignorant with his peddling trash, nor detract from, or otherwise abuse a whole Nation, with his nauseous, and menacing expressions:

I have assumed a liberty of publishing this following Discourse, which is void of all Envy, Malice or Partiality, but freely, modestly, and sincerely, relating whatsoever concerns this *Cælestial Meeting*, according to the Rules of Art, and the Judgment of the most approved Astrologers, Ancient and Modern: Wherein the judicious and indifferent Readers may plainly and orderly perceive the Ignorance and Malice of this trifling Parasite: And rightly understand the Nature and Quality of the Effects of this *Cælestial Congress*, when they shall begin to operate, how long continue, what Nations, or Countries are therein principally concerned, and how far the Kingdom of *Ireland* in particular; concluding, whether or no, that (so long) oppressed Kingdom, be ordained for the stage, whereon such Bloody-minded Hell-hounds (as himself) are to perpetrate their Cruelty.

I will not trouble the Judicious Reader with any Examples of such Events, as have formerly happened in *England* or elsewhere, upon the like Conjunctions: For that I acknowledge him to have Collected in part.

But I will first examine the Foundation whereupon he hath raised this so deformed a Structure, and accordingly proceed, either by adhering to him where he hath stumbled on any truth, or in dissenting from, and Correcting him, where I meet with his Mistakes, Ignorance, and Malice.

And first, I will Artificially erect the *Figure* of Heaven, according to the Doctrine of *Regiomontanus*, to the *true*, or *apparent* time of this *Conjunction*, and afterwards compare it with that which *Booker* hath published (for I dare not take this (or any other) upon trust either from him or *Mr. Lilly*) whereby, I shall presume, not only to discover his want of skill
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in this ordinary piece of *Astronomy*, but likewise to benefit some others as Ignorant as himself, (if any such can be) who desire to learn the exact manner of erecting the *Figure* of Heaven (by this one Example) for any moment of time, out of the *Tables* of *Directions*.

First then, we are to enquire, at what time these two Planets are conjoyned. I perceive that *Booker* hath endeavoured to follow *Eichstadius*, and so shall I do (his *Tables* being the most exact of any extant.)

deg. min.

June the $\left\{ \begin{smallmatrix} 12 \\ 13 \end{smallmatrix} \right\}$ Saturn is direct in *Taurus* $\left\{ \begin{smallmatrix} 14. 25. \\ 14. 31. \end{smallmatrix} \right.$

The difference, which is Saturns diurn. motion, is 00. 06.

June the $\left\{ \begin{smallmatrix} 12 \\ 13 \end{smallmatrix} \right\}$ Mars is direct in *Taurus* $\left\{ \begin{smallmatrix} 14. 11. \\ 14. 54. \end{smallmatrix} \right.$

The difference which is Mars his diurn. motion, is 00. 43.

The excess, or difference of their diurn. motion, is 00. 37.

The interval, or distance in long. 'twixt Sat. and Mars, is 00. 14.

Then I say,

If the excess 37 min. give 24 hours,
what shall 14 min. the interval?

Facit hor. 9. min. 5. which is the mean, or equal time of this Conjunction in the Meridian of *Uraniburge*, for which *Eichstadius* hath Calculated his *Ephemerides*.

At which time, the Planets are thus in Longitude and Latitude.

	deg.	min.		deg.	min.
Long.	Sol in Canc.	01. 16	Lat.	Lun. 5.	11. M. D.
	Lun. in Scorp.	03. 12.		Sat. 2.	15. M. A.
	Sat. } in Tau.			Jup. 0.	12. S. A.
	Mar. }	14. 27		Mar. 0.	46. M. D.
	Jup. in Canc.	13. 38.		Ven. 2.	17. M. A.
	Ven. in Tau.	16. 27.		Mer. 3.	28. M. A.
	Mer. in Gem.	14. 47.			
	Drag. in Leo.	04. 0.			

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Now,

Now, to know the difference of *Meridians* betwixt the City of *Uraniburge* and *Dublin* (in *Ireland*, for which place *Booker* pretendeth to have erected his Scheme) I seek out the *Longitude* of *Uraniburge*, which (according to the Observation of *Longomontanus*) was found to be 36 deg. 45 min. as may be seen in his *Astronomia Danica*.

The *Longitude* of *Dublin*, as our Country-man (Mr. *Hues*) hath it, (in his Treatise of *Giobes*, most excellently Translated out of *Latine* into *English*, by Mr. *John Chilmead*, of *Christ-Church* in *Oxford*) is 16 deg. 40 min. But I shall take it as *Booker* hath done, 17 degrees and a half, (because it is not much above 3 min. difference in time:) And I find 19 deg. 15 min. difference in *Longitude*, answering to one hour and 17 min. of time; which being subtracted from 9 hours and 5 min. (because *Uraniburge* lyeth so much more *Eastward* than *Dublin*) there remaineth 7 ho. 48 min. for the mean, or equal time of this *Conjunction* in the *Meridian* of *Dublin*.

The *æquation* or equation of time, (to be added) is 6 min. 41 sec.

So, the true, or apparent time of this *Conjunction* of *Saturn* and *Mars*, in the *Meridian* of *Dublin*, is 7 ho. 54 min. and 41 seconds.

And to this moment of time we are to erect the *Figure* of *Heaven*, according to the Doctrine of *Regiomontanus*; which is done as followeth: viz.

	deg.	min.
The true place of the Sun is, in <i>Cancer</i>	001.	16.
His right ascension, is,	091.	24
The right ascension of time, is,	118.	41.
The right ascension of the <i>Mid-heaven</i> , is	210.	04

The

		deg.	min.
The Oblique ascension of the	11.	240.	04.
	12.	270.	04.
	1.	300.	04.
	2.	330.	04.
	3.	000.	04.
	House is		

The *Elevation* of the *Pole* at *Dublin*, according to Mr. Hues, is 53 deg. 10 min. but I shall take it as Booker hath done, 53 deg. and a half, (for he does all by halves) and according to this *Latitude*, we must find out the *Elevation* of the 11. 3. 12. and 2d. Houses, by the *Rational Table* of Houses, in *Regiomontanus*.

		deg.	deg.	min.
The <i>Elevation</i> of the <i>Pole</i> of the	11. and 3. Houses Lat.	53. is	33.	44.
		54. is	34.	32.
	12. and 2. Houses Lat.	53. is	48.	59.
		54. is	50.	01.

The	First	Difference is,	00.	58 min.
	Second		01.	02 min.

1. Then I say, (by the *Rule of Proportion*)

If 1 deg. (or 60 min. of *Latitude*) give 58 min. difference, what shall 30 minutes?

Facit 29 min. which being added to 33 deg. 34 min. giveth 34 deg. 3 min. for the *Elevation* of the 11. and 3. Houses.

2. Again, I say, If 1 deg. of *Latitude* give 1 deg. 2 min. difference, what shall 30 minutes?

Facit 31 min. which being added to 48 deg. 59 min. maketh 49 deg. 30 min. for the *Elevation* of the 12. and 2. Houses.

So that now we have the *Elevation* of

$\left\{ \begin{array}{l} 11 \text{ and } 3 \\ 12. \text{ and } 2. \end{array} \right\}$ Houses $\left\{ \begin{array}{l} \text{deg. min.} \\ 34. \quad 03. \\ 49. \quad 30. \end{array} \right\}$ whereby we
 shall quickly find the *deg* and *min.* of the *Ecliptique*, answerable
 to the *ascensions* of the respective Houses, before mentioned; in
 this following manner.

Pro cuspide X.

	<i>Ascensio recta M. C. est</i>		<i>deg. min.</i>	
	<i>deg.</i>	<i>min.</i>	<i>Scorp.</i>	<i>deg. min.</i>
Proxime major	210.	46.	3	210. 04.
Proxime minor	209	49.	2	209. 49.
Different.	0.	57.	1.	0. 15.
57.	60.		15.	900. (1.
			60.	57.
			900.	330. (5.
Gradus Zodaici est 2. Scorp.				57.
P. P. est 16 min. ferè A.				285.
				45.

Vera cuspis X. Scorp. 2. 2. 16. ferè.

Pro cuspide XI. <i>Ascens.</i> 240. 4. <i>Lat.</i> 34. 3.					
<i>Scorp.</i>					
<i>Lat.</i> 34.	{	<i>Prox. major,</i>	241. 16. 21.	240. 4.	
		<i>Prox. minor,</i>	240. 3. 20.	240. 3.	
<hr/>					
		<i>Different.</i>	1. 13. 1.	0. 1.	
<i>Cuspis</i> 11.	<i>Lat.</i> 34. est <i>Scorp</i>		20. 0.		
<hr/>					
<i>Lat.</i> 35.	{	<i>Prox. major,</i>	deg. min. 240. 32.	<i>Scorp.</i> 20.	deg. min. 240. 4.
		<i>Prox. minor,</i>	239. 19.	19.	239. 19.
<hr/>					
		<i>Different.</i>	1. 13. 1.	0. 1.	
		73. — 60. — 45.		2700. (3.	
		60.		73.	
<hr/>					
		2700.		219.	
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Ireland's War, &c.

233

Gradus Zod. 19. Scorp.

510. (6.

P. P.

o. 37 min. ferè

73.

438.

Cusps 11. Lat. 35. est Scorp. 19. 37.

Different. Cusp. Lat. $\left\{ \begin{array}{l} 34. \\ 35. \end{array} \right\}$ Est deg. min. 00. 23.

60. — 23. — 3. 69. (1.
23. 60.
69. 9.

Gradus Zod. est

20. o. Scorp.

P. P.

1. S.

Vera Cusps XI. est Scorp. 19. 59.

Pro Cuspide XII. Ascen. 270. 4. Lat. 49. 30.

Lat. 49. $\left\{ \begin{array}{l} \text{Prox. major} \\ \text{Prox. minor} \end{array} \right\}$ 270. 51. 6. 270. 4.
269. 32. 5. 269. 32.

Different. 1. 19. 1. 0. 32.
79. — 60. — 32. 1920. (2.
60. 79.
158.
1920.

Grad. Zod. est 5. Sagit.

340. (4.

P. P.

24 min.

79.

316.

24.

Cusp. 12. Lat. 49. est Sagit. 5. 24 min.

deg. min. Sag. deg. min.
Lat. 50. $\left\{ \begin{array}{l} \text{Prox. major} \\ \text{Prox. minor} \end{array} \right\}$ 270. 34. 5. 270. 4.
269. 13. 4. 269. 13.
Different. 1. 21. 1. 0. 51.
81. — 60. — 51. 3060. (3.
60. 81.
243.
3060.

Grad.

Grad. Zodi. Sagit. 4.

630. (7.

P. P.

38 min.

81.

567.

Cuspis 12. Lat. 50. est Sagit. 4. 38.

63.

Different. Cusp. Lat. $\left\{ \begin{array}{l} 49. \\ 50. \end{array} \right\}$ est 46 min.

60. — 46. — 30.

380. (2.

46.

60.

180.

18. (3.

120.

6.

1380.

0.

Gradus Zodi. est Sagit. 5. 24.

P. P.

23. min. S.

Vera Cuspis XII. est Sagit. 5. 1.

Pro cusp. I. Ascen. 300. 4. Lat. 53. 30.

Sagit.

Lat. 53. $\left\{ \begin{array}{l} \text{Prox. major} \quad 300. \quad 46. \quad | \quad 26. \quad | \quad 300. \quad 4. \\ \text{Prox. minor} \quad 299. \quad 37. \quad | \quad 25. \quad | \quad 299. \quad 37. \end{array} \right.$

Different. 1. 9. 1.

27.

69. — 60. — 27.

1620 (2.

60.

69.

Gradus Zodi. Sagit. 25.

1620.

138.

P. P.

23 min.

240. (3.

69.

207.

33.

Cusp. 1. Lat. 53. est Sagit. 25. 23.

deg. min.

deg. min.

Lat. 54. $\left\{ \begin{array}{l} \text{Prox. major} \quad 301. \quad 7. \quad | \quad 25. \quad | \quad 300. \quad 4. \\ \text{Prox. minor} \quad 299. \quad 57. \quad | \quad 24. \quad | \quad 299. \quad 57. \end{array} \right.$

Different. 1. 10. 1.

7.

70. — 60. — 7.

420. (6.

60.

70.

420.

0.

Grad.

Grad. Zed. est 24. Sagit.

P. P. 6 min.

Cusps 1. Lat. 54. est 24. 6. Sagit.

Differentia Cusp. Lat. $\left. \begin{array}{l} 53. \\ 54. \end{array} \right\} \text{est.}$ deg. min.
1. 17.

60. ——— 77. ——— 30.	2310. (3.
77.	60.
—————	18.
210.	—————
210.	51. (8.
—————	6.
2310.	48.
	—————

Grad. Zed. Sagit. 25. 23.

P. P. 38 min. S.

Vera Cusps I. est Sagit. 24. 45.

Pro Cusps II. Ascen. 330. 4. Lat. 49. 30.

			Aquar.	
Lat. 49.	{	Prox. major	330. 7.	330. 4.
		Prox. minor	329. 25.	329. 25.
		Different.	42. 1.	39.
		42. ——— 60. ——— 39.	234. (5.	
		60.	42.	
		—————	210.	
		2340.	—————	

Grad. Zed. 3. Aquar.

P. P. 56 min.

240. (r.

42.

210.

Cusps 2. Lat. 49. est 3. 56. Aquar.

deg. min. Aquar. deg. min.

Lat. 50.	{	Prox. major	330. 20.	3.	330. 4.
		Prox. minor	329. 38.	2.	329. 38.

Different.	42.	1.	26.
42. ——— 60. ——— 26.	1560. (3.		
	60.	42.	
	—————		

Gradus

Gradus Zodiaci 2. Aquar.

1560.

1261

P. P.

37 min.

300. (7.

42.

294.

6.

Cusp. 2. Lat. 50. est 2. 37. Aquar.

Different. Cusp. Lat. $\left\{ \begin{array}{l} 49. \\ 50. \end{array} \right\}$ est $\begin{array}{l} \text{deg.} \\ 1. \end{array}$ $\begin{array}{l} \text{min.} \\ 19. \end{array}$

50. — 79. — 30 2370. (3.
79. 60.
270. 18.
210.

Gradus Zod. est 3. 56. Aquar. 2370.

P. P.

39 min. S.

57. (9.

6.

54.

30.

Vera Cuspis II. est Aquar. 3. 17.

Pro cusp. III. Ascen. 0. 4. Lat. 34. 3.

Ariet.

Lat. 34. $\left\{ \begin{array}{l} \text{Prox. major} \\ \text{Prox. minor} \end{array} \right. \begin{array}{l} 00. \ 38. \\ 00. \ 00. \end{array} \left| \begin{array}{l} 1. \\ 0. \end{array} \right| \begin{array}{l} 00. \ 04. \\ 00. \ 00. \end{array}$

Different. 38. 1. 04.
38. — 60. — 4. 240. (6.
60. 38.

Gradus Zod. 0. 0. Ariet.

240.

228.

P. P.

6 min.

12.

Cusp. 3. Lat. 34. est 0. 6. Ariet.

Lat.

Lat. 35.	{ Prox. major		00. 38.		1.		00. 04.
	{ Prox. minor		00. 00.		0.		00. 00.
<hr/>							
Different.		00. 38.		1.		0.	4.
38.		60.	4.			240.	(6.
			60.			38.	
						228.	
						12.	

Grad. Zod. 0. 0. Ariet. 240.

P. P. 6 min.

Cuspis 3. Lat. 35. est 0. 6. Ariet.

Differentia Cusp. Lat. { 34. } est
 { 35. }

deg. min.

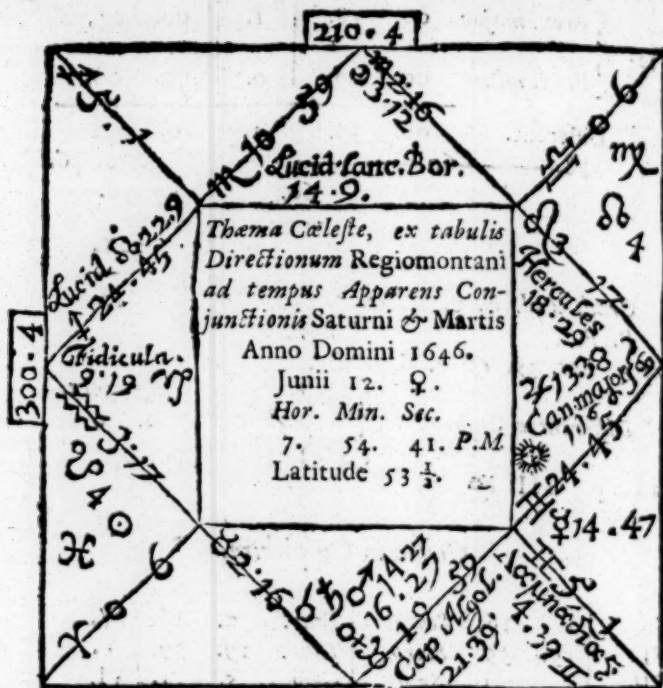
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Vera Cusp. III. est 00. 06. Ariet.

Collectio Cuspidum.

X.	2.	16.	Scorp.	Taur.	2.	16.	IV.
XI.	19.	59.	Scorp.	Taur.	19.	59.	V.
XII.	5.	1.	Sagit.	Gem.	5.	1.	VI.
I.	24.	45.	Sagit.	Gem.	24.	45.	VII.
II.	3.	37.	Aquar.	Leon.	3.	37.	VIII.
III.	0.	6.	Ariet.	Libr.	•.	6.	IX.

What



What think you now (Mr. Booker) have not I just cause to distrust, and diligently to examine your work: And to call your judgment in question, which is grounded upon a wrong Basis? Do you not blush to see your Ignorance, your Errors, your Impudence, your Malice, thus palpably discovered? Have you not most grossly mistaken 2 deg. 25 min. in the twelfth and sixth Houses; 2 deg. 35 min. in the Ascend. and seventh House; 2 deg. 59 min. in the eleventh and fifth Houses; 3 deg. 46 min. in the tenth and fourth; four degrees 47 min. in the eighth and second: And no less than 6 deg. and 10 min. in the third and ninth Houses?

Is any man so much beside himself, as to give Credit to any of your Prognosticks, when not one scruple of certainty can be found in your Calculations?

And

And are not you and Mr. *Lilly* alike ashamed, to account your selves Masters in *Astrology*, when I have made it appear, that neither of you have yet attained so much skill, as to set a Figure of Heaven exactly? Will any man of understanding think you fit to Prognosticate the effects of the *Planets* and *Stars*, who are not of your selves able to Calculate their true Places, Motions, and Aspects; but are forced to take them upon trust from others? For so Mr. *Lilly* himself confesseth, in his *England's Prophetical Merlin*, pag. 23. in these words: viz.

"Having intreated my loving Friend, Mr. *Matthew*

"*Fuske*, to give me the true Scheme of the great

"*Conjunction* of *Saturn* and *Jupiter* in 1603.

"(for it was so) he gave me the posture afore-

"said (exactly done) by the *Rodolphine Ta-*

"*bles*, &c.

And Page 76. of the same Book;

"I conceive it possible, and do believe I have the

"*Conjunction* of *Saturn* and *Jupiter* in 164³. ex-

"quisitely done by the same Learned hand; and

"that either he, or any as able as himself, may

"compass the true moment of any *Conjunction*.

This is a modest and ingenuous acknowledgment of Mr. *Lilly*'s want of skill in *Astronomy*, for you see, he was fain to be beholden to Mr. *Fuske* for Calculating the *Conjunctions* of *Saturn* and *Jupiter* in 1603. and 164³. or else he knew not where to have had them: And he confesses that he doth but believe the last of them to be exquisitely done: He cannot tell how to determine whether it be so or not, of his own knowledge.

And by this I see, 'tis no wonder, that Mr. *Lilly* should mistake so grossly of late in all the *Schemes* which he hath published; having lost no less than his
right

right hand with the death of Mr. *Fiske*: Since which, he hath done all things sinisterly, and Annually perplexed us with a hotch-potch of his own left-handed-work, to his perpetual shame, and the discredit of better-handed Artists, in this curious knowledge.

Far be it from me to conceive otherwise, but that Mr. *Matthew Fiske* (whose memory I honour) was a most excellent Artist, (for the Gent. I have been with several times, and conversed with him before these unhappy differences were) and I am able (though Mr. *Lilly* be not) to Calculate the *Motions* of the *Rudolphine* (or any other) Tables, and therefore am confident (I had said sure if I would have taken the pains) that he hath Calculated the places of the Planets truly, (if Mr. *Lilly* have so Printed them:) But I believe Mr. *Fiske* left the setting of the Figure to Mr. *Lilly*: For I am very sure the latter of them is very *erroneous*, as will appear to every man that will take the pains to examine the Cuspes of each House according to the time set down: For examine it but thus far.

The place of the *Sun* there, is in *Sagit.* --- 26. 2.
(For the seconds can make no sensible difference.)

His right ascension is ————— 265. 40.

The right ascen. of the time there posited, is, 290. 15.
{ which being added to the right Ascension }
{ of the Sun, and the whole Circle deducted, } 195. 55.
{ leaveth the right ascen. of the tenth house, }

To which agreeth the 17 *deg.* and 17 *min.* of *Libra*, for the Cuspe of the tenth House: Whereby it appeareth, that Mr. *Lilly* hath erred 13 *minutes* in the Cuspes of the tenth and fourth Houses.

Now, add 90 *deg.* to the right ascension } *deg.* *min.*
of the tenth House, and you have the Ob- } 285. 55.
lique Ascension of the Horoscope —————

To

To which agreeth in the Latitude }
 of 51 deg. 32 min. which is generally } *Libr. 15. 24.*
 received for the Latitude of *London*—

Which is the true degree and minute ascending at that time, so that Mr. *Lilly* hath likewise mistaken eight minutes in the Cuspes of the first and fourth Houses.

And yet for all this, I will not blame Mr. *Lilly* so much as this Ignorant Puppy *Booker*; because he freely confesses his own insufficiency, and to whom he was beholden for his helps: Whereas this Impudent Clown will neither acknowledge, nor amend his Errors, nor make use of any Learned Artist to rectifie and assist him. And this is the right way, to continue in the wrong,—— march on *Jack*——

But why do I discourage the poor Snap, for alas! If he should not be doing something (though to never so little purpose) he would quickly be undone; for, writing of un-Sainted Almanacks, and Figure-casting, for stoln Goods, and such like Questions, is all the Trade he hath to live by; wherein commonly his judgment is as certain as his Figures are true: Yet thus much I could willingly allow the silly Fellow, would he but forbear thus frequently, and ridiculously to befool himself in Print: I will not deny, but that many things of that Nature may be performed by Astrology, with an able Artist: But far be it from me to be so idle, as to think such things can be possibly done by *Jack Booker*. I my self have had experience of many *Queries* of this nature; which I have answered (at the request of some particular Friends) to my own and the *Querents* admiration: But I ever abhorred (like him) to make a Profession and Living of it: Indeed, for *Nativities* (wherein I have been most conversant) I commonly followed *Cardanus* his Rule;

I never wrought without a Reward. *Non sine pretio, nec cum exiguo pretio.* And I condemn any knowing man that doth otherwise; for he that truly labours in the tediousness of a *Nativity*, deserves no small Reward: And whosoever bargains with the Artist, (like a Niggard) defaces his own stamp: It is none of the least Blessings bestowed upon man (by the Providence of God) that he may be fore-warned of a mischief impending: In that he hath the benefit of time offered him, wherein he may possibly divert, or at least-wise mitigate any evil; or otherwise with joy and thankfulness expect and receive any Blessing portended by the Planets and Stars.

But it is a Curse to run blind-fold and headlong into any mischance or misery, being neither sensible or mindful thereof. I pity those Cowards, who (like some that use to wink when they fight) are afraid to fore-see any evil of themselves, as though their negligence (or non-visibility) of the evil, were sufficient to divert, or secure them from the danger.

But I have deviated too far from the matter I intend, being first to handle the effects of this *Conjunction*, and therein to shew *John Booker* his Errors, and the World his (and *Mr. Lilly's*) unparalleled Malice; to which limit I shall now confine my self with all candour and impartiality.

This *Conjunction* (whereof we are now to treat) falls out in the 14 deg. and 27 min. of *Taurus* (as you may see by the Scheme) the first Sign of the second Quadrangle of the Zodiack; a Cold and Dry, *Melancholy*, *Feminine*, and *Meridional* Sign; which is within 5 degrees opposite to that point of *Scorpio*, wherein the Comet that appeared *Anno 1618.* was first observed.

The

The Ascendant is the 24 degree 45 min. of Sagittary, the 2 deg. and 16 min. of Scorpio culminates, and the whole Scheme not much differing from that of the last great Conjunction of Saturn and Jupiter, Anno 164³-. And in the sign which beholds the Dodecatemorie of that great Conjunction with a Sextile Aspect.

Messabalah (the Arabian) to whom we are much beholden for this kind of Learning (a most Excellent and Ancient Astrologer) in the eleventh Chapter of his Book, Entituled, *De ratione circuli, & stellarum, & qualiter operantur in hoc seculo*; delivers us this general Rule: *Conjunctio* (saith he) *Saturni & Martis, significat accidentia Bellorum, atque guerrarum contrarietates: cumq; volueris scire eadem accidentia, scito dominantem in figura eorum Conjunctionis, qui si fuerit fortuna, significabit bonum, & aptationem esse. Et si fuerit malus, significat malum, & ejus impedimentum. Scias etiam, quod Conjunctionis eorum in signis hominum, significat multitudinem infirmitatum eorum, & Conjunctionis eorum in aliquo angulorum anni, significet contrarietatem divitum, vel regum, & guerrarum multitudinem, & durabit res; donec jungantur alia vice, & conjunctio eorum in igneis significat siccitatem, & terræ sterilitatem, & in aëreis ventos, in aquaticis vero multitudinem pluviarum, & in terreis gelu & nivem, & frigoris multitudinem. Scias etiam, quod fortunæ cum aspexerint, minuent malum, & mali augebunt. Proba, quemadmodum narravi tibi: Et invenies, si Deus voluerit.*

To which purpose (if we follow this approved Rule) it will be necessary, that we first collect the particular Fortitudes and Debilities of the Planets, according to their Situation and places in the Figure: Whereby we may know which of them is strongest,

and which weakest, and accordingly pronounce judgment, good or bad, as the Rule enjoyns.

The Dignities and Debilities of the Planets in the Figure of this Conjunction.

<i>Saturn's Fortitudes.</i>		<i>Saturn's Debilities.</i>	
Being in the 4. house	4.	Peregrine	5.
Free from Combust.	5.	Conjunct. with <i>Mars</i> .	5.
Direct in motion	4.		
Swift in motion	2.		10.
Oriental	2.		
Conjunct. with <i>Venus</i> .	5.		
Sextile with <i>Jupiter</i>	3.		
	25.		

<i>Jupiter's Fortitudes.</i>		<i>Jupiter's Debilities.</i>	
Exaltation	5.	Subradiis	4.
Being in the 7. house	4.	Occidental	2.
In Sextile with <i>Venus</i> .	3.		
Swift in motion	2.		6.
Direct in motion	4.		
	18.		

<i>Mars his Fortitudes.</i>		<i>Mars his Debilities.</i>	
Being in the 4. house	4.	Peregrine	5.
Free from Combust.	5.	In his detriment	5.
Direct in motion	4.	Conjunct. with <i>Saturn</i>	5.
Swift in motion	2.		
Oriental	2.		15.
Conjunct. with <i>Venus</i>	5.		
Sextile with <i>Jupiter</i>	3.		
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<i>Sun's Fortitude.</i>		<i>Sun's Debilities.</i>	
Being in the 7. house	4.	Peregrine	5.
		Slow motion	2.
		Terms of <i>Mars</i> .	2.
			<hr/>
			9.

<i>Venus her Fortitudes.</i>		<i>Venus her Debilities.</i>	
Being in the 5. house	3.	Oriental	2.
Triplicity	3.	Conjunction with	} 5.
Free from Combust.	5.	<i>Saturn</i> and <i>Mars</i> ,	
Direct in motion	4.	Slow in motion	2.
Sextile with <i>Jupiter</i>	3.		<hr/>
In her house	5.		9.
In Gaudio	1.		
In terms of <i>Jupiter</i> .	2.		
	<hr/>		
	26.		

<i>Mercury's Fortitudes.</i>		<i>Mercury's Debilities.</i>	
Being in his house	5.	Being in his 6. house	4.
Triplicity	3.	Slow in motion	2.
Free from Combust.	5.	Oriental	2.
Direct in motion	4.		<hr/>
In terms of <i>Venus</i>	2.		8.
	<hr/>		
	19.		

<i>The Moon her Fortitudes.</i>		<i>The Moon her Debilities.</i>	
Being in the 10. house	5.	Peregrine	5.
Free from Combust.	5.	In her fall	4.
Increasing in light	2.	Slow motion	2.
	<hr/>	In the terms of <i>Mars</i>	2.
	12.		<hr/>
			13.
	R 3	<i>Saturn</i>	

<i>Saturn</i> hath <i>Fortitudes</i>	15	<i>Venus</i> hath <i>Fortitudes</i>	17
<i>Jupit.</i> hath <i>Fortitudes</i>	12	<i>Mer.</i> hath <i>Fortitudes</i>	11
<i>Mars</i> hath <i>Fortitudes</i>	10	<i>Luna</i> hath <i>Debilities</i>	1
<i>Sol</i> hath <i>Debilities</i>	5		

By which it appeareth, that the benign and bountiful Planet *Venus* is *Almuten*, or chief Dominatrix in this *Conjunction*; in that she exceedeth all the rest of the Planets in number of *Fortitudes*: *Saturn* is next, as having 15 Testimonies of strength: *Jupiter*, *Mars*, and *Mercury* are likewise all very powerful. The *Moon* is very infortunate, and the *Sun* is the weakest in the Figure, being out of all his *Essential Dignities*, slow in motion, and in the terms of *Mars*, having no other considerable Testimony of strength but only his accidental position in the *West Angle*.

Thus much being rightly known and understood, it will be no difficult matter to fore-see, what (in all probability) may be the Natural quality of the Effects of this *Conjunction*, if we stick but close to the known Rules of Art, (whence both Mr. *Lilly* and *Booker* do ordinarily deviate) and avoid the vain and tedious loquacity wherewith they so often, and much torment us: You see (Mr. *Lilly*) I have followed *Origanus*, in not making *Venus* and *Mercury* Fortified by their *Orientality*; (as I did, Anno 1645. upon my *Astrological Judgment*, 7. May, according to *Pezelius*, (who maketh no distinction, as you may see, pag. 47.) because I would avoid all future cavils upon this occasion: But (by the way) I shall exhort you and *John Booker* to suspend your usual snarling, touching the fallibility of that Discourse; for your opprobrious speeches cannot injure me with Men of moderate judgment; nor can the frequent and eager reiterating thereof, cloak or excuse your ignorance

ignorance in point of Art: What I then writ, was according to a *supposed time taken*, and delivered me (by a * Gentleman of * Capt: E. A. Quality.) And you know, in this case, the *Tempus æstimatum* is not to be rectified as in *Nativities*: I know no true *Trutina* for that (Sirs.) And a few Minutes error in time, will alter the whole face of Heaven; which must needs vary the judgment, being derived from a different position; I was requested to deliver my Opinion according to the time given me, which was as you saw: Yet I never intended it for the Press, had not the importunity of some Friends prevailed with me. And I am able to maintain the same Opinion (in point of Art) according to the time supposed, against the proudest State-pleaser that dare oppose me. But admit what you would have the World to believe, That it had been an Error of Judgment, without relation had to any mistake in time; why (I pray Sirs) is not an Error in the *Astrologer* as tolerable as in the *Divine*, *Physician*, or *Lawyer*, or in men of any other Profession? Is the *Divines* Judgment always *Gospel*? Does the *Physician* always Cure? Is the *Lawyers* Opinion ever Infallible? Does the *Logician* still prove? Or the *Rhetorician* always persuade? So long as we are Men, we must be subject to Infirmities, Over-sights, and Errors; *Humanum est errare*. And (which is more) it is the pleasure of God many times to frustrate the portents of Heaven for the sins of the People; who otherwise might partake of their Natural sweetness and benignity. It was a wise saying of a Learned Divine, yet living, That *When God will have a People beaten, he ties their Hands behind them*. And this (I am sure) hath been the unhappiness of the *Loyal Party*: But shall therefore the *Astrologer* be blamed for adhering

to the *Rules and Principles* of his *Art*? I wonder with what truth *Mr. Lilly* in *July* last, *Prognosticated* of loss to the *Parliament*, and of any *Motion* of their *Army Westward*; and of so much *Action* there, when all men know their *Party* prevailed in every place of the *Kingdom* by one means or other; and that they had no need of sending any *Forces* into the *West*. And in the same Month of *July*, what intended he, think you, where he tatled of an *Army* wandring near *Oxford*? You see by the course of *Heaven*, he conceived *Oxford* should have been holden still by the *Kings Forces*, when (notwithstanding) it was surrendered in *June* before. I could instance many hundreds more of his *Errors* in the rest of his foolish *Pamphlets*, as his *Merlinus Anglicus Junior*, the *Starry Messenger*, and especially in his fabulous, and most ridiculous *Prophecy* of the *White King* and *Dreadful Dead-man*; which me-thinks he should not think of without a blush, there being not so much as one sentence in it derived from *Lawful Art*; nor which hath answered one jot of his expectation: I shall pass by his *Supernatural Sights and Apparitions*, (so much laughed at) because it hath *Imprimatur*, *John Booker*, in the front of it: I shall not meddle with his *Mother Shipton*, nor his story of the *Dumb Woman*, because they are all of them foolish, frivolous, and false, and cannot become a Scholar. Do but compare *Bookers Bloody Prognosticks* against the *Kingdom of Ireland* upon this *Conjunction* of *Saturn* and *Mars* in *Taurus*, with the wonderful success the *Irish* have had against their *Enemies* (whether *English* or *Scots*) ever since; and you shall find, that *John Booker* hath been grossly mistaken in his *Astrology*: But this his *Error* is meerly in the *Rules* of *Art*, which is no way excusable: For whatsoever I delivered, was rightly grounded upon *Art*: And I
duly

duly cited my Authors for it, for the Readers better satisfaction, which I conceive sufficient for any Artift, whether the event be answerable or not: For as it is not enough for an Artift to content himself alone with the Rules and Observations of his Predecessors, but that he ought to add something of his own, whereby to propagate the Learning which he studies: No more is it Lawful for any man to delude the World with the foolishness of his own deluded fancy, and idle conceptions alone, as both Mr. *Lilly* and *Booker* have frequently done, without any Reason given, or Authority quoted for their Opinions.

As for the mistake (I will not say Malice) of that *Practitioner in the Mathematicks*, Mr. *Henry Harflete*, in his *Vox Cælorum*, or *Predictions defended*, &c. who in the 49 page of that Book doth wrongfully intimate (to my disparagement) as if I should say, that a *Fixed Star* might properly be said to be *Aspected* with any *Planet*: I must tell him, that Accusation of his is very untrue: And whether it proceeded from his misguided and inconsiderate Zeal to Mr. *Lilly*, or out of any dis-affection to me, deserves a gentle lash, in that I am most certain, he cannot produce any such assertion of mine, either in word or writing. It is true, that Mr. *Lilly* taxed me for saying that *Mars* was in a *Sextile Aspect* with *Caput Draconis*, in my *Almanack* 1645. which was an Error of the Press: (the Character of *Caput Draconis* being mistaken for the Character of *Leo*, as I have sufficiently proved in my Answer to Mr. *Lilly*, Printed with my *Prognostication* for 1647.) but that I ever mentioned any *Fixed Star* to be *Aspected* by any *Planet*, in that, or any other of my Writings, (unless Mr. *Harflete* will say that the *Dragons Head* is a *Fixed Star*) is both frivolous and false: And therefore I shall desire that

Critical!

Critical Gentleman to examine the words of my *Prognostication* for that Year, and my aforesaid Answers to Mr. *Lilly's* Objections, and I presume he will shew me so much Civility as to revoke that his unadvised Censure, and excuse me of Ignorance in that particular: And yet I could have stopped Mr. *Lilly's* mouth with these words of *Leapoldus, Tract. 5. de annorum revolutionibus, viz. Mali aspectus ad Caud. Drac. significant famem, frigus, & pestilentiam.* Nor is this Author an *Utopian*, or single in that expression: But I am of a different Opinion, and therefore shall not insist longer on these trivialties, which are fitter for

* *A Child of his, so Named in memory of the Victory near York.*

Mr. *Booker* to instruct his Daughter * *Victoria* in, than to be thought on by men of riper Judgments. But to return to the matter in hand: I shall requite *John Booker* with a more honest and accurate examination of some special passages in his *Bloody Irish Almanack*, whereupon he raises this fond and false Judgment of his, and so proceed.

The first I meet with, is, the first of his *Observations*, page 36. where he saith, That *Saturn* and *Mars* are *Culminating* with that *Fatal Star Caput Algol*, or the head of *Medusa*, &c. This (*Jack*) is both an *improper*, and a *false* expression of yours.

1. For any man may see, that (in the precedent *Scheme*) the *Conjunction* of *Saturn* and *Mars* happens near the end of the 4 *House* of the Heavens, from the *Ascendant*; In *imo Cæli*, the lowest part, or bottom of Heaven: Now (*Sir*) how any *Planet* or *Star* in this part of the Heavens, can be said properly to be in *Culmine Cæli*, in the top, or highest part of Heaven in respect of *Dublin* in *Ireland*, is far beyond my reading, and requires *John Booker's* further explanation:

plication: For my part, I cannot devise, how he can avoid or excuse this improper Phrase of his, unless he tell me, *The World is turned up-side down*, and in that sense he choaks me, and I am bound to credit him, and cry him mercy.

2. It is most false, contradicting a General received Rule of *Astrologers*, because you instance the proximity of *Saturn* and *Mars* to *Caput Algol* (in the word *With*) to annex a *Debility* more to each of them than really they have: For, and so far are they from that *Fixed* and *violent Star*, that it is not to be accounted for any *Debility* by the Opinion of any *Astrologer* that ever I read, they being above 7 degrees distant from it: For *Saturn* and *Mars* (as before we noted) are in 14 degrees, 27 min. And (according to *Copernicus*) *Caput Algol* is in 21 degr. 39 min. of *Taurus*, which is 7 degr. and 13 min. difference: And according to *Origanus*, pag. 540. *Garceus*, pag. 249. *Pezelius*, pag. 48. And all other *Astrologers* both Ancient and Modern, the Planets are never truly said to be Debilitated by *Caput Algol*, unless they be *Intra distantiam quinque graduum A. vel P.* which you see these Planets are not.

The next thing I shall desire the indifferent Reader to take notice of, is, his own *Scheme* of this *Conjunction*, and in it the *Cusp* of the 5. *House*, as he hath made it; and you may observe that *Saturn* and *Mars* are but 2 degrees 33 min. distant from the same: Yet nevertheless in the 37 page of his Pamphlet, he taketh his Judgment from the 4. *House*, which is contrary to *Origanus*, and divers other Authors, and to Mr. *Lilly* likewise, who allow 5 deg. preceding, and 5 deg. subsequent for the *Cusp* of each *House*: According to which Rule, he ought to have given Judgment from the 5. *House*, and not from the 4. You

remem-

remember (*Jack*) how Mr. *Lilly* spit his Venom at me in the 35 page of his *Anglicus* for 1645. for giving judgment of *Jupiter's* being in the 4. and *Mars* in the 6. (according to the Opinion of *Rhemetius*) when they were within less than 5 deg. of the *Cuspes* of the 5. and 7. *House*. Now, I wonder much, how you dare dissent from your *Loving Friend* Mr. *Lilly*, especially in this particular, considering what you said in your last page of your Epistle to the Reader, viz. *That Mr. Lilly and you have the same Principles in Art, and that your Judgments in the general will have answerable success.* And, that Mr. *Lilly* may see, it is no mistake in you, but meer Opinion, let him peruse your Prog. for this Year 1646. and in the *Spring-Quarter* he shall find you giving Judgment upon *Mercury's* being in the 10. *House*; when in Mr. *Lilly's* own Scheme (erected for the same Latitude, Meridian, and Moment of time) he wanteth but 2 deg. and 9 min. of the 11. *House*. And now (*Jack*) do you think Mr. *Lilly* will not shake his Head at you for this gross contradiction? Would he have thought it possible, that his fellow-champion (in *State-Astrology*) *John Booker*, would have contradicted him, and joyned in Opinion with those two *Malignants*, *Naworth* and *Wharton* at Oxford? *O tempora, O mores!* I cannot pretermitt another of his Errors in the same *Quarter* and *Page* of his Prog. where he says, that *Jupiter* is free from all Impediments, save only his Detriment: And yet *Jupiter* is there both *Peregrine*, and *Occidental* of the Sun. I wonder (Mr. *Lilly*) that you will suffer this *Ideot* in *Astrology*, to profess himself *joynt-purchaser* with you in your *Principles*, that hath not yet learned the *A. B. C.* of *Astronomy*.

But

But have your judgments answerable success? I will examine that also.

If Mr. *Lilly* had handled the Scheme of this *Conjunction*, or if you (*Jack*) had followed his *Principles*, it is evident by what I have said, that the judgment should have been deduced from the 5. House, and not from the 4. which (according to *Haly*, Part 8. c. 7.) would have afforded thus much for the *Irish*, viz. *Si quando Saturnus fuerit in domo quinta fortunatus, significat quod homines gaudebunt suis filiis, & quod senes multorum dierum, & præpositi villarum habebunt bonum & utilitatem, ex parte alterius gentis, & ex parte filiorum.* Which is (in effect) That when *Saturn* shall be fortunate in the 5. House, he signifieth, that men shall rejoyce in their Children; and that Aged men, and Head-Officers (or Magistrates) of Towns shall reap much good and Commodity by the help of another Nation, and by means of their Children.

And this is the judgment which should have been given upon that position, if you had followed Mr. *Lilly's Principles*.

Here (by the way) I beseech the indifferent Reader to take notice of *Booker's* inveterate hatred and malice to the distressed Kingdom of *Ireland*: For, as he neither will, nor dare speak or write one jot of truth, which may seem any whit fatal to the *States*; so he is fully resolved to smother all things that tend to the good and safety of *Ireland*.

For, if he had taken his judgment from the 5. House (as Mr. *Lilly* will acknowledge he ought to have done) he must of necessity have delivered us the precedent judgment; but that he conceived to be too good for that Kingdom: For (thought *John Booker*) that Aphorism says, they shall take pleasure in their Children,

dren, and intimates much joy and assistance to them; as though some Nation were resolved to come in to their help, and engage in the *War* against the *States*, which I must not mention; for by that means, I may dis-animate the *State-Souldiers* which are to be sent thither, if they should perceiye *Ireland* to be so powerful: And on the other side, I should encourage *Ireland* to pursue their design with greater Policy, Courage, and Resolution. No, no, the thing which I am to endeavour, is to tumble out Victory upon Victory to the *States*, and make mention of nothing but utter Ruine, Desolation, and Confusion to that Barbarous Nation; and assure such of the Brethren as have contributed towards the managery of the *Godly and Blessed War* against *Ireland*, shall have Land by the Belly: And therefore, though it be never so repugnant to my Rules, I'll rather take my judgment from the *unfortunate position* of *Saturn* in the *fourth House*; and so I shall have matter enough, and meet for the purpose: For, *Saturnus in quarta domo, & ibi maleficus, significat quod res, & ædificia cadent, minuentur plantationes, & abscindentur aquæ, &c.* He there signifieth, that Houses and Buildings shall fall, come to decay and perish, Planting or Setting shall be diminished, Waters cut off, the People shall be lessened, or abated, there shall be Poverty to them, and the People of that Country shall be obsessed, or besieged; they shall not dare to go out of their Towns, (Cities, Castles, or Countries) by reason of the fear they shall have of their Enemies: And this shall be more certain, if the *fourth House* shall be a fixed Sign, and the hurt (damage) or loss shall be more strong or durable.

And this is the scope of *Booker's* business, and agrees *verbatim* with the sense of the *House*.

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And he further saith, this (last) *Aphorism* agrees exactly with the position of the Malignant Planet Saturn in every respect: Which is an apparent falshood: For the *Aphorism* takes no place, unless Saturn were virtually in the Fourth House, which he is not, according to Mr. Lilly's Principles in this Figure of his; Or if he were, yet is it not in force, except (likewise) that Saturn were found infortunate in the fourth House: Neither of which he is, by his Position in Booker's Figure, for (as I have formerly demonstrated) Saturn is the strongest save one, of all the Planets in the Figure, having fifteen Testimonies of strength, whereby he is very much Fortified and Powerful.

Now, the genuine signification of Saturn's being Locally, Virtually, and Fortunately placed in the fourth House, (as he now is in the Figure, which I have exactly Corrected) according to the Opinion of Haly, Part 8. c. 7. is this, *Si quando Saturnus fuerit quarta domo, & fuerit potens, significat edificare, & propagare agriculturam, & quod homines hoc diligunt, & de eo multum erunt solliciti*: That is, when Saturn shall be in the fourth House, and strong, (or powerful) he signifieth that men shall betake themselves to Building of Houses, and Tillage, (or Husbandry) and that they shall be much in love therewith, and very careful thereof: And moreover, Haly tells us, Part 8. Cap. 25. *Quando Mars junctus fuerit cum Saturno, struet quilibet alteri fraudes, & deceptiones, & erunt inter homines percussiones, & vulnera, maxime si fuerit in signo humano, &c.* In brief, both Haly, Guido, Messabalah, and all other sound Astrologers tell us, that this meeting of the two Malevolents, hath signification of Wars, Contentions, and Strifes, Fraudulent dealing, &c. And that there shall be much
banging

banging and flashing amongst Men, especially if the Conjunction happen in a Humane Sign (Humane Signs are, *Gemini, Libra, Virgo, Aquarius*, and the first half of *Sagittary*) that the King shall receive hindrance and trouble by means of some Person that is of the Country or Nation subject to the Sign wherein the Conjunction happeneth.

This, I say, and no other, is the true signification of this Conjunction in the fourth House, and all Men know, that a great part thereof hath already been fulfilled in that oppressed Kingdom of *Ireland*, since the Conjunction happened; and much more will be there yet manifested: But what, shall it therefore follow, that the Wars there must inevitably ruine and destroy that bleeding Nation? That they (of all People) must become a Prey and Prize to the Blood-thirsty, and be utterly extirpated? Truly, and verily, and sincerely, and forsooth, *Jack*, I speak like a Brother, Sir, the Heavens display no such Banner: For I beseech you recollect your self but a little, and upon examination you shall find, that the Benign Planet *Venus* disposeth of this Conjunction; that she is *Lady* of the Figure, and likewise corporally there present: *Vincunt enim semper plura testimonia, siue boni venturi, siue mali illa fuerint in Predictionibus Astrologis*: Moreover *Mars*, who is Lord of the tenth House; (which is the House that hath signification of Kings, Emperours, Princes, Generals of Armies, Governours of Cities, Castles, and Towns, and all other Commanders, &c.) is exceeding strong and powerful, being very much assisted by the comfortable Beams of the Benign and bountiful Planets *Jupiter* and *Venus*; and the *Moon*, (who naturally hath signification of the Commonalty) is in *mutual reception* with *Mars*: But the *Ascendant* and his Lord have principal signi-
fication

fication of the People: *Nota, quod ascendens, & Luna, & domini eorum sunt significatores Populi.* Haly, pag. 380. The Sign *Sagittary* ascends, and *Jupiter* Lord thereof, is in *Cancer*, the place of his *Exaltation* very strong, beholding the *Conjunctional Degree* with a *Sextile Aspect*: *Mars* likewise disposeth of the place of the Moon, and a great part of the *Ascendant*, having there the Dignities of *Exaltation* and term in the intercepted Sign *Capricorn*.

These several Positions and Configurations being carefully weighed, induce me to believe, that the Kingdom of *Ireland* shall never suffer that Misery and Ruine which *Booker* (out of his Gall) doth threaten them with: It is very true, that much Strife, Contention, Quarrelling, and Blood-shed is portended unto them by this meeting of *Saturn* and *Mars*, and we know they have tasted of it already, and some body else have been sharers with them: But I tell you (*Jack*) it hath been, and is still likely (for the most part) to be with much Advantage to the Catholick Party: They will gain, and then you know (*Jack*) who must lose: *The Figure* tells me, that their Nobility, and Prime Commanders shall be very Prudent, Powerful, and Prosperous in their Actions: That they shall unanimously accord to repel the Enemy, and work their own Freedom: That the People (signified by the Ascendant (which is here free and safe from the Malevolents) and *Jupiter* Lord thereof, and the Moon) shall voluntarily, and freely assist, and contribute to the maintenance of the War: That thereby they shall be much impoverished in their Estates, for the Dragons Tail afflicts the House of Substance, and the Moon is approaching (though slowly) to Opposition with the *Conjunctional-degree*: Yet there is a Prohibition, for she comes first to the Trine of *Jupiter*, which will

abate much of the evil threatned by her infortunate Positure: And it is evident, *that they shall have Liberty and Leisure to raise themselves Houses, to till their Ground, Sow and Reap, maugre all their Enemies Malice, Power, and Plots: In truth, (if any thing may be termed good that is gotten by the Sword) this Conjunction hath signification of much good generally to besal that Kingdom by means of this War: I confels, it would have been more terrible to them, if it had been in a Humane Sign, which now it is not; for Taurus is a Bestial Sign, it may do harm to their Oxen and Sheep. Et multiplicatur mors in mulieribus, & vincet cholera super eas:* There shall be many falshoods and terrible Rumours spread abroad; the Waters shall be increased, but not cut off, as *Booker* tells us: It foreshews the Death of many Excellent and Eminent Persons; that the Inferiour sort shall be somewhat oppressed and undervalued: That Women shall wax Impudent and Salacious: That Horses shall be dear: And there shall be a great destruction of Fruits and Trees, through the abundance of Heat: This is the sense of *Albumazar*. But I see not any reason why they should be much pestered, either with Famine, or the Plague, only this; *Saturnus & Mars in Tauro, infirmabuntur mulieres in mammis & gutture, & viri in testiculis, & vesica.* Aid they have had already in abundance from Foreign Parts, whereby their hopes have not been frustrated, as *John Booker* Divineth, pag. 41. and the interposition of those Friendly Beams of the *Sun* and *Jupiter*, doth promise much more unto them. You see, *Jack*, they are both in *Cancer*, the Ascendant of *Scotland*: You would think strange, if *Ireland* should have cause to thank *Scotland* for some such thing: And I dare aver upon good grounds of Art, that there is some such thing intended by the Heavens:

Heavens: I have some Reasons for this my conjecture, which you Mr. *John Booker*, cannot apprehend, or judge of.

But I know no Reason why you should subject the Kingdom of *Ireland* to the ill Influence of *Saturn*, more than any other Nation that is under the division of *Taurus*, *Scorpio*, *Aquarius*, and *Leo*; for we know, *Helvetia*, *Cyclades Islands*, *Russia*, *Asia*, *Cyprus* the lesser, *Media*, *Parthia*, a great part of *Swedeland*, *Lorrain*, *Campania*, *Rhetia*, *Franconia*, *Persia*, and many more Kingdoms, and particular Towns and Cities are in the same division, and as much, or rather more concerned than *Ireland*: All that can be truly said, is only, that *Ireland* is like to participate with the rest of the Kingdoms, &c. before mentioned, in the Influence of this Conjunction, whether it be for good or evil.

For you to say, that in regard of the horrid Murders that have been there committed upon the Protestants of that Kingdom, it is likeliest to undergo the Divine Justice of God more than the rest; it is no Astrological Reason, nor (for ought you know) may some of the other Kingdoms before named, be less guilty of the same sins than *Ireland*; or deserve a less share of the ill Influence of this Conjunction: I pray, *Jack*, let you and I suspend our judgments from intermeddling, much more determining, things of that Nature. It is more proper for Divines than Astrologers.

That which we ought to do, is to contain our selves within the limits of Nature: And it is questionable whether the *English*, *Irish*, or *Scots* have been the Authors of that Barbarism and Blood-shed you mention: For he that will lay aside Passion and private Interest, and rightly consider the real and radical causes of the

Irish Insurrection, may find others besides the *Irish*, as much, if not more guilty of the Blood of those many thousands of Christians, which hath been shed since the beginning of that Bloody War.

But this is Wormwood to an *Orange Scarff* and *Feather*: Yet for their better Satisfaction, I would advise them to peruse that moderate and judicious *Philareus*, *Mercurius Hybernica*, and there they shall have the naked Truth clearly and impartially related: I have been intimate with many of that Nation of several Qualities; yet could I never discover any more inherent Cruelty or Barbarism in them, than in our selves, but for the most part, I found them to be men of singular good Education, and Naturally averse to all Inhumanity. The Truth is, they hate to Live in Bondage, or to have their Consciences enforced: And indeed, the settling Religion by *Blood-shed*, is none of the best State-policies: Such Divines as have Tongues to their Consciences will tell you so: For ought I know, every mans Religion ought to be dearer to him than his Life, and I know no Reason why the *Irish* may not challenge as much freedom and Privilege in the enjoyment of their Religion, as is allowed the *Independents*, *Anabaptists*, *Brownists*, and at the least a hundred more Sects and Schismes, within the Lines of Communication; who have Liberty without any restraint or limitation, to *exercise their Gifts*, (as they term it) both publickly and privately: To Preach and Write what they please, and even to cloy the Press with their Heresies and Schismes.

And if we look back upon the Original ground of the *Irish* Insurrection, was it not high time (think you) for the *Irish* (after they were denyed any reasonable Answer to their Propositions, which were sent and delivered in an humble and peaceable manner to the

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the Parliament, by Commissioners of that Kingdom, who were dismissed hence without any hopes of having their grievances redressed, which (notwithstanding) were far greater, and more intolerable, than those which the *Scots* pretended, when they clearly perceived so many pernicious Plots, and damnable Designs daily inventing against them, and with what Acrimony the *Roman Catholicks* here were proceeded against after the third of *November*, 1640. After so much swearing and forswearing, to take off the Earl of *Strafford's* Head: And the Parliament electing a new Deputy of their own mould and metal, to be sent over in his stead. And His Majesties Person in continual hazard by the frequent Tumults of the *Sectarists* and *Schismatics*: Was it not time (I say) their Nation being thus neglected and threatned, (His Majesties Person being not exempt from danger) and all this occasioned by their own fellow Subjects) to associate and unite themselves, and to stand upon their Guard, for the preservation of their *Religion*, *Lives*, and *Liberties*? And was it more *Rebellion* in them, by the known Laws of this or that Land, to raise Forces for the necessary defence of their Kingdom, than in the *English* or *Scots*, to raise so many great Armies, that have fought against His Majesty under the pretence of Fighting for him, whilst yet there hath been no body to oppose him but themselves? I remember a few Verses that were written (by some body) *Anno* 1641. they resemble the form of a Petition, directed to His Majesty, by the confederate *Catholicks* of *Ireland*: They are pretty ones, and therefore I will here give you them, as I had them from a Friend.

Most gracious Sovereign, grant that we may have
 Our ancient Land and Faith: 'tis all we crave.
 Your English, and your Scots, (not so content)
 Claim all that's Yours, by Act of Parliament.
 Their Tyranny we hate: Confess your Right:
 'Tis not 'gainst you, 'tis against them we Fight.
 Whilst you were King, we were your Subjects: Scorn
 To be their Slaves: we're Fellow-Subjects born.
 Heavens bless your Majesty, increase your Powers:
 You being your Self again, we still are Yours.

But to return again to *John Booker*, (for I will not lose him yet) I would gladly demand a Reason from him in Art, for his menacing of *France*, or *Spain* with vengeance for assisting the *Irish*: Or why the Pope should come in any danger of hazarding his *Triple Crown* in the Quarrel: Unless the *States* intend to advance for *Italy*: If they do, they may do well to transmit the *Directory* to *Rome*, as the pre-cursor of a new *Reformation* there: But I am afraid *Sir Thomas* his Courage will cool at the conceit. Nor is it pertinent to the handling of this *Conjunction*, for *Booker* to tell us an old story of the *Spanish Armado* in 88. or of the *Gun-powder Treason*, 1605. The wickedness of those Devilish attempts are both thought on, and abhorred by every true *English Christian*.

Or of what concernment is the Decollation of *Mary*, Queen of *Scots*, Anno 1587. to the Kingdom of *Ireland*, because that when she was Beheaded, *Saturn* was in *Taurus*, as now he is?

Or of *Saturn* and *Mars* their being conjoyned in the Year 1588. a little before the *Spanish Armado* appeared upon the *English Coast*? Does not *John Booker* here most wretchedly confound himself? Instead of

going

going about to prove *Saturn's* Progress through *Taurus* Ominous to *Ireland*, he contrarily produces Examples, which prove that Position dangerous to *England* and *Scotland*. For (whatever his meaning be) he instances not any one thing hurtful to *Ireland* in either of those Years: And then he robs Sir *Christopher Heydon* of more than a whole Page, concerning the general Occurrences in the World, which happened in 88. without any mention made of that *most Learned and Judicious Knight*. And so he proceeds (to fill up the remainder of his Malicious Pamphlet) with railing at the *Irish*, telling them, how they have ever been most *Rebellious* and *Treacherous* to the *English Nation*, and have most *Barbarously* and *Inhumanely* Murthered many thousand Souls, &c. But we know of another Kingdom that hath sometimes been more *Rebellious* and *Treacherous* than they, for less cause. But I never heard of any Souls that ever either of them Murthered. I speak not this to justify or maintain any inhumane Action in *Ireland*, or elsewhere, (for my Nature abhors all manner of Cruelty to the worst of Men; I think I could not harm either Mr. *Lilly* or *John Booker* in word or deed, if I had them in my power, but rather use them with all civil respect and courtesie, if they were worse than they be) nor to countenance *Treason* and *Rebellion*: That I need not, it hath been sufficiently done by a far greater Power. But the thing I aim at, is, to unmask *Booker's* inveterate hatred to that distressed Nation; who if he were but half so Charitable, as he is either unreasonable, or ignorant, he would not attempt to Assassine the Honour of a whole Nation with his Invectives, but rather suspend these his rash Censures, and wish a happy Union, than the confusion of so many Christians.

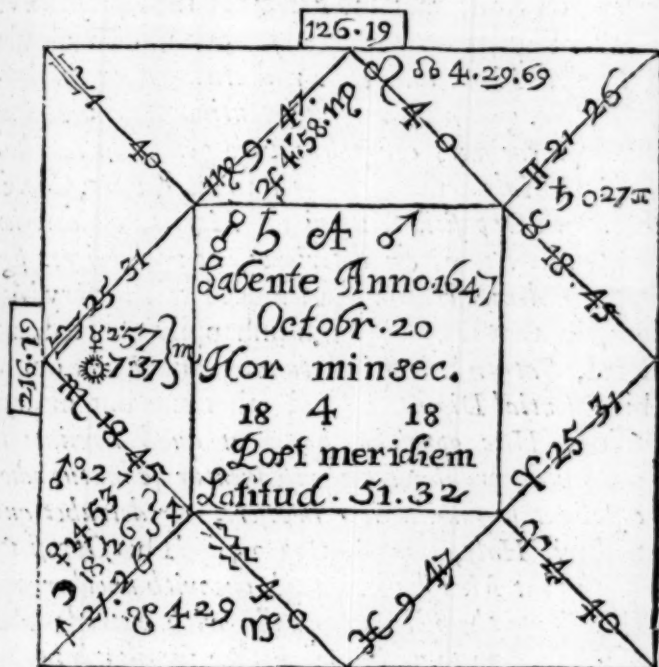
The remainder of his Pamphlet tends to the Defence of *Astrology*, (wherein he still plays the Thief with Sir *Chr. Heydon*) and of the Planet *Venus* her appearance in the day time, at the Birth of our most hopeful Prince *Charles*, which he saith (if she presignifieth any thing) was the Miseries of this Kingdom: Because (saith he) it is usual, and an ordinary thing, for *Venus* to be seen in the day time. I grant him, that it is both usual, and ordinary; but not always at the Birth of *Princes*. It is both usual and ordinary for *Saturn* and *Mars* to be in *Conjunction*, and shall we therefore say it presignifies nothing? I confess, I have not seen any Authors that handle such Appearances, nor hath *Booker* any other Authority than his foolish Fancy, for saying she was the *Prodromus* of these unhappy differences in *England*: But he that shall make inspection into the Positure of the Heavens, when *Venus* was in *Apog. Eccentrici*, or in her greatest distance from the Sun, shall find matter more than ordinary, whereon to fix his Contemplations. And I am of Opinion, that her glorious appearance at the *Nativity* of our hopeful Prince *Charles*, did presignifie things (not yet thought upon) that may ere long amaze the unjust *Usurpers* of his Royal Fathers Birth-right. But no more of that this Year.

I will not trouble my self much longer with this Malicious Fellows Errors and Impertinencies, nor with his scurrillous Language belch'd out against an *Irish Gentleman*, who writ an *Almanack*, Printed at *Waterford* in *Ireland*. I never saw the Book, and therefore I cannot judge of any thing in it, nor admit of any such thing as *Booker* pretends to have Corrected him in. For I have it from good hands, that the Gentleman is so knowing a Scholar, that it is incredible

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ble he should be guilty of such gross Errors, as *Booker* hath charged him with. And you have seen how able a Man *Booker* is to Correct any body: But were I that *Manapian* he speaks of, I would reward him with another *Scheme* for the future *Opposition* of the same Planets, which happens upon the 20 day of *October*, 1647. at half an hour past 6 a Clock in the Morning, *Saturn* being then in 0. deg. 27 min. of *Gemini*, (the *Ascendant* of *London*) and *Mars* in 0. deg. 27 min. of *Sagit.* as appeareth by the *Figure*, which I have Calculated exactly for the *Meridian* of *London*, because it will much concern the *South* and *West* parts of *England*, and that in a higher measure than the *Conjunction* (before treated of) doth the Kingdom of *Ireland*.

See the Scheme.



And

And until the time of this *Opposition*, do the Effects of the *Conjunction* vigorously extend themselves, and then they have lasted 539 days, which wants but 8 days of a Year and a half; after which time the Effects of this *Opposition* shall begin and forcibly Operate, until their next *Conjunction*, which will happen again upon the 28 day of *June*, 1648: in the 11 deg. of *Gemini*, which will be very ominous to some parts of *England*, and especially the City of *London*: For I cannot say, the Effects of the *Opposition* shall cease, when the *Mathematical Circuit* of their *Conjunction* finishes, because that next *Conjunction* doth likewise happen in the Sign *Gemini*, wherein *Saturn* is at the time of his *Opposition* to *Mars*, which will not much differ in signification: Although it be a received Truth, that the Effects of the *Opposition* of these two Planets do commonly work more violently and quick, *Nam diametræ radiationes (quemadmodum & Tetragonismi) mortes repentinas, & violentas mutationes faciunt, congressus vero generalia accidentia.* And *Haly* (the *Arabian*) in his 8 Part, Cap. 6. saith, *Quod Oppositio Saturni & Martis, est deterior eorum Conjunctione, & deteriores, ac maligniores significationes demonstrant*: And indeed this is very Malicious, in that they are both unhappily affected and afflicted, *Saturn* being *infortunate*, and *Mars* out of all his *Essential Dignities*, and otherwise but meanly Fortified: *Hæc oppositio significat quod homines in se invicem discordabunt, & prosequantur se mutuo odio; & cessabunt se familiariter invisere, & detrabet quilibet alteri.* *Haly*, Part 8. Cap 25. This *Opposition* signifieth that Men shall wrangle one with another, and shall Prosecute themselves mutually with hatred: And they shall forbear to visit one another familiarly: And every

every one shall back-bite, or speak evil of another.

It further præmonstrates great Pestilence and Mortality, especially amongst Old Men: Many Thefts and Robberies, much deceitful dealing; and that (generally) Men shall betray their Trust. That many unjust and unreasonable Taxes shall be imposed, under several specious pretences, to the undoing of many; far worse than that of Ship-money: I have taken the pains to set Booker the Scheme rightly for London; and if he do not too much play the Fool, or the Knave, he needs must exceedingly terrifie the People subject to the Sign Gemini; wherein Saturn is, at the time of this Opposition, in the 8. House, (the House of Death) and Venus, who is Lady of the 8. House, is with the Moon in the latter end of the 2. House, where likewise Mars afflicteth. The 4. deg. of Leo culminates: Jupiter is in the latter end of the 10. House, but Saturn and Mars do strongly besiege him: He is miserably afflicted by their hateful square; and is also in his Detriment. Look now to your selves you of the Presbyterian-Cut; the People are weary of your extemporary non-sence: You Judges, Officers, and Magistrates, who have betrayed or forsaken your Master, and perverted the Law to serve your own wills, expect to render an account of your Actions. I unfeignedly protest, you are all strongly threatned. From the Sun and Mercury expect your comfort, or none: They cast a Friendly Sextile to Jupiter, and they are free from the Malevolents, though in the most viperous Sign of the Zodiack. The Sun here represents His Majesty of England, as being both Lord of the 10. House, and Natural Significator of Kings. Mercury, as he is with the Sun, hath signification of the Masters of the Houses of Princes, and
great

great Lords, and their Secretaries and Stewards. And they are both (if not only) Angular in the Figure. This promises well to His Majesty and his Servants; and not one jot of ill to Ireland. By this time a Man may call a Spade, a Spade. Let me see the Face of him dare call the Queens Majesty a Traytor. But the States have Voted her so, for her Love so exemplarily shewed to the King her Husband: Is there not one Lord, nor Ten Commoners yet ashamed of it? Yes, some blush, others are bold and impudent, some stupidly senseless, others wrangling away their Lives by strange and noisome Diseases; some are threatned by Prodigious Births, (and those too of their own begetting:) And what not to render a People palpably accursed, miserably and fully wretched?

Ireland now demands a reason for the — Ordinance of the 24 of October, 1644. And asks, if you will buy any Land there? Scotland tells you, they have as great an Interest in the King as England, and will in some of the Lands too if you will needs —

In a word, we all look back, and say, Lord! what have we done, and been a doing, for 7 Years? Some make Question, whether they be awake, or in a Dream: All Men are at a stand, yet still in Action: The besotted Crew do quake and murmur, say little, but think mischievously.

Furórne

Furberne cæcus, an rapit vis acrior?

An culpa? Responsum date.

Tacent: Et ora pallor albus inficit:

Mentesq; perculsæ stupent.

Doth fury blind? or greater Power command?

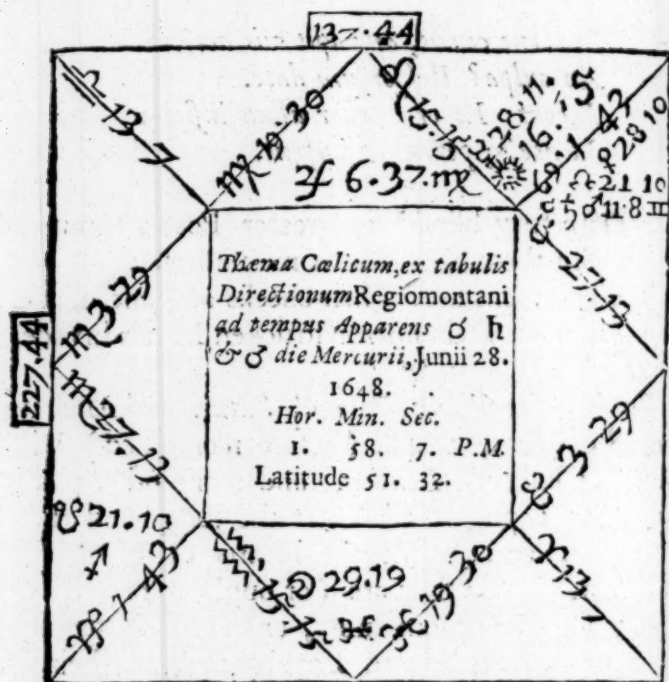
Is Sin the cause? Oh let me understand.

They silent are: Their cheeks are paler made,

And fears their horror-strucken Minds invade.

But it is the Conjunction of *Saturn* and *Mars* upon the 28 of *June*, 1648. (before mentioned) will be assuredly Fatal to *London*, and many other places of *England*: I pray God avert the Judgments thereby threatned, and incline the Hearts of His Majesties Subjects; that as they are (or ought to be) all Christians, so to be of one mind, and cordially to unite in Obedience to God, and Loyalty to him, their *Pious Sovereign*. I have set the *Scheme* here, that (in case *John Booker* have occasion to write of it) he may have it exactly done, ready to his hand, for the *Meridian* of *London*, and publish it, without fear of further Correction.

You



You see, Sir, the Regal Sign *Leo* culminates, the *Sun*, who is *Lord* thereof, and *Venus* and *Mercury* are in the ninth House of the Figure, and *Jupiter* possesseth the *Mid-heaven*. The Conjunction happens in the eleventh deg. and eighth min. of *Gemini*, the Ascendant of *London*) and in the eighth House, which is the House of *Death*, *Labours*, *Sadness*, and *Heritage* of *Dead men*: And *Mars* is Lord of the Ascendant; for the third deg. and 29 min. of *Scorpio* ascends at the time of this Meeting: And he likewise disposeth of the second House, where the *Dragons Tail* also miserably afflicteth: I shall leave the Judgment to *John Booker*; only I shall tell him thus much, that I think the *Cavaliers* will (by this time) challenge
is better

a better esteem from the City of London, than now they dare, and perhaps enjoy their own without Composition. I shall say no more, but conclude with an Application of that pertinent and Pious complaint of the *Aquitains*, (occasioned upon the Deposing of King *Richard the Second*) to the present condition of this wretched Kingdom.

“O good God! Where is the World become? Saints
 “are turned to Serpents, and Doves into Devils:
 “The *English Nation* which hath been accounted
 “fierce only against their Foes, and always
 “faithful to their Friends, are now become both
 “fierce and faithless against their Lawful and
 “Loving Prince, and have most Barbarously
 “betrayed him. Who would ever have thought
 “that Christians, that Civil People, that any
 “Men would thus have violated all Religion, all
 “Laws, and all Honest and Civil demeanor?
 “And although the Heavens blush at the view,
 “and the Earth sweats at the burthen of so vile
 “a Villany, and all Men proclaim, and exclaim
 “upon shame and confusion against them, yet
 “they neither feel the horror, nor shrink at the
 “shame, nor fear the revenge; but stand upon
 “terms, some of Defence for the Lawfulness of
 “their dealing, and some of Excuse for the Ne-
 “cessity. Well, let them be able to blind the
 “World, and to resist Mans Revenge; yet shall
 “they never be able to escape either the sight,
 “or vengeance of Almighty God, which we
 “daily expect, and earnestly desire to be poured
 “upon them. Alas, good King *Charles*, thy
 “Nature was too gentle, and thy Government
 “too

"too mild for so stiff and stubborn a People:
 "What King will ever repose any trust in such
 "unnatural Subjects, but fetter them with Laws,
 "as Thieves are with Irons? What carriage
 "hereafter can recover their Credit? What time
 "will be sufficient to blot out this Blemish? What
 "other Action could they have done, more joy-
 "full to their Enemies, more woful to their
 "Friends, and more shameful to themselves?
 "O Corruption of Times! O Conditions of Men!

Hor. lib. 1. Ode 35.

*Eheu, cicatricum, & sceleris pudet,
 Fratrumq; Quid nos dura refugimus
 Aetas? quid intactum nefasti
 Linquimus? unde manus juvenis
 Metu Deorum continuit? quibus
 Pepercit aris? ———*

F I N I S.

PEOPLE:
IN SUCH
LAWS,
MARRIAGE
AT TIME
WHAT
JOY-
THEIR
LIVES?
MEN!

MERLINI ANGLICI
ERRATA:

OR,

The Errors, Mistakes, and
Mis-applications of Mr.
Lilly's New Ephemeris for
the Year 1647.

Discovered, Refuted,
and Corrected.

By C. GEORGE WHARTON,
Student in Astronomy.



Printed in the Year 1647.

To the Reader.

I*T is a common Proverb, Dogs bark more for Cu-
stom, than Fierceness. And had I not assuredly
known this Whelp, Lilly, to be one of that bawling
Litter, I should not have suffered his perpetual snar-
ling with that Patience and Temper I did; but before
this, would have alighted from my Saddle, to hurle
him one stone (at the least) to gnaw on. But, as he
is now grown bolder, and blacker in the jaws, I must
begin to have an Eye over him, and a care to keep him
at a distance, lest he bite me till I bleed, and thereby I
become maniaque, or Brain-sick like himself, and so be
more desirous of his Liver than his Heart. I shall scorn
to take notice of his former Grinnings; nor will I trouble
my self, or the Reader, with any repetition of his by-
past Fooleries, frantick Expressions, and but a few,
(if any) of his many Errors and Mistakes, so grossly
committed, in every of his Lowzy-Pamphlets (for
them (indeed) I have tyed and twitch'd up together
in a Pack-thread, as thinking them fitter for his Quon-
dam Hell, than the meanest Shelf in my Study) but
I will content my self only with that dainty bit, this
sweet Brat of his own begetting, Merline Anglici Ephe-
meris, the fourth (and perhaps the last) of that name:
And examine I shall, and that strictly, of what metal
it is compounded, or whether it be simple (like the Dad
of it) and the truth you have freely, as followeth.*

The

*The Errors, Mistakes, and Mis-applita-
tions of Mr. Lilly's New Epheeme-
ris, &c.*

I Will not trouble my self, or the Reader in taking notice of any thing in his Long-winded-Preface, save only the reverend mention he hath made concerning him, whom he is pleased to term an *A. B. C.* fellow, viz. *Naworth* of *Oxford*, by whom (as he pretendeth) he found himself intolerably abused in Print, and could do no less, than vindicate himself in point of Art.

As for the Name, *Naworth*, which *William Lilly*, and *John Booker* (to make their Worships merry) have so often, and as wisely, as wittily, inverted to *No-worth*, and *Worth-nothing*; it is well known, to be the Letters of my name long since transposed, purposely to avoid the Scandal, and obloquy, which both these Mountebanks so greatly delight in, and endeavour so much to assume. For, whereas I observed, the Common people generally possessed of a confident believe, or rather a foolish conceipt, that such as could write Almanacks, were esteemed (with a Country-reverence) Wise-men (like *Lilly* and *Booker*) or (if I shall render it in their own Dialect) Conjurers, or such as can tell all things, past, present, and to come: And so were usually haunted (by the silly people) with a number of unlawful, unnecessary, and ridiculous questions: by means whereof, many ingenious and honest Artists, have not only been

branded with the titles of Conjurers, Necromancers, Wizards, Sorcerers, and Figure-Casters (in the worst sense) but have often been imprisoned, and Indicted and proceeded against upon the Statute against Witchcraft, &c. and hardly escaped with their lives, (especially when they came before Judges, that were ignorant in, or disaffected to *Astrology*) after they had suffered several years imprisonment, and thereby wasted and consumed their estates: I say, that I having resolved to write yearly, which was not usual without prefixing a name; (nor for the reasons above mentioned, would I then publish any thing of that nature, in my own name:) I therefore Anagrammatiz'd my name to *Naworth*, and by that Name I writ an Almanack for several years together, and continued unknown, unless to some two or three of my friends; whereby I seasonably prevented the before-named inconveniencies and hazards, which otherwise I should inevitably have shared of: And I presume that in doing this, I neither wrong'd my self, nor abused the Country where I lived: And whatever other witty construction may be made thereof, by these two trifling Gypsies; by this they may perceive, I took no delight (as they do) to be termed a Conjurer, a Magician, a Cabalist, a *Merline*, a trucking Mercury, or any thing else, whereby they desire, and endeavour so much to promote, and propagate their deceitful and unwarrantable dealings.

And whereas *Lilly*, in the same Preface, chargeth me under the same name to have wrested many false judgments from *Astrology*, against the Parliaments actions, intending thereby to prepossess the Kingdom with a vain fear, that His Majesty and his designs should take place, &c. I must tell him, that this his Accusation, is most maliciously false: And

let

let him shew me (if he can) but one Aphorism, or Sentence that ever I delivered, for which I either quoted not my Authors, or gave a sufficient reason in Astrology: or that ever (of which I shall hereafter prove him apparently guilty) I wrested any part of Astrology from the Genuine sense thereof, either to make for his Majesty, or against the Parliament? And if it hath pleased God, to suffer the Loyal party thus to be trampled over, it is for their sins: and carries with it a supernatural Cause and Reason above the stars, which could not be discerned, by the clearest mortal eye. No Symptome of such (our sufferings, could be read, or observed by such man in the great Book of Heaven; but rather the quite contrary, as I could instance for many reasons in Astrology: And whatsoever I spoke, or writ, was (as your own sense imployes) ever with submission to divine Providence.

But I will not busie my self so much, as to examine and retort every Tatter of his ragged-Preface: nor shall I need to vindicate his Majesties Officers, (whom he is therein pleased to term *Ravenous*) from his polluted lips: I see no reason why they may not meet with a fitter occasion and opportunity to requite him: but the thing I have proposed to my self, is first, to ferret the poor Quackinpoint of *Art*, and afterwards in matter of *Judgment*.

The first thing, and indeed the only thing that's worth my observation is, his Transcript of *Eichstadius* his Ephemerides, for the year 1647 wherein (indeed) he hath taken a great deal of pains, and deserves to be commended for this indefatigable Labour: but withal, I must tell him, that he hath therein greatly betrayed his own ignorance in Astronomy, or shewed himself exceedingly negligent and careless,

in that he hath not fitted the places of the Sun, *Venus*, and *Mercury*, (but especially the Moon,) to the Meridian of *London*, as he hath done (to his thinking) in the Lunations and Aspects of the Planets, nor (which had been more easie, and sooner done) prescribed any Rule, or Direction, whereby to supputate their true places for that Meridian, or any other place of the Kingdom: And this Error he hath been guilty of throughout the two former years: whereby our young Tyro's are much deceived in the *Merline*, when they think they have the places of those Planets therein exactly Calculated to the Noon-tide of every day at *London*: for although in the higher Planets, whose motion is but slow, there be no sensible difference: yet, in the Sun, *Venus* and *Mercury*, there is an apparent error: For, when they are in their swift motion, their places at noon, as *Lilly* hath set them, will differ about 2. min. and often 3. min. from the truth: And in the Moon (whose motion is far swifter than any other of the Planets) her Error is intolerable (especially when she is in her swift motion.) For example: the first of *January* 1647. the Diurnal motion of the Moon is 12. degr. 24. min. (being then but in her slow motion.) The difference of Meridians, betwixt *London* and *Uraniburge* (to which place the Longitude of the Planets, (as *Wil. Lilly* hath printed them) were Calculated by *Eichstadius*,) is 50 minutes, (by his own confession in his *Anglicus* 1645. Page 54.) that is, the Sun cometh later to the Meridian at *London*, than he does at *Uraniburge*, by 50. Min. of time; so that how much soever the Moon moveth (according to Longitude) in that space of time; by so much hath *Lilly* erred in the Moons true place at noon, for every day in the year: which, what it is for the said first of *January*, I examine thus:

If

If the Moon in 24. hours, move 12 degrees, 24 minutes in Longitude,

What moves she in 50 min. of time?

Facit 26 min. fere.

And by so much hath *Lilly* erred from her true place the said first of *January* at Noon: So that whereas he hath placed her that day in 21 degrees, 10 min. of *Pisces*, she ought to have been in 21 degrees 36 min. of the same Sign.

And when she is in her swift motion, he commits a greater Error: as the tenth of *March* 1647. (if you examin it according to the former rule) you shall find just half a degree (or 30 min.) error; and instead of 26 degrees, 3 min. of *Virgo*, (wherein *Lilly* hath put her that day) she should be in 26 degrees 33 min. of the same Sign.

The next thing which I mean to take notice of, is, his Scheme erected to the Apparent time of the Moons Eclipse upon the tenth of *January* 1647. at 9. hours and 19 min. *P. M.* as he hath taken it from *Eichstadius*, by deducting 50 min. for the difference of Meridians betwixt *London* and *Uraniburge*: and to the sametime I erect the Figure of Heaven, according to the Doctrine of *Regiomontanus*; and comparing his printed Scheme with that, which I had more curiously set, I find *Lilly* still bungling and botching, but without any result of truth: For, whereas he hath made the Cuspe of the tenth House 22 degrees 20 min. of *Gemini*, according to exact Calculation, it is no less than 23 degr. 30. minutes, whereby it appears, that Master *Lilly* hath mistaken 1 degree, and 10 min. in the Cuspe of the *Medium Cæli*.

And in the Ascendent of the same figure, he hath mistaken above one whole degree, viz. 1 degr. 10 min. for he hath made the Cuspe thereof but 23 deg.

and 51 min. of *Virgo*, which should have been 25 degrees, and 1 min. and the like Errors follow in the seventh house of the Figure; and proportionably in all the rest, which makes me wonder with what face this senseless botcher dares term me an *A. B. C.* fellow, when all men may perceive him so shamefully ignorant in the very fundamentals of the Art he pretends to, and that I am able to correct him in every point and particle of his profession: For, I desire the Reader to consider but thus much with me, that if (as Sir *Christopher Heydon* hath said, in his unparallel'd Treatise, written in defence of Judicial Astrology against Mr. *Chambers*) that Astrology is an Art which teacheth by the Motions, Configurations, and influences of the Signs, Stars, and Cœlestial Planets to Prognosticate of the natural effects, and mutations to come in the Elements, and these inferiour and elementary bodies: How (I pray) is it possible, that this fellow can Prognosticate rightly of the natural effects and Mutations to come in the Elements, and these inferiour and elementary bodies, before he be able to Calculate exactly the true motions and configurations, &c., of the Signs, Stars and Planets, which you clearly see, he is not? And I marvel much that *Lilly* should be no more tender and cautelous of his credit, then thus foolishly and frequently to divulge his unskilfulness: for me thinks, as he knows that he cannot Calculate the Houses exactly, either by the Doctrine of Spherical Triangles, or, (which is more ready, and built upon the same foundation) by the Tables of Directions in *Regiomontanus*) to the degree and minute of each Cusp, yet he should have held it a safer way (if he purposed to palliate his defects) to have set down the Cuspes only in whole degrees, and not have published himself thus erroneously scrupulous,

which

which he might have done very easily, by the Domifying tables, without further help. But I perceive him so impudent, and shameless, that he neither heeds, nor cares what he does, or otherwise he would have been more wary in supputating the places of the Planets: For (according to *Eichstadius*, whom he endeavours to follow) the Sun (at the middle of the Eclipse) should have been in 56 minutes of *Aquarius*, and the Moon in 56 min. of the Opposite Sign *Leo*, *Venus* in *Capricorn*, 24 degr. 29 min. and *Mercury* in *Aquarius*, 3 degr. 17. min. But this man's discretion hath put the Sun in 53 min. of *Aquarius*, and the Moon in 53 min. of *Leo*, *Venus* in 24 degr. 39 min. of *Capricorn*, and *Mercury* in the 3 degr. 20 min. of *Aquarius*; So that he hath erred 3 min. in the places of the Luminaries, and *Mercury*; and 10 min. in *Venus*, as may appear to every man, that will take the pains to Calculate the true places of these Planets by *Eichstadius* his Table, to the Mean, or Equal time of the said Eclipse.

And in like manner, hath he played the Botcher in his Figure at the Vernal ingress: for according to the time therein posited, the Cuspe of the tenth House ought to be 13 degr. 44 min. of *Taurus*, and the Ascendent 25 degr. 48 min. of *Leo*, yet he hath made the tenth House 14 degr. 0 min. of *Taurus*, and the Ascendent 26 degr. 0 min. of *Leo*: so that he hath committed 16 min. Error in the Cuspe of the tenth House, and 12 min. in the Cuspe of the Ascendent, nor is he less erroneous in collocating of the Planets here, than in the former Figure, but especially in the Moon, whom he hath placed in 27 degree 48 min. of *Virgo*, whereas she ought to have been in 28 degr. 14 min. of that Sign, wherein he hath mistaken no less than 26 minutes.

And

And thus much I conceive sufficient to prove his ignorance in point of Art: Now will I also unmask his Errors, defects, mistakes, and mis-applications in matter of judgment.

I will not meddle with, or question upon what grounds Prince *Charles* left his Native Country of *England*, nor who were the original causes of this his so long absence; It is sufficient that *Wil. Lilly* confesses him to be *Enforc'd upon necessity, exiled, or banished*, for the honour of the *English* Parliament.

I will not enquire further, then of the *Scottish* Papers, whether the King be at present restrained from his Liberty, as *Lilly* tells us he is; Nor dare I interrogate by what Law of God, or Man, the King of *Englands* Person ought to be imprisoned, or be disposed of, by either, or both of the two Kingdoms, or by any, or all of his Subjects: Or whether His imprisonment, &c. be intended for the defence of his Majesties Royal Person, &c. and the Liberty of the Subject? Or how it can consist with the Honour of the *English* Parliament to suffer his Majesties Honour thus to lye at the stake, and his Sacred Name to be traduced, by such Pamphlet-mongers as *Lilly* and *Booker*, and that Pillory-man *Walker*, without any restraint, or punishment.

Neither do I care, whether the Eclipse in *Aug. 1645.* pre-signified the P. of the Earl of *Essex*, or whether he have merited so much Honour, as to have a Statua in Crown Gold erected at the Charges of *William Lilly*, and an Epitaph made (and thereon engraven) by *Martin Parker*, or *Mercer* (the Scot;) These things are all beside my Text, my intention being only to examine Master *Merlin's* Astrological discourse, and to shew him, and all men wherein it is invalid, and no more.

The

The judgment he hath given, is generally deduced from the position of the Heavens, at two distinct points of time, viz.

From the { Lunar Eclipse the 10 of
January,
Suns entrance into Aries, } 1647.
March 10.

The Eclipse he makes the first general subject of his Discourse, the effects whereof (as he tells us) *may be somewhat put forward by reason of a non-apparent Eclipse in the 15th. degree of Capricorn, December 26. 1646.*

What the Simpleton meaneth by putting forward, I know not, 'tis no term in Astrology; but surely I have Put him out of doubt in my Prognostication, 1647. that Eclipses are not hurtful at all to those Regions, or Cities where they are not visible; yet lest the Testimony of that Learned Author therein mentioned should not be enough to convince him of his Folly, I shall further recommend unto him the words of Cardanus upon Ptolomy, lib. 2. cap. 5. Text 26. (if he can Translate them any better than he hath done the first fifty Aphorisms of the Centiloquie) they sound thus; *Ut igitur locus à deliquio affici debeat in Luna, duo sunt necessaria: Unum quod Luna tunc temporis in hemisphaerio superiore illius loci sit, & cum Provincia illa concordet signo, vel trigono saltem: Secundo cum Civitate in solis loco, vel Lunæ, vel Ascendentis, vel cum medio Cæli illius qui regit Civitatem ipsam.*

In sole verò necessarium est, præter id quod fit supra terram, & conveniat locus ejus Provinciæ vel Civitati Eclipsis ipsa appareat.

Whereby it is clear, that unless (in a Lunar Eclipse) the Moon be above the Earth, and likewise on the Sign, or at least in the Triplicity of that Sign where-
unto

unto the Kingdom (in whose Hemisphere the Defect happeneth) is subject: And unless that the Sun, or Moon-place, or the Sign Ascending or Culminating, be also the Horoscopical Sign of the City, or Town (you live in, or enquire after) the Effects of such a Lunar Eclipse shall not any way concern that Kingdom or City.

But in a Solar Eclipse it is necessary, (besides that the Sun be above the Earth, and that his place agree to the Kingdom, or City,) that the Eclipse be also visible to the Kingdom or City, or otherwise the Effects shall in no wise concern the one or the other.

Now, the Solar Eclipse here (by him) mentioned, is not visible at all to us, for it appears in the Islands *de S. Pedro, Barbados, de Don Alfonso, de Praxaros*, and to such as Sail beyond the Equator, and under the Tropick of *Capricorn* through the *Persian Sea*: And (indeed) in 13 and 14 deg. of North Latitude, it will be a very great Eclipse; but of what concernment is this to *England*? or why should it put forward this Lunar Eclipse in *January*, seeing it is neither visible to us (for at *London* it happeneth at their 11 a Clock at Night, and so the Luminaries are both under the Horizon,) nor yet is the degree Eclipsed in the Sign, or Triplicity of that Sign whereunto either *England* or *Scotland* are thought to be subject, which is required (by *Cardanus* his Rule) before the Effects can concern either. Whereby it appears that this Non-apparent Solar Eclipse can no way help or harm us, nor augment, or put forward the Effects of the Lunar Eclipse, and that *William Lilly*, in thus preferring his own idle Fancy beyond the Experience, and more solid Reasons and Rules of *Campanella, Cardanus*, and of all other Authors that ever I read, or heard of, hath very much abused the Reader, and

rendred

rendred himself a very Novice and fondling in Astrology.

As touching the Lunar Eclipse in *January*, 1647. I have writ of it already in my Prognostication, wherein you may see what the Effects of it are; and those that desire further satisfaction, may have recourse to *Origanus*, pag. 460. upon *Mercury's* being Lord of an Eclipse, as he is of this. But although this Lunar Eclipse be visible, and fall out in a Sign of the Fiery Triplicity, and in that respect doth generally concern *England*: Yet in regard it is so small, viz. but 4. digits, 47 min. 42. sec. its Effects will scarcely be felt, or observed by any body; For, as *Eclipses nihil nocent illis Regionibus in quibus non videntur*; So, *parvæ Eclipses parum nocent, & in pauca operantur*.

It is true, as both (*Lilly* in his *Anglicus*, and I in my Prog.) have in effect observed, that, in *cæremoniis, religione* (to which he adds *in rebus regis*) *ac legibus mutationes affert*. A likelihood (as he saith) of some change, or alteration in Church-Affairs, in the Revenues of Kings, or more properly, in such matters as at present the Parliament make use of, for maintenance of their Wars and Affairs; and of altering or abolishing many Laws formerly in use. All this I grant him, and why may it not admit of thus much malignancy in the application thereof, viz. That the Kingdom are weary of the Presbyterian Government, and will not endure the smell of Elders, for Gentlemen are (commonly) Scholars, and do Naturally affect freedom in the Exercise of their Religion, and scorn to be constrained to give an account of their Belief to Broom-men, Cobblers, Taylors, and Tinkers, or to any such Illiterate, Mechanick, and Profane Fellows; or to subject their Understandings to the
 fence

sense and Interpretation of so un sanctified a Society, and shall therefore wish for, and (must justly) endeavour a change of Government in the Church. So likewise may His Majesties Revenue (so long detained from him) be in a better possibility of regaining, or in some part restored to him, or at least great means used to perswade those that have Usurped the Possession and Profits thereof to resign and account. And that many Ordinances, Orders, and Votes that have passed, and been formerly enjoyn'd, and observed, as Laws must admit of alteration and abolishment: But (as I have formerly noted) these things will not be done effectually this Year, in regard of the smallness of the Defect, so that we shall be scarce sensible of its Operation. Yet without all doubt the Dragons Head in the tenth House (in the intercepted Sign *Cancer*) bodes very much good to His Majesty to be begun and wrought by the *Scottish Nation*, who shall partake of that Influence. And whereas *Lilly* adds, that *Celerem Regis, Principis, vel nobilissimi viri aliqujus infirmitatem, vel præclari viri cujuspiam mortem adducit*: That this small Eclipse portends some sudden Infirmary, or Casualty to a King, Prince, or Worthy Man, perhaps some eminent and Famous Man's Death, &c. He had done well to have cited his Author, or given his Reasons for what he says here, for I cannot pick out any such signification from this Eclipse, as *Mercury* is truly and really Lord thereof: Nor as he hath made *Mars* and *Saturn* to be sharers with him: Indeed *Mars* stirs up Wars, Intestine Seditions, Tumultuous Up roars, the wrath of Princes, and by that means some unexpected slaughter: And *Saturn* premonstrates perturbation of the Humours, Fluxes, and Quartan Fevers, Poverty, and Banishment, Dearth, Penury, &c. But I find no such sudden

den Infirmitie, or Casualty to befall any King or Prince, &c. as he chatters of; yet I'll undertake for him, that if Prince *Griffith* should but this Year fall asunder of the Pox, the next Year after, *Lilly* will tell you that this Prediction was verified in him. Nor know I any Reason why *Scotland* should be at all concerned in it, seeing the Eclipse happeneth in the Fiery Trigon, and that the Ascendant of *Scotland*, which is *Cancer*, is of another, viz. the Watry Triplicity, nor at all Affected by the Sign wherein the Eclipse happeneth, nor afflicted by either of the Malevolents, but rather Fortified by the presence of the Dragons Head in it (as before I noted) in the Mid-heaven; and although the Eclipsed Body be Dispositrix of the Sign *Cancer*, yet for the Reasons formerly given, the Effects of the Eclipse cannot be at all discerned in *Scotland*, or scarce in any part of *England*, and therefore it is but a foolery in *William Lilly* to make such a fluttering and a noise about nothing: But I am well pleased to hear him scatter that one truth (if so it prove) that the *Scots* will stand like Oaks unshaken to their first Principles, &c. It behoves some body else to remember their Covenant, &c. And truly the *Scots* do owe *William Lilly* a great many thanks for his confiding Epithets: But I fear, I fear I shall hear him ere long, lash out of his open Sepulchre as much and as vildly as ever he did against the King and the Cavaliers, though now he Court them, with the Titles of *Prudent* and *Wise People*. I hope they will be Wise enough for those they are to deal with.

What he says against the *Irish* is not material: The more the Fox is curs'd, the better he thrives. But I suspect *Lilly* to be one of those *London Adventurers*, who were dividing the Bears Skin, before he was taken, (as His Majesty once told them.) If he were, I presume

presume a man might purchase *Lilly's* share of the Land in *Ireland* at an easie rate : And although out of his Malice he tells them their Ruine is approaching, and threaten them with Cups, and even brimmers of Vengeance; I believe he may drink them there off himself, before they once pledge him. And although *Booker* (in his *Bloody Irish Almanack*) hath disgorg'd a filthy and confused heap and mass of Misery, Ruine, and Vengeance to befall that Kingdom, yet you have not heard of any considerable loss that they have sustained since first that Malicious lying Pamphlet peep'd out into the World, which bears date on Tuesday the 17th. of *March*, 1645. But on the contrary, have been exceeding Victorious, and Successful beyond expectation, and at this present have all, or the most part of the Garrisons and strong Holds in that Kingdom under their subjection; But I shall not (at present) take any more notice of that notorious piece of Non-sense of *John Booker's*, because I have reserved the Examination and Confutation thereof, to a particular Discourse coming out shortly, wherein I discover his gross Errors and Mistakes in point of Art, and plainly prove that his Pamphlet to be stufft with nothing but inveterate Malice, and unparallel'd Ignorance.

Lilly. I will add no distempered conceptions to this Discourse ensuing, lest I be thought an Incendiary, I can break out at what time I shall see my Pen may be useful and profitable for the Cause I so much Honour, &c.

Wharton. No (Sir) you must first have your Ink tempered, before you can counterfeit without suspicion: Those things you call your conceptions so naturally rough, must be first Polished before they can advantage the Cause, and run smoother, and with
more

more shew of truth ere they shall deceive me. You dare not, you will not candidly, and impartially relate what you find recorded in the Register of Heaven, lest you should be taken for an Incendiary: That is, one that moves not by the wyre of the great Engine, one that speaks the truth without fear or flattery; and 'twere your utter undoing, should the least scruple of ingenuoufness be observed in your Lines. Therefore (say you) I can break out at what time I shall see my Pen may be useful and profitable for the Cause: That is to say, when I perceive the *Scots* and the Parliament fall asunder, and dis-joynted in their Opinions and Affections, then will I make the Stars every minute pick Quarrels with the *Scots*, I shall then break out of a sudden, and Prophecie nothing but Loss, Ruine, and Destruction, and Beggery to that perfidious Nation: And that the States of *England* shall be Victorious over them: I shall encourage our Souldiers, and disanimate the Enemy, &c. whereby I hope to be useful and profitable for the Cause I so much honour, and be rewarded well for my pains.

Lilly. *The English wearied with the sad attendants of War, seem at this present Suns Ingress into Aries, to be desirous of Peace, yet not willing to be baffled, or curb'd by any Neighbour-Nation, Kingdom, or People, or to have Laws imposed on them, contrary to their Native Humours and Customs, &c.*

Wharton. Great cause have the *English*, and especially the poor Inhabitants of the North, to groan under, and to be weary on, and to shake the intolerable burden from off their shoulders, which so long they have been forced to trudge under like so many Asles: But where is the Man that sometimes so much hugg'd himself with the very name of Liberty, that endeavours now but to ease, though not to free the

poor Countrey from that Bondage and Slavery? Who was the cause of their present Misery? Who was it that hyred, and brought your dear Brethren (the Scots) first into the Bowels of this Kingdom? And where lies the fault now they are not sent home again? Have the Scots baffled and out-witted your wise and grave Senators? Have they put you in mind of your Covenant, and thereby blasted the Fruit of your four Years —? What pity it is you must not enjoy your Humours? What grief is it you must yet be troubled with a King?

Lilly. *I do still confide in the Integrity of the Scottish Nobility and Clergy, and hope there may be Unity betwixt the two Nations, &c.*

Wharton. You Confide, and you Hope, but what is that to the Portents of Heaven? It is expected that you should Astrologically, and thereby Impartially relate, what the Signs, Planets, and Stars do premonstrate to happen in these Kingdoms, what Signs they have of War, or what of Peace. Or in plain terms, whether the former Unity and League betwixt the Scots and the Parliament is likely to be broken, or continued: And of this it is that People would be satisfied, and not of your *Hopes*, and your *Confidence*, and yet any man that warily reads you, shall find you very dubious in your expressions, and to carry your self so cunningly, and in so equal a poize, that (for ought I have observed) the Reader may be as well satisfied (in that point) from *Erra Pater*, as from your *Anglicus*, as hereafter shall appear. And now we have done with the Prologue, the Play begins.

Lilly. *Come we now to the matter, and let us believe this will be a Year of Admiration, if we do credit Bonatus, fol. 514. Aspice etiam in revolutione Anni, utrum Jupiter ingrediatur in ♄, vel sit in eo, quoniam*
tunc

tunc augmentatur ejus virtus, & majorificantur ejus significata, significat enim res magnas & mutationes mirandas, & nominatas, & durabiles, ad bonum tamen, &c. *Behold, saith he, if Jupiter in the Revolution of a Year be in Cancer, or enter that Year into that Sign, then shall his Influence, Vertue, and such Actions as he naturally signifies, be exceedingly augmented, and take place to purpose; then are matters designed by him exalted and magnified, then shall be wonderful alterations, and eminent changes upon the Earth, matters durable and tending to the benefit of Mankind, or all things inclining to Peace and Tranquility, &c.*

Wharton. Having already discovered his decrepitness in point of Art, I come now to rip him up in matter of Judgment, and shall begin with his first Aphorism, wherein the Reader may observe himself sufficiently abused in the very quotation thereof: For, whosoever will peruse that place of *Guido*, Col. 514. may observe, that *Lilly* (to fit the words for his turn) hath left out at least two lines of the Aphorism. For, thus the words are in *Guido*; *Aspice etiam in revolutione anni, utrum Jupiter ingrediatur in ♋, vel sit in eo maxime in 15 grad. ejus, quoniam tunc augmentatur ejus virtus, & majorificantur ejus significata. Et eò fortius si receperit dispositionem alicujus fortunarum significabit enim res magnas, & mutationes mirandas & nominatas, & durabiles, ad bonum tamen, &c.* So that the words here marked (by a different Letter) he hath quite expunged, whereby it is plain, that this Aphorism hath but little force, unless that *Jupiter* were in the fifteenth degree of *Cancer* (which now he is not) or that he received the disposition of the Fortunes, which in this Revolution he doth not, for *Jupiter* is in the 28 deg. 25 min. of *Cancer*, and

within 3 degrees of Malevolent *Mars*, whereby he is much afflicted and weakened: And although he be in the Sign of his Exaltation, yet he is there slow in motion, Occidental of the Sun, and Retrograde, and *Planeta Retrogradus nihil boni significat, donec dirigatur*. A Retrograde Planet hath no signification of that which is good, until he be direct. It is true, that within five days he begins to move slowly forward, yet, that brings him to a perfect Conjunction with *Mars* the 23^d. day of *March*, and they will not be fully separated from each others Beams of a sudden, by which *Jupiter* is very much debilitated: And notwithstanding that *Mars* is in his Fall, yet he is the strongest save one in the Figure; so that I cannot perceive upon what ground in Astrology he should Prognosticate of Peace and Tranquility from the Position of *Jupiter* in the latter part of *Cancer*, considering him so weak and unhappy, by reason of his Conjunction with *Mars*, &c. and that he stays no longer in that Sign than the 15 of *April*. Besides, let him consider what *Massabalach* tells him: *Conjunctio Jovis & Martis significat accidentia quæ sunt ex pluvius, & nivibus, & corruptionem aëris atq; bellum: Si autem vincit in eorum Conjunctione fortuna, significat fortunam, & si malus malum: Scito etiam quia quotiescunq; juncta fuerit fortuna cum malo, apparebit natura fortioris eorum, &c.*

The Conjunction of *Jupiter* and *Mars* hath signification of such Events as are caused of Rain and Snow: It fore-tells corruption of the Air and War: And if a Fortune predominate at the time of their Conjunction, he signifieth that which is wholesome and good, but if a Malevolent, the contrary. Understand also, that so often as a Fortunate Planet shall be joyned with a Malevolent, the natural Effects of that which is strongest shall appear.

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Now, if *William Lilly* could but have set a Figure rightly to the apparent time of this Conjunction of *Jupiter* and *Mars*, which happens (by the *Rudolphine* Tables) upon the 23^d. day of *March*, at seven a Clock and 14 min. *P. M.* in the Meridian of *London*, and would but have taken the pains to collect the several Fortitudes and Debilities of each Planet at the time of their Meeting, he might have found *Mars* much stronger than *Jupiter*, and likewise elevated above him (*secundum Latitudinem* :) he might also have observed the Conjunction to be in *Scotland's* Horoscopical Sign, and near the Cusp of the 10th. House, *Saturn* (their Senators Significator) unfortunately posited in the House of Death, &c. And the Moon (His Majesties) as being Lady of the tenth House, and *Dispositrix* of the Conjunction, in the fifth, in a mutual Reception with *Jupiter*, beholding *Saturn* with a Sextile Aspect, and the Sign *Cancer* with a Trine; and *Venus* yet in her Detriment, and applying to the Quartile Aspect of *Jupiter* and *Mars*: And the Sun, the other Significator of His Majesty, in his Exaltation, &c. with *Mercury* in the 6th. House from the Ascendant. Which several Positions being deliberately considered, and rightly applyed, could have afforded him but small ground of pronouncing Peace and Tranquility.

Moreover, *Conjunctio Jovis & Martis, significat mortem divitis & magnæ famæ, idque eo fortius, si fuerit in Signo fixo*: The Conjunction of *Jupiter* and *Mars* portends the Death of a Rich and Famous Man, and so much the rather, if it happen in a fixed Sign; but *Cancer* is a moveable Sign, and by so much the less fear there is of the Death of such a Person: I rather conceive that this Aphorism presages only that some such Person shall have his Honour, (and may be his

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Life) questioned, and be thereby in some peril of being deprived of both. However, you may perceive by what hath been said, that *William Lilly* hath greatly deceived the Reader, by this false Quotation out of *Bonatus*, and that all things considered, he had no cause or ground in Astrology to delude the World with a vain hope of Peace and Tranquility, when nothing but Contention, Warring, and Bloodshed is threatned by the great dominion of *Mars*, and the infortunate positure of *Jupiter* in the Revolution. And if *Lilly* would learn when this shall happen, *Leopaldus* will tell him; *Belli tempus est cum fuerit Mars in opposito, vel Quartili aspectu Jovis, vel Saturni*: When *Mars* shall be in an Opposite, or Quartile Aspect of *Jupiter* or *Saturn*. And when's that? Let but our Ephemeris-Master look in *May*, 1647. and against the 22. day he shall find a hateful Square between *Saturn* and *Mars*; and in *October* following, upon the 21. day, will be a most terrible Opposition of *Saturn* and *Mars*, which will be very dreadful and Ominous to many parts of *England* and *Scotland*; and upon the 28. day of the same *October*, is another Square betwixt *Jupiter* and *Mars*: And no doubt but we shall hear of much Contention and Bloodshed about those times. I have noted every of these Aspects before mentioned in my Kalendar for 1647. against the day of the Month whereon they happen, to which I refer you.

Lilly. In the interim let those whom it may concern (and many are herein concerned) receive from me this Astrological Cabal Judgment, either in jest, or in earnest, as they please, &c.

He or they, King or Kings, Prince or Princes, Nobles, Gentlemen, or of any Quality soever, shall endeavour the advance of a Foreign Army or State amongst us

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(as it is certainly determined) to Yoke us, and destroy this present Parliament, he or they shall never attain his or their desires, shall perish in the Design, shall never again make his or their Peace with this Kingdom of England. I know we are threatned, it must be so, but woe to the Invader; Invaders, or procurers of our Invasion; the Invaded shall prevail, viz. the Parliament and Commonalty of England; and although we shall be in danger of betraying, yet shall we behold another Providence contradicting that Treachery, even in the nick of time; for this Kingdom of England is not ordained until the Worlds end, to be any more Conquered, we shall give, but not receive Laws, &c.

Wharton. All the Ambition and Aim of this trifling Fellow is to be thought a Necromancer, a Conjurer, another Lullius, Trihemius, or the Ghost of Agrippa, or what ever you will have him to be, so he may but obtain a popular esteem, and by that means more easily cozen and cheat the poor People of their Money, for otherwise why should he muster such a confused heap of ridling trash, without giving any Reason, or naming any Author for what he saith: And if you peruse it seriously, and compare it with the four last lines of the fourth following page, you will find him plainly contradicting himself, for whereas in his Cabal Judgment he saith, that the advance of a Foreign Army or State is certainly determined to Yoke, us and destroy the Parliament, &c. yet there he affirmeth, that we shall not be Oppressed with any Invasive, or Domestick War: And if Invasion were but attempted, I believe it would puzzle us, and more than Oppress us: But were Astrology the ground of this Judgment of his, he might have told us a more probable, though not so pleasant a story as he concludes with. For, let this Cabalist but look into *Leopaldus de Revolutionibus*,

lutionibus, and he shall find these words, *Victor erit qui invadit, si Dominus 4ta, vel 7a, in prima fuerit, vel in 10a.* If the Lord of the fourth House, or the Lord of the seventh House shall be in the Ascendant or Mid-heaven, it signifies that the Invader (or Invaders) shall prevail against, and overcome the Invaded. And now (Good-man *Merlin*) is not *Saturn* Lord of the seventh House, and posited almost in the very Culpe of the Tenth? If this Aphorism prove true (as possibly it may, if the *Scots* and Parliament fall to pieces) you must invent other Epithets for the *Scots* than Prudent, Wise, and Religious People, or else I know what will become of you. I will not urge this Aphorism any further, as how far it may concern *Ireland*, or *France*, &c. lest I be counted an Incendiary; but a few Months longer will produce a Miracle, &c.

And for this *Cabal* Judgment, be it in jest, or be it in earnest, I hold it for no better than a meer Scarcrow purposely devised to deter His Majesties Friends from any longer adhering to him; but it is in vain, for so much true Policy have that Party, that if any design were a foot, whereby to restore His Majesty to the Rights of his Crown, &c. and to regain their own, they would not be discouraged in the prosecution thereof, upon the reading of your Fooleries; and this (Sir) you may believe upon the Reputation of a Cavalier.

Lilly. *If we consider the Profectional Figure of the last Conjunction of Saturn and Jupiter, we shall find Aries Ascending, and the Sun, Saturn, Jupiter, and Mercury all in Cancer, both the one Figure and the other, as also that of the Annual return of the Sun to his place at the Parliaments beginning, promise us exceeding fair this Year, &c.*

Wharton. I

Wharton. I have considered the Profectional Figure of the last Conjunction of *Saturn* and *Jupiter*, and find the *Sun*, *Saturn*, *Jupiter*, and *Mercury*, as you say, all in *Cancer*; yes, and more than that, I observed *Aries* Ascending, and *Pisces* Culminating, *Venus* in *Gemini*, and *Luna* in *Libra*: And I have made inspection into the sixth Revolution of the *Sun* to his place at the Parliaments beginning, and there I meet with the seventh degree of *Virgo* ascending, and the last degree of *Taurus* Culminating, and that *Mercury*, Lord of the Ascendant, is in 12 deg. 45 min. of *Scorpio* & subradiis solis: And the Moon is in 5 degr. 20 min. of *Aquarius*, in Opposition to *Jupiter* and *Mars*, who are near unto a perfect Conjunction in the eleventh House of the Figure in *Leo*, and she is also hastening to a Quartile with *Saturn* in the ninth. And I think (Sir) you will not deny but that *Mercury* and the Moon are your Senators *Significators*. So that how fair soever you imagine these Positions to promise you, I am assured they will perform but slowly; you had done well to have shewn us some Testimony of the Peace you mention, but as you have denied us that favour, let me instance you one Testimony to cross your conceit. You may see (Sir) that *Jupiter* and *Mars* are there also in Conjunction, and that in *Leo*, a Sign of the Fiery Triplicity, which is far worse than their Conjunction in *Cancer*; for, *Mars* in *Leone* significat bella & contentiones, & paucitatem annonæ in partibus orientalibus, & erit Mors in hominibus, & maxime in juvenibus 40. Annorum usq; ad 50. in pueris tamen erit hoc fortius. It signifies Wars and Wranglings, and scarcity of Corn in the Eastern Parts, and Mortality amongst men, but especially to such as are betwixt 40 and 50 Years old. Notwithstanding, this shall be most Operative amongst Children.

dren. And thus fair (and no fairer) are you promised by the Annual return of the Sun to his place at the Parliaments Commencement, if you will credit *Bonat.* Colum. 365. So that you see what ever our *Merlin* hath endeavoured to gull the People with, yet the Heavens speak no such Language; they tell us of nothing but War and Strife, &c. What the Position of *Saturn* in the 10. signifies in the Vernal Ingress, I have publish'd in my Prognostication: And if I should grant him what so much he desires and urgeth, viz. that *Saturn's* being in the Mid-heaven should portend some sorrow and affliction to the King; yet *Albumazar* (a man of better Credit) affords us this comfort; *Si fuerit domina decimæ domus Venus* (as she is in this Revolution) *significat quod sequetur ex hac tribulatione prosperitatem atque sublimitatem & gaudium atque profectum.* If *Venus* be Lady of the tenth House, it sheweth that his affliction and sorrow shall be turned into Joy, Prosperity, Sublimity, and Advantage, the sight whereof will even break the Malicious heart of this proditorious Peasant.

Lilly. And for the signification of *Venus*, who is under the Sun-beams, and thereby much impeded and descending into the eighth, though now locally in the ninth, it portends a disturbed fancy, and a Person not free, or much enlarged, for the Sun Lord of the 12. and *Venus* are within Orbs: her Debilities promise him no great good: *Significat enim, quod eveniat Regi in Revolutione illa ira, & tristitia, & contentio, similiter atque timor: She as posited, is the signifier of much anger, male-contentedness, and controversie; and the Conclusion, which is worst of all, saith, that he shall be in great fear, &c. of what, I am silent?*

Wharton. I have told you in my Prognostication, that *Venus* her Fortitudes exceeds the number of her Debilities

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Debilities by 8, and is therefore to be accounted strong and powerful in the Figure, so that what Detriment soever her Debilities might promise, her Fortitudes (being so many more in number) do utterly extinguish and annihilate, whereby is clearly signified good Fortune and Authority to Officials, and other of the Kings Head-Officers, and that the King shall prosper in his Affairs. So that the Reader may perceive your own Fancy so disturbed, and clouded, as that you cannot fancy, or discern any Sentence or Aphorism that hath any shew in it of good towards His Majesty, but endeavour to conceal all things that tend thereunto, against your own Conscience, and the Principles of Art. Nor can (in my Opinion) the Sun and *Venus* their being within Orbs, portend any kind of restraint to His Majesty, but rather absolute freedom, in regard they are both His Majesties Significators, and behold the Cusp of the twelfth House with an Aspect of true and perfect Amity.

Lilly. *But let me examine Astrologically, whether there be any Affection or Unity betwixt His Majesty and Subjects, which you may discern, saith Bonatus, Fol. 526. Per Conjunctionem significatorum ad invicem, viz. By the Conjunction of each Significator to other, or with other; vel per eorum aspectum cum receptione, quia ille ex significatoribus qui recipit alium, committit illi dispositionem, or by the mutual Aspect of the Significators with Reception; for observe whose Significators receives the other, commits his disposition or vertue to the Planet received, or more properly may be said to be ruled or directed by him. Here do I find the Sun Significator of our Honourable Patriots at Westminster, in his Exaltation, receiving Venus (His Majesties) in her Detriment, viz. in a low condition, &c.*

Wharton. If

Wharton. If the Conjunction of the Sun and *Venus* had been by Application, or a perfect Conjunction, you had said something to the purpose, but (Mr. Wisdom) you see *Venus* is separated from him, and the Moon, who is Significatrix of your Honourable Patriots, is hasting to an Opposition with them both, which are signs of small Affection, or Unity betwixt them; and as for that Reception you mention to be betwixt them, I will not grant any, for I learned when I was in my *A. B. C.* of Astrology, that *Receptio est duplex, una ex domicilio, altera ex exaltatione*: It is either from House, or Exaltation, which you cannot find here betwixt the Sun and *Venus*; for, although the Sun be in his Exaltation, yet *Venus* is not in hers, so that there is no Reception in respect of Exaltation; and for matter of House, you will grant there can be none. Yet I remember *Zael* admits of this, and one more, as a kind of Reception; and *Origanus* takes notice of them in him and *Schonerus*, and calls them *Receptiones minores*, but he does not commend, or allow them, but rather sets a mark upon them for invalid and Superstitious; for, saith he, *Posteriores receptiones non nisi in particulari & ad Superstitionem inclinante judicio locum habent*, Pag. 427. So that if the Commonalty or Kingdom be no more Obedient and kind to the King than this reception inclines them to, I shall despair of any Peace or Tranquility this Year, nor expect better success of their formal addresses, than formerly.

Lilly. If we run a strain above Astrology, the Hermetical Learning will tell us, that the Angels *Samael* and *Malchidael* are the Intelligences, or presiding Angels of the English Common-Wealth and Kingdom, and generally every Astrologer is satisfied, that *Mars* is the Planet, and *Aries* the Sign to which Great Britain

is subject. If the greater Angel and his Minister stand firm for us, as it's thought they do, and if the Planet be well Fortified, and the Ascending Sign of this Kingdom not afflicted, I see no cause in Nature to mistrust any general misfortune to happen within this Kingdom to the Inhabitants thereof in this present Year 1647. For though we find Mars, our English Astrological Planet, in his Fall, yet we have him very Potently placed in the Heavens, in Conjunction with Jupiter and Caput Draconis, in the eleventh House, and what Authors deliver upon such a Position as this, you shall be your own Judges that read the Discourse. Si Jupiter fuerit in undecima, significat lucra & merces in omnibus rebus, Haly 378. When Jupiter is in the eleventh House, he intimates much Trade and Merchandizing, and great Wealth obtained thereby. Si quidem Jupiter fuerit in undecima significat laudem & bonam famam ex parte amicorum, & quod gaudebunt homines, & erunt in alacritate, & bonus effectus, & profectus in rebus de quibus habebunt homines fiduciam, & de quibus sperant bonum, Bonat. 567. Jupiter, as now Posited, portends great Comfort from Friends, and that they shall merit Honour and a good Name; that Men shall rejoyce and be cheerful, and have good Effect and Encouragement in the Actions they seek after, and of which matters they themselves expected good. If we would dilate, or exemplifie, why from hence may we not expect all faithfulness and Honourable correspondency from the Scottish Nation, contrary to the expectation of some, and those not a few that Divine otherways.

Wharton. If William Lilly run not quite out of his Wits, I shall here make him understand (if not acknowledge) another very gross Error of his, notwithstanding the Angels Samael and Malchidael do both
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of them take his part: For though I grant him that *Mars* is more powerful than he speaks of, yet is the Sign Ascending of this Kingdom sufficiently afflicted by the Platique Square of *Mars* unto it, who is also within three degrees of Conjunction with the Lord of the eighth House, which is the House of Death, Labour, Sadness, and Heaviness, Heritage of Dead Men, and the end of Life; and the Ascendant of the Revolution is no less afflicted by the Quartile of *Saturn* unto it: And the Moon, who is Lady of the Hour (although he hath here forgot to mention her) is separate from the Sextile of *Mars*, and in a partile Sextile with *Jupiter*, but comes immediately to a Diametrical configuration with *Aries*, *England's* Horoscopical Sign; whereby you might have seen (if you had not been worse than pur-blind) cause too much to mistrust some general misfortune to befall the Inhabitants of this Kingdom: I do not love to create new Jealousies and Fears, but I presume *Wil. Lilly* will not (upon second thoughts) deny what I have said, nor that he hath plaid the Fool in giving Judgment of *Jupiter's* Positure in the eleventh only, without mixing the nature of *Mars* with him, who is there likewise so powerful, and near unto Conjunction with him. But I have elsewhere told you what their Accidental Scite there doth signifie, and therefore shall not need to give him any further Answer in this particular, since what he here reiterates, is, only to clear his Brethren the *Scots*, lest they become unruly, and kick out that small proportion of his idle Brains.

Lilly. And surely were not *Mars* over-swayed by the presence of *Jupiter* in that Nations Ascending Sign, I should somewhat doubt of them my self, but I do not, for the truth is, Religion and Faith over-masters their Natural Policy, Really; *Mars* in undecima inimicitias amicorum

amicorum prænotat: Mars in the 11. destroys the Leagues and Friendships of People, &c.

Wharton. And surely William Lilly, a Horn-book-blade, he would not divulge so much of his Ignorance at one clap, as to say that Mars is over-swayed by the presence of Jupiter, *cujus contrarium verum est*; for, as before I have proved, Mars is the strongest save only the Moon; and Jupiter the weakest but Mercury in all the Figure, as will appear to any Man that will take the pains to collect the Dignities and Debilities of the Planets respectively in the Figure. And therefore he hath good reason to doubt of himself, and to suspect the Scottish Nation will become Converts; which if they did not, we (Malignants) should have questioned, whether they had any Religion, or Faith at all? But to the matter: Mars in the eleventh House, presages something else than *amicorum inimicitias*, if you had not abused Guido Bonatus, Colum. 571. and in him the whole Kingdom; whose words (if he had not been interrupted by this unmannerly Clown) had been thus; Mars in 11^a domo, significat paucitatem lucri, seu profectus in rebus de quibus speratur utilitas; & quod cadent in inimicitias amicorum & significat diminutionem substantiæ, & desperabunt homines de rebus in quibus habebatur fiducia, & quibus sperabatur: That is, Mars in the eleventh House foretells but little profit or gain in those things by which profit was expected, and that they shall fall at enmity with their Friends. Also, the diminution of their Substance, and that men shall utterly despair of ever obtaining what they most trusted to, and expected. This Aphorism carries a great deal of Matter in it, in relation it hath to the differences depending and impending betwixt the Scots and the Parliament: And therefore it was not held fitting to be published, or
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communicated (by our Myſterious *Merlin*) without a Fee. The plain *English* of it is, that (according to Natural cauſes) it is moſt evident that the Parliament, &c. ſhall be fruſtrated in their expectation; that they ſhall be much deceived, and deprived of the Profit and Commodity, which might have accrued unto them, by having the King at their own diſpoſal: And that for this cauſe they ſhall fall at difference with, and incur the diſlike and enmity of thoſe that were formerly their Friends and Confederates, who ſhall account them no otherwiſe than ſuch as have forgot and neglected their Covenant with God and Man, &c. And hereupon they deſpair of the *Scottiſh* Religion, becauſe it is comē nearer the Kings, and of their Faith, becauſe they have not ſo much credulity as to intereſt them alone in the diſpoſal of His Maſteſties Perſon: And hence ariſe new Diſcords and Contentions, and greater Taxes are impoſed than ever upon the poor Kingdom, whereby Mens Eſtates are exhausted and conſumed, and freſh Miſeries daily approaching, if not timouſly prevented.

What he cites out of *Haly* concerning *Jupiter's* poſture in the eleventh Houſe, I have ſufficiently Answered and explained before, upon the words which he quoted from *Bonatus*, for the ſame thing.

And thus far hath Mr. *Lilly* made his Progreſs in Preaching Peace and Tranquility to the People, to what purpoſe, I have ſufficiently declared. And now he comes to the Quality of the Year, wherein I ſcorn to detract the leaſt ſcruple from him of what's his due, but ſhall agree with him in every thing which he performs but any thing like an Artiſt, (though he ſtumble of it againſt his will) his Quotation of *Bonatus*, Pag. 55. (by great Fortune) is very true and pertinent, whereby is proved a Year of ſcarcity of Corn
and

and other Provision for the use of Man: But the application of his next Aphorism out of *Haly* is very illicite, and ignorant, for although he affirm it shall assuredly come to pass in those parts of this Kingdom which lye South-East, and full South from *London*, but nothing so violently as in the Kingdom of *Ireland*: I shall prove him here an errand Botcher. For, if he had understood the Aphorism, *Saturn* ought to be infortunate *in alto loco*, and elevated above all the other Planets, or otherwise it hath no signification, which he is not in this Figure; for although he be weak in his Essential Dignities, yet considering his other Accidental Fortitudes, he is indifferent strong and powerful, so that the Aphorism will not serve for this Position. And if you will know the principal ways by which a Planet may be said to be Elevated above another, they are three, *viz.*

In respect of their { Latitude from the Ecliptique.
 { Nearness to their Auges.
 { Position in the Figure.

A Planet is said to be Elevated above another (according to *Gambvetus*, cap. 1. differ. 3. of his Book, Entituled *Amicus Medicorum*) who hath greatest Northern Latitude from the Ecliptique. Now, if we Calculate rightly, we shall find *Mars* Elevated above all the rest of the Planets, the Moon excepted, for he hath 3 degrees of North Latitude; and *Saturn*'s Latitude is Meridional no less than 2 degrees 6 min. So *Jupiter* hath 0. degree 47 min. of North Latitude, *Venus* 1 degree 10 min. and *Mercury* 2 degrees 5 min. both South; and the Moon indeed hath 4 degrees 47 min. of North Latitude: So that in respect of Latitude, *Saturn* is the most depressed of

all the Planets in the Figure, and the Moon most Elevated, next *Mars*, and then *Jupiter*.

The next way is in respect of a Planets propinquity to his Auge, according to *Albobazen Haly* in his Comment upon *Ptolomy*: So that the Planet which is nearest the Summity of his Epicycle, is Elevated above another, which is further removed thence, and if we consider here which of the Planets is most Elevated *secundum Augem*, we shall find that *Mercury* is in *Apog. Epicicli*. 12 *March*, *Mars* is in *Apog. Eccentr.* the 14 of *March*, and *Saturn* is not in *Apog. Epicicli* until the fourth of *May* following: So that this way *Mercury* and *Mars* are both Elevated above *Saturn*.

And here by the way will I put Mr. *Merlin* in mind of one mistake in this kind committed in his *England's Prophetical Merlin*, *Pag.* 78. Where he hath put *Saturn transire Apog.* on 20 *Martii* & *Jupiter Epicicli sui superiorem partem* 23 *Martii*, whereas *Saturn* is in *Apog. Epicicli* the 10 of *March*, and *Jupiter* the 13. So but only ten days Error in each committed.

The third way by which a Planet may be said to be Elevated, is in respect of their places in the Figure; as he that is above the Earth is more Elevated than he that is under the Horizon, he that is in the twelfth House is Elevated above another Planet in the Ascendant, he that is in the eleventh, above any in the twelfth, and he that is in the tenth, above any other in the Figure, as indeed *Saturn* is now: And if all the Planets were under the Horizon, then that which is nearest to the Ascendant is said to be most Elevated; but this is not so much considered by Astrologers as their Elevation in respect of Latitude, and of their proximity

proximity to their Auges, or if it were, yet you see there is two to one against *Wil. Lilly*: For *Saturn* is neither Elevated above all the other Planets in respect of Latitude, nor in respect of his Auge, and therefore that Aphorism of *Haly's* hath no signification here, *Saturn* being neither *infortunatus in alto loco*, *nec sublevatus super omnes alios Planetas*, as *William Lilly* supposes him. So that the South, and South-east parts of this Kingdom need not fear this Positure at all.

Next, I desire the Reader to observe that he hath cut off, corrupted, and mis-understood that Aphorism in *Bonatus*, 574. viz. *Significat naufragia repente, &c.* For that Aphorism is not deduced from the Dominion of *Mars* in the fourth and ninth Houses of the Figure; but (as you may see in *Guido*) from the Situation of *Mars* in *Cancer* and his Triplicity; and the words of *Bonatus* are these, *Et si fuerit Mars in Revolutione anni in Cancro, vel ejus triplicitate: Et maxime in Cancro, erit apparitio eorum, quæ significaverit in partibus Septentrionalibus.* And thus much of that Aphorism Master *Merlin* hath quite left out, which is thus much in *English*: If *Mars* in the Years Revolution shall be in *Cancer* or his Triplicity, but especially in *Cancer*, the visibility of his Effects shall be in the Northern parts of the Kingdom. Further, *In Cancro significat naufragia repente venientia ex forti atque subito flatu ventorum, & significat rixam atque contentionem, & bellum, &c.* *Mars* in *Cancer* hath signification of unexpected Ship-wracks, happening by fierce and sudden gales of Wind; he also portends Strife, Contention, and War, &c.

Lilly. *Gaudebunt Reges, & habebunt lætitiā, & securitatem, that our Principal Governours and Officers that have with such Industry these many Years*

steered the Affairs of our Kingdom, shall in this Year rejoyce.

Wharton. Indeed (Lilly) you steer by a false Chart, for there is no such thing absolutely signified to the Governours you speak of, from the Sun, as he is Lord of the Ascendant, for he that will look into Guido, pag. 575. whence he takes this judgment, shall find the words to carry another sence, viz. *Et si fuerit Sol Dominus Anni, ac Dominus Ascendentis, fueritque liber à malis, dixit Albumazar, gaudebunt Reges, & habebunt lætitiā & securitatem*, so that if you expect to have benefit by this Aphorism, the Sun must not only be Lord of the Ascendant, and free from the Malevolents, but he must also be Lord of the Year, which he is not in this Revolution; and how far soever this Aphorism may be in force, the King will have the best share thereof, if the Sun be the Natural Significator of Kings, as all Authors accord: Nor shall those Governours he talks of want their part of what the Sun's accidental Position in the eighth House doth signifie, viz. *Depressionem Divitum & Magnatum, seu Nobilium atque potentum, eorumque diminutionem, & mortem, ac improperium*, Bonat. 577. I'le lay my Life this Aphorism belongs to the Round-heads. What *Venus* portendeth in the ninth, as she is *Significatrix* of His Majesty, I have told you in my Prog. And what Mr. Lilly hath added out of *Bonatus*, 579. is not amiss; only his application is like all the rest, as idle and foolish as may be, in that it concerns all the Clergy in general, and not the Prick-ear'd Divines only, as every Artist can testifie.

Now, for that *William Lilly* seems to be very much offended with one Mr. Geere, who (as he saith) was sometimes a Priest of *Tewksbury*, and hath lately writ a Pamphlet, called *Astrologo-mastix*, (which indeed

is as full of old idle Sophistry, as Mr. *Lilly* is of Malice and Ignorance) yet I hold it no sufficient Answer to tell him a story of a Weather-cock, or a Cock and Bull, in stead of denying and avoyding his Arguments by better Reason: Nor is it Scholar-like, or favours at all of Common Civility, to fall upon scandalizing of a mans Reputation, when he hath not wit enough to requite him otherwise. I think (*Lilly*) you would scarce accept of it as a sufficient Answer from me, if instead of Correcting your Errors, I should tell the World, that you were but a Taylors Boy in St. *Clements* Parish, and that the summity of all your Honour, was to be afterwards a Scriveners Man, and that he dying, your Mistress taught you first to write Secretary, in which respect I account you not worthy of the just Revenge of my Pen. This (though it be true) were but mean Logick, but the truth is, you are lame of that Leg, and therefore you may do well to borrow a Crutch of Mr. *Thomas Chalmers*, that precise Logician, &c.

Nor does it grieve me at all, that I suffer so much for the justness of the Cause which I have undertaken and sworn to, as to be traduced by you with the terms of an obscure Foot-man, ungown'd, and unbooted, &c. the time was when I have been on Horse-back, where neither *Lilly* nor *Booker* durst have shewn their Faces; and 'tis no matter whether I wear Boots or Shoes, either shall content me; I have both: And if I want a Colledge-Gown, I believe (Sir) you are not in so much Credit as to take up one for me till my next Years Almanack may defray your Engagement, however, you are not so much Master of your Trade, as to make it for me; for (to say the truth) I was told your Master was a Womans Taylor.

I find nothing left now worthy my Notice, save only the Quadrate Aspect of *Saturn* to *Jupiter*, which happeneth this Year, which (Mr. *Merlin* saith) only signifieth *mutationes, & res multas in Negotiis Regis, similiter & in lege*, very great alterations, and many things concerning His Majesties Affairs and the Law: But you see Mr. *Merlin* dare not tell us his Author, and (indeed) he either will not, or dare not; yet nevertheless I have trac'd him, and found *Haly* to be the Author of those words, and of some other proceedings, which you may guess he was unwilling to publish, by the tenor of them, *Haly*, pag. 391. they run thus: *Significat* (saith *Haly*) *quod existent Rebelles qui adversabuntur Regi, & qui querent regnum, &c.* The plain *English* is this, it signifieth there shall be Rebels and Traytors, who shall rise and oppose themselves against the King, who shall endeavour to deprive him of his Kingdom, &c. And this together with the former, is the genuine signification of the Square of *Saturn* and *Jupiter*; and these very words I had noted in my Almanack, but the Printer maliciously expunged and altered them and divers more, whereby he hath unworthily abused me, and made my Almanack look Weather-beat like himself.

As for the Conjunction of *Saturn* and *Mars* in *Taurus*, which Mr. *Merlin* saith, hath been so Learnedly handled by *John Booker*, I have sufficiently laid him open in that Discourse I formerly mentioned; and no doubt, but it will serve both their turns: Yet I cannot pass by one gross Error (above all the rest) committed by this wooden Prick-ear, *John Booker*, in his New Almanack for 1647. (which may be easily known, by the Sign of the Logger-head in the Front of it) upon his judgments of the Year at the Vernal Ingress, where he saith, that *Jupiter* is in *Ascendente*
bora

bora revolutionis, and accordingly draws fine Peaceable judgment from *Jupiter*, being in the Ascendant, when notwithstanding, *Jupiter* is above 30 deg. (or a whole sign) distant from thence, and so in the 11 House, as you may see in *Wil. Lilly's Figura mundi*, in his *Anglicus*, Erected for the same time and place; by which the Reader may perceive what certainty can be in this dull Fellows Prognosticks, who is thus palpably and intolerably erroneous, as to misf no less than a whole Sign in the place of one Planet?

And thus have I diligently and carefully examined *Wil. Lilly's* Discourse, wherein I find him very foolishly rash, and even brim-full of Malice and Ignorance; and do now assuredly know him unworthy the name of an Artist. I could have taken notice of a great many more Errors, &c. and particularly in his Translation of those first 50 Aphorisms of *Ptolomy's Centiloqui*, wherein he shews himself Ignorant in the Original, so hath he infected some of them with his own foolish Commentaries, and (amongst the rest) a ridiculous story of a Suit of Clothes, that he tore many holes in, in going a Nutting, when the Moon was ill dignified in *Leo*, which Suit, he says, did never do him any service after: Whereby you see that *Lilly* is as bad a Taylor, as he is an Astronomer, that could mend his own Clothes no better; the truth is, he was not born to be a Workman. But I shall reserve my other more serious Observations till I hear further from him, which if ever I do, I promise to lash him without Mercy; in the interim, I should advise such Gentlemen as desire to be Instructed in this kind of Learning, to shake off these Ignorant Fellows, and apply themselves to Doctor *Nicholas Fisk*, Doctor *Scarborough*, Mr. *Jonas Moor*, or Mr. *Holland*, who are all of them singular Artists, and Men of Honest and clear intentions.

Multiplicatio Effectus Syderum Secreta.

HE that will know Great and Noble things, must commit three Rules to Memory. 1. The *Rarity* and *Time* of the *Planetary Conjunctions*, and multiply one into the other, if it be *exquisite* or *perfect*; if not, into the part thereof in respect of Days, and the *Factus* shall be the number of the Days of that Effect.

For Example; Suppose a Conjunction of *Saturn* and *Jupiter* in some point of the Zodiack, and besides that of the *Moon*, *ad unguem*. The Conjunction of *Saturn* and *Jupiter* is in Twenty Years, and the Recourse of the Moon in Twenty seven Days, and eight Hours. Then Multiply *Twenty seven*, and *one third* part of a Day by *Twenty*, and they make *Five hundred forty six Years*, and *two thirds* of a Year, for the time of the Effect of that Conjunction.

But yet it may ere that be obstructed by another *Conjunction*, especially after *one half* of the time be expired; for the Effect will be Naturally increased for the space of *Two hundred seventy three Years*, and *one third* part of a Year: And this when the *Conjunction* of all the *Three* shall be in one Point.

But admit the *Moon* should then be distant Thirty Minutes, we will take the *Semi-diameters* of the Moon, and therewith compare the Proportion of her distance, in such sort, as that we allow thereunto one half of the time, because her *Semi-diameter* is one half of her distance. And so if the *Moon* shall be distant one whole degree, we must give only a Fourth
part,

part, Multiplying six Days and twenty Hours, into twenty Years, and the time of the Effect shall be *One hundred thirty six Years*. The like must be done until the *Moon* shall be further distant than the quantity of her Beams, which is twelve degrees and a half. For although this *Proportion* be not altogether perfect, yet it is sensible, and near to the truth.

The Magnitude of {	<i>Sun</i> , is ——— 16 m.
	<i>Moon</i> ——— 17.
	<i>Jup. & Venus</i> — 5. & almost to 6 m.
	<i>Sat. & Mars</i> — 4.
	<i>Mercury</i> ——— 2.

2. That the *Effects* be multiplied in *Strength* like the *Rarity*, according to an exquisite Application.

As if *Saturn* have Four Vertues, *Jupiter* Five, *Mars* Three, and are all conjoyned in one Point; then let us multiply *Three*, *Four*, and *Five* together, and the Effect shall be *Sixty* in Strength, viz. twelve times so much to the Effect of *Jupiter* alone; fifteen times so much to *Saturn*, and twenty times so much to *Mars*.

But if *Mars* shall be distant one degree at a time when *Saturn* and *Jupiter* are in Conjunction, we must multiply three Minutes of the *Semi-diameter* of *Mars*, into three, the Number of his Strength, and the *Factus* is Nine. Then Divide the Number by *Sixty*, (the number of Minutes in the distance of *Mars* from *Jupiter* and *Saturn*) and the *Quotient* is three twentieth parts, which we multiply into *Twenty*, (the Number of the strength of the Conjunction of *Saturn* and *Jupiter*) and the result is *Three*, which add to *Twenty*, and the strength of that *Conjunction* shall be *Twenty three*; that is almost *eight* times so much

as

as the strength of *Mars*; six times so much as the strength of *Saturn*, and five times so much as the strength of *Jupiter*. And the like of the rest.

The strength of every *Planet* may be known by the *Magnitude* thereof, and the slowness of its Motion; for by how much greater the Planets be, and by how much slower they are in Motion, by so much stronger are they in *General Causes*, but not so in *Particular*. For Example,

I would know what Power *Saturn* hath in respect of the *Moon*, as to length or continuance of their Effects.

I see that *Saturn's Revolution* is performed in *Twenty nine Years*, and *Three hundred fifty eight Days*; where-in are 10750 Days. This I multiply into the *Square* of his *Semi-diameter*, and they make 96750 Days. In like manner, I multiply the *Circuit* of the *Moon* into the *Squared Minutes* of her *Semi-diameter*, and the *Factus* is 7899 Days, and one eighth part of a Day. I Divide the one by the other, and the *Quotient* is *Twelve*. And so much is the proportion of *Saturn's* strength to the strength of the *Moon*.

The same I say of *Conjunctions*, in respect of the length or Continuance of their Effects.

And it may be demonstrated in one word, because the Effects continue until the *Return*; as the Conjunction of *Saturn* and *Jupiter* till another Conjunction; and the *Ingress* of *Saturn* into the first point of *Aries*, untill his next entrance into the same Point. For, *Nihil datur inane in Natura*. And therefore, if the Effects should not continue until the *Return*, it were a *Mathematical Circuit*, not a *Natural*; a Cause without an Effect; yea, a kind of *Impotency*. Wherefore, *Proportio Circuitus ad Circuitum, ut temporis ad tempus, quod erat probandum*.

Never-

Nevertheless, every one of these *Circuits* is reduced to the *half* thereof; because that from the *Opposition*, the force of the *Conjunction* is finished, and the *Opposition* regarded only.

These things understood, it is manifest, that in either *Rule*, what is said of *two Planets*, and *three*, holds also in *four*, and *five*, and *six*: As if *Saturn*, *Jupiter*, *Mars*, and the *Moon* shall be joyned *ad unguem*, or within some degrees, you must multiply their *Times* and *Vertues*, as well in respect of the *Magnitude* of the *Effects*, as the *Magnitude* of *Time*: Observing the *first Rule* in the *Times*, the *Second* in their *Vertues*.

1. Hence it is concluded, that the most powerful *Conjunction*, and the most durable, is that of the Head of *Aries* of the *Eighth Sphere*, with the Head of *Aries* of the *Ninth Sphere*, because it is but *once* in *Thirty six Thousand Years*. And in this *Conjunction* it is manifest, that all the *Signs* of the *Eighth Sphere* do agree to those of the *Ninth*, and that all the *Stars* of the *Eighth Sphere* contribute their *Powers*: So likewise all the *Planets*, because their *Abides* are moved by the *Motion* of the *Eighth Sphere*, and for that the *Ecliptique-lines* are joyned to one another, unto which the *Planets* have a *Respect*, both in regard of the *Sun's Motion*, and the *Motion* of *Latitude* also.

2. The *Second* is the *Conjunction* of *Saturn* and *Jupiter*, in the *Sign* of *Aries*; that is, the *Circuit* from *Aries* to *Aries*, which is but *once* in *Seven hundred ninety five Years*, regard being had to the change of the *Trigon*.

3. The *change* of the *Conjunction* of *Saturn* and *Jupiter*, from *one Trigon* to another, which happens in *One hundred ninety nine Years*, and proceeds according to the *Succession* of *Signs*, viz. from the
first

first Trigon of *Aries* into the second Trigon of *Taurus*, thence into the Trigon of *Gemini*, and then into that of *Cancer*; after which it returns to the first Trigon.

4. The Return of *Saturn* to the beginning of *Aries* in the space of *Thirty Years*.

5. The Conjunction of *Saturn* and *Jupiter*, once in every *Twenty Years*.

6. The Return of *Jupiter* to the beginning of *Aries*, perfected at the end of *Twelve Years*.

7. The Conjunction of *Mars* and *Jupiter* in *Twenty seven Months*.

8. The Conjunction of the *Sun* and *Mars* in *Twenty six Months*.

9. The Conjunction of *Mars* and *Saturn*, in *Twenty five Months*.

10. The Circuit of *Mars*, in *Twenty three Months*.

11. The Conjunction of the *Sun* and *Jupiter*, every *Fourteen Months*.

12. The Conjunction of the *Sun* and *Saturn*, every *Thirteen Months*.

13. The Circuit of the *Sun*, in *Twelve Months*.

And what is said of the *Sun*, as to his own Circuit, and his Conjunction with the Superiour Planets, must be understood also of *Venus* and *Mercury*.

In like manner, what shall be said touching the Conjunction of the *Moon* with the *Sun*, must be understood also of the Conjunction of the *Moon* with *Venus* and *Mercury*.

14. The Conjunction of *Venus* with the *Sun*, in *Ten Months*, or *Two hundred ninety two Days*.

15. The Conjunction of *Mercury* with the *Sun*, in *two Months*, or in *Fifty and eight Days*.

16. The Conjunction of the *Moon* with the *Sun*, in *twenty nine Days*, and *ten Hours*, a *Lunar Month*,

17. The

17. The *Revolution* of the *Moon*, in twenty seven Days, and eight Hours.

18. The *Return* of any *Planet* or *Fixed Star*, or *Place of Conjunction* to the *Ascendant* or *Circle of the Mid-heaven*, which hath as much *force* as the *Ingress* of the same *Star* into the first Point of *Aries*: And this is demonstrable by the third *Rule*, which is this.

Every *Star* that hath much *Power per se*, as is the *Rarity* of the *Event*, (for this was but even now demonstrated) and this *Rarity in gradu*, is always a *Three hundred and sixtieth part*: Therefore if the *Star* be the same, and *Rarity* the same, it is as much to have that *Star* in the degree of the *Ascendant* (which happens every day, and is called the *Diurne Circuit*) as that the same *Star* should enter the first Point of *Aries*.

Now, I will shew that *Rarity* is the same: For like as every day that *Degree* continues but only *four Minutes* of time in the *Ascendant*: So *Saturn* remains the space of a *Month (ferè)* in the first degree of *Aries*. And thus (notwithstanding the *Ingress* of *Saturn* into *Aries* can be but once in *Thirty Years*, and *Saturn* in the *Ascendant* but once every day, yet) because he remains in the *Ascendant* but for a Moment, viz. *Four Minutes* of an Hour, which are the *three hundred and sixtieth part* of a *Day*, and the whole *Circuit*; and in the first degree of *Aries*, the space of a *Month*, which is also the *three hundred and sixtieth part* of *Thirty Years Circuit*. It is evident, that it is as *Rare* to have *Saturn* in the degree of the *Ascendant* as in the first degree of *Aries*.

The same may be demonstrated concerning the *Moon*, and the *Great Conjunctions* of the *Head of Aries* of the *Eighth Sphere*, with the *Head of Aries*
of

of the *Ninth*. For although it happen but *once* in *Thirty six thousand Years*; yet because the *Head* of *Aries* of the *Eighth Sphere* continues in the *first* degree of *Aries* in the *Ninth*, and every *Fixed Star* of the *Eighth*, in *one* degree of the *Ninth Sphere*, the space of a *Hundred Years*; 'tis plain, that it is as *Rare* to have the *Head* of *Aries* in the *Ascendant* (whether of the *Eighth* or *Ninth Sphere*,) as that any *one* is *Born* at the time of that *Conjunction*, viz. Of the *Head* of the *Eighth Sphere* with the *Head* of the *Ninth*, in the *same Degree*. And so of the rest, wherein a regard must be had of the *Circuit*, because one *Term* remaineth *Fixed*. The like I prove of *Those* in which the *Terms* are both *moveable*; and as is manifest (for Example) in the *Conjunction* of *Saturn* and *Jupiter*, which (although it falls out but *once* in *Twenty Years*, yet) remain joyned for the space of the *360th*. part of the *Circuit*; that is to say, for more than *Twenty Days*; the like of all others. And the *Reason* is the same concerning the *Circuit* and *Corporal Conjunction*, in respect of *one* of those *Stars* in the *Cuspe* of the *Ascendant* and *Mid-heaven*.

Whence it follows, That even all *Conjunctions* (whether of the *Planets* amongst themselves, or of the *Fixed Stars* in respect of the same distance, suppose of one *Degree*, or ten *Minutes*, or in the very same *Minute*) are of the same *Vertue* according to their *Rarity*; yea, and according to their *Power* or *Strength*, in respect of *Rarity*; but yet not in respect of the *Stars* that be in *Conjunction*. For that (as but now was said) the *Conjunction* of *Saturn* and *Jupiter* can do more, than the *Conjunction* of *Mars* and *Jupiter*; and much more the *Conjunction* of *Saturn* and *Jupiter*, than of *Venus* and *Mercury* in the same distance, in regard of their *Bodies*.

And

And so likewise the *Conjunction* of *Saturn* and *Jupiter* in the same degree (be it in what place soever of a *Nativity*) may do more than if *Saturn* or *Jupiter* only were in the degree of the *Ascendant*, or *Mid-heaven*, not of *Rarity*: For as to this they are of equal Power, as was before demonstrated. But for that Reason, that the *Planets* are joyn'd, they do *conduplicate* their Power by the *second Rule*.

And hence another thing follows, *viz.* That some *Conjunction* of *Venus* and *Mercury* shall be far more Powerful than the *Conjunction* of *Saturn* and *Jupiter*, or of the *Sun* and *Moon*: Because the *Conjunction* of *Saturn* and *Jupiter*, or of the *Sun* and *Moon*, may be in the same degree only, and the *Conjunction* of *Venus* and *Mercury*, *Corporeal*.

I call that a *Corporeal Conjunction*, when the *Planets* are not more distant one from another, than the *Aggregate* of their *Semi-diameters*; as *Venus* and *Mercury* not farther than *Eight Minutes* in *Longitude*; and so *Venus* from the *Moon* not above *Twenty three Minutes*. And if such a *Conjunction* be made also in respect of *Latitude*, it will be far more effectual and valid. Nevertheless the *Latitude* doth not so much as the difference in *Longitude*; because the distance of *Latitude* impedeth not, but that both the *Stars* may be moved in the same *Circle*, passing by the *Poles* of the *Zodiack*. And the greatest distance that can be of *two Planets* in *Latitude*, is betwixt *Mars* and *Venus*, *viz.* When *Mars* is in the utmost extremity of his *Southern Latitude*, and *Venus* in the like of her *Northern Latitude*; for then they are distant fourteen degrees and a half.

A Second way, whereby the *Conjunction* of *Venus* and *Mercury* may be greater than the *Conjunction* of *Saturn* and *Jupiter* (I omit then what they might be
with

with some *Fixed Star*, or in the beginning of *Aries*, and with *Saturn* and *Jupiter* in the end of *Virgo*, for that were to multiply the *Conjunction*, and make it *Triple*) as (for Example) this: *Venus* and *Mercury* may be in the *Degree* of the *Ascendant*, and *Saturn* and *Jupiter* in the end of the *second House*: And this by the third *Rule*.

A Third manner is, That in *One Nativity*, where in *Venus* and *Mercury* are conjoyn'd, they may be *Lords* of the *Ascendant*. In another, wherein *Saturn* and *Jupiter* are joyned, neither of them may have any *Power* at all in the *Ascendant* (as when the tenth *Degree* of *Virgo* or *Taurus* Ascendeth,) or but very little, as when the tenth of *Leo* Ascendeth, where only *Jupiter* hath but the *Dignity* of a *Trigon*, and especially if the *Nativity* be by *Day*.

A Fourth *Mode* is, if whilst *Venus* is joyn'd to *Mercury*, a *Comet* should appear in the *Heavens*; or that the *Sun* and *Moon* be in *Conjunction*, the rather if there be an *Eclipse*; for then also because it may not behold the *Place*, this *Conjunction* of *Venus* and *Mercury* shall be more *Powerful* than the *Conjunction* of *Saturn* and *Jupiter*, wherewith none of these great *Causes* happeneth.

And Note, That there are *six* great *Causes* in *Heaven*.

The *First*, is the *Conjunction* of the *Ecliptiques* of the *Eighth* and *Ninth Spheres*, and of the *Heads* of *Aries* thereof; for this excelleth all the rest.

The *Second*, a *Comet*, which confounds both *Sea* and *Land*, and all things else.

The *Third*, an *Eclipse*, which for the most part troubles and disturbs one certain and determinate kind of *Creatures*:

The

The *Fourth*, is the *Conjunction* of the *Luminaries*, whereby all moist things are governed: Therefore the *Seas*, *Crabs*, *Fishes*, *Diseases*, *Fell'd* or *Lopped Wood*, and the like.

The *Fifth*, is the *Conjunction* of *Saturn* and *Jupiter*, in what place soever it chanceth, whereby *Laws*, *Empires*, and *Regions* are Governed.

The *Sixth* and Last, the *Conjunction* of the *Luminaries* with the *Fixed Stars*, whereof the *Solar* *Conjunctions* govern the *Winds*, the *Lunar* the *Seas*.

19. The *Nineteenth* *Conjunction*, is that of *Venus* and *Mercury*, which may be called *Irregular*, for that it hath no certain *Circuit*: Yet is there one assigned, the same being *Collected* and *Divided* from many *Conjunctions*, and this is called the *Mean Circuit* of *Five* *Months* and *three* *Days*, or thereabouts.

20. The *Twentieth*, is the *Transits* of the *Abides* out of one *Sign* into another, which is in the space of about *Three thousand Years*, some say, *Four Thousand*; others, *Twelve hundred*; and another sort, *Sixteen hundred*. But it is not as yet determined in what time precisely the *Apogæon* absolves one *Sign*, nor consequently, one *Degree*, (as *Petavius* hath Observed) and therefore I forbear any *Judgments* thereon.

A Brief Account of the Causes of Earthquakes.

THere are Four Causes of Earthquakes, as admitted and owned by Philosophers, and Naturalists, viz. *Efficient, Material, Formal, Final.*

The *Efficient* Cause of all Earthquakes, is the Heat of the Sun, and therewithal the *Subterranean Fires*, assisted by the *Astringent* Qualities of the three Superior Planets.

The *Material* Cause, is the Spirit or Vapour (confin'd within the Bowels of the Earth) striving to break out.

The *Formal* Cause, the concussion of the Earth, and the Agitation of the Vapours and Exhalations therein inclosed.

The *Final* Cause, is a Sign of an Angry God, justly provoked by the Scarlet Crimes of a Sinful People, according to that of King David, *Commota est, & contremuit Terra, fundamenta Montium conturbata sunt, & commota sunt, quoniam iratus est eis.* i. e. The Earth shook and trembled, the Foundations also of the Hills moved, and were shaken; Because He was wroth.

2. Of their Species.

Aristotle (*Lib. 2. cap. 8. de Meteor.*) maketh only two Species of them, viz. *Tremor*, and *Pulsus*, a Trembling and Beating, or Thrusting. Others have added a Third, which they call *Hyatus*,

a Gaping, Rending, or Cleaving of the *Earth*. Many more there are, whereof you may Read in *Pliny*, *Seneca*, *Possidonius*, *Fromundus*, and others: I willingly omit them.

3. Of their Antecedentia.

THE *Antecedentia*, or Signs preceding *Earthquakes*, are, Calmness and Tranquillity of the *Air*, Dimness of the *Sun*, a more than ordinary quietude and Solitariness of *Birds*: Nevertheless, a Raging of the *Seas*, Putrefaction and Troubledness of the Waters of *Pits* and *Wells* of any Depth: Great Noise and hideous sounds *under Ground*, resembling groans; and (which is more) the very *Thunder*.

4. Of their Consequentia.

AND now the *Consequentia*, or Effects of *Earthquakes* (the which I only aim at) are —

1. Ruine of *Buildings*, and the Destruction of many *People*, as you may see in *Lanquet* and *Eusebius* their *Chronologies*, *Tacitus*, *Lib. 2.* *Fromund.* *Lib. 4.* *Meteor.*
2. The Conversion of Plain Fields into *Mountains*, and the raising of *Islands* in the *Sea*; as *Thia*, *Therasia*, *Delos*, *Rhodes*, and others.
3. The Levelling of *Mountains*, sinking of *Islands*, and other Grounds, as *Helice* and *Buris*: So likewise of the *Earth*, which once was, where now is only that deep *Pit* in the County of *Durham*, commonly called *Hell-Kettles*, in the 24 of *Henry 2d.*
4. The driving away, or cutting the Neck of some *Isthmus* from the *Continent*. For thus (saith *Seneca*)

Y 2.

was

was Sicily divided from Calabria; Spain from Africk, and (if *Verſegan* ſay true) Britain from France.

5. The Tranſlation of Mountains, Buildings, Trees, &c. from one place to another: As that did a whole Town in *Lumbardy*, in the Reign of *Henry the Firſt*. And that other in the Thirteenth of *Queen Elizabeth*, a Hill of *Twenty Acres*, with a *Rock* under it, at *Kinnaston* in *Hereford-ſhire*. The like another, Anno 1583. which removed a Field of three Acres at *Blackmore* in *Dorſet-ſhire*.

6. Great Winds and Tempeſts, manifeſt Changes and diverſities of the Times: Infection of the Air, and all that Breath in it; eſpecially of ſuch Creatures as are accounted Irrational, viz. Oxen, Swine, and Sheep, whoſe Heads are inclined downward; for the Vapours that aſcend, are deadly Poyſonous, bringing Plagues and Peſtilence; as you may Read in *Pliny*, Lib. 2. And in *Seneca's Natural Queſtions*.

7. *Cardan* (*Lib. de Rer. Var. Cap. 72.*) goes yet a little further: For, (ſaith he) *Terræ motus magni Bellum aut Peſtem Nunciant, vel Tyrannicam Oppreſſionem; efficiunt & ſegetum inopiam, & Famem.* i. e. Great Earthquakes do preſage a War or Peſtilence, or at leaſt ſome grievous Oppreſſion; they cauſe a ſcarcity of Corn, and a Famine.

Sundry

*Sundry Excellent Rules, shewing by
what Laws the Weather is Governed,
and how to discover the various Al-
teration of the same.*

TO Satisfie the Learned and Ingenious part of the World on what grounds we proceed in judging of the Alteration of the Air, and to convince another sort of People, who reflecting on *Marsianus* his Rule, [*Si vis divinare, totum contrarium ad unguem dicito ejus quod Astrologi pollicentur.*] Suppose we do but guess at the Weather, and believe that if they should say Rain, when the Astrologer writes fair and dry Weather; or Calm, when he fore-tells Winds, they should hit the Mark as often as the Astrologer: I will (once for all) hint a few of the many Causes, which either are, or should be considered by all such as aim at Credit or Truth in their Predictions of this kind.

First, (then) you must know, that when the Sun (according to appearance) wheels to a Star of a hot Nature, (as to *Mars* or *Jupiter*) it argues a hot or warm disposition of the Air: If to a Star of a cold Nature, (as *Saturn* or *Mercury*) a distemper'd Air through the extremity of Cold. And the mutual Conjunction of the Stars that be of one Complexion, augments the same Quality: As the Conjunction of *Jupiter* and *Mars*, by a two-fold vertue of their Heat, make the lower Region of the Air more fervent.

Many Planets (especially the Superiour) in Northern Signs, a hot Summer, or a temperate Winter:

The contrary, when many Planets (the three Superiours chiefly) are in Southern Signs: For so they signifie a Cold and Moist Peristasis of the Air, and a colder Winter.

Saturn in Southern Signs, and especially in *Capricorn* and *Aquarius*, Terrible Winters of Frost and Cold, Summers remiss in Heat, a Famine, an evil increase of Wine, and of all such Fruits as delight in the Sun.

Moreover, when the Cold Nature of *Saturn* is duplicated by the presence of *Mercury*, it makes the Quality of the Season Colder: But if such a Conjunction or Aspect of the Planets falls out at the New or Full Moon, or at any other Aspect of the Luminaries, the vertue thereof shall appear much more Effectually, nay, if within three days preceding a New Moon, it addeth Vigour to the Vertue of such a Planetary Conjunction or Aspect.

But when Signs of a contrary Nature be united by commixture of Mutual Aspects, then shall a temperate affection of the Air attend the same. The like you may Judge, if there happen at the same time Constellations of different Natures, whereof one produceth Frost and Cold, the other Heat; or if one of them bode a Dry Air, the other a Moist, for so of necessity a mean is produced: The Influences of contrary Constellations mutually impeding and mitigating one another: As the Conjunction of the *Sun* and *Jupiter*, or *Mars*, (when both in Fiery Signs) brings with it greater Heat, than if one were in a Cold Sign, and the other in a Hot.

Furthermore, the Full and New Moons that be Celebrated in Angles (the Horoscope especially, or Angle of the Earth) are usually accompanied with Rain the same Day they happen. But here you must

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Note, That the Effects of the Stars do often-times shew themselves before they come into Partile Configuration; that is to say, during the time of their Access or Application one to another; and sometimes in their defluxion or separation, which the Ancient Grecian Astrologers named *Epichemasin*, and *Prochemasin*.

There are some, who (not altogether without Reason) Erect Schemes to the Apparent times of the Conjunctions of the Luminaries: And (having found the Almuten of the Figure, and observed what Planets be Angular) direct the Horoscope of the Conjunction (allowing one Day for every thirteen Degrees, eleven Minutes, the mean Motion of the Moon in one Day:) For, that when the Horoscope comes by such Direction to any Planet that was then Angular, or to the Lord of the Lunation, some Change of Air, to Rain or Snow, or Wind, at least a dark Cloudy Air succeedeth.

Consider likewise the Position of the Lord of the Lunation in the Figure, and the Latitude of the Moon, for, from thence come the Winds that occasion Tempests.

Take notice also, when the Moon comes within the Beams of the Lord of the Figure, or the Angular Planets, for then principally does she manifest her self according to the Nature of the Planet.

The Conjunction of the Planets with Fixed Stars not far distant from the Ecliptique, produce a Notable Alteration of the Air: And when the Stars leave one Sign, and enter into another, they betoken Showers. Yet still a regard must be had to the Qualities of the Signs and Seasons. As if the Mutation be in a Watry Sign, and in the Winter or Spring, then may Rain or Snow be safely denounced, [Snow in Winter, if

so be a Cold Peristasis is impending.] The General Rule is, *Grandines in Aprili & Octobri, Nives in Hyeme, in Aestate Tonitrua.*

A special regard must be had to the Nature of the Earth and Air peculiar to the Horizon you live in, or Write for; because that in all places they are not of a like Nature: And no less to the Winds that agree to the particular Season of the Year; for as much as they blow not alike in all places, some being Topical and peculiar to one place; others Chronical, which come at a certain time of the Year: Wherefore *Cardan, Seg. 7. Aph. 29. Oportet Cælum cognoscere Regionis, & quo tempore Anni fit tempestuosum, tum etiam cui signo Regio magis conveniat, si veritatem in judicando assequi velimus.*

In the next place, let the Interval of the Sun, Moon, and Planets be Observed, which consists of the Aggregate of the Sun and Planets Orbs upon the Access or deflux thereof, and especially in the Corporal Conjunction of the Planets: As in the Sun's Application to a Conjunction with *Saturn*, because the Sun's Orb consists of twelve Degrees, and *Saturn*'s of Nine: Therefore so soon as the Sun shall be distant from him, not more than Twenty one Degrees (which Number is produced by the addition of Twelve and Nine Degrees) the Cold commenceth, and lasts for the most part, until the Sun have separated himself Twenty one Degrees from his Conjunction with him.

In like manner, the Planets which have their Houses opposite, when they behold one another by a forcible Aspect, as the Opposition, or Quartile, or Trine, do introduce a Memorable Change to Rain, or Cold, or Heat. As, if the Sun be in Aspect with *Saturn*, a Cold Peristasis of the Air, especially if either of them

be

be in Watry Signs: In the Summer time frequent showers, but in Winter, Cold and Snow. So also the Configuration of *Mars* and *Venus*, do bring, for the most part, Heat and warm Showers; *Jupiter* and *Mercury* vehement blasts of Wind. And these Configurations of the Sun with *Saturn*, *Venus* and *Mars*, *Jupiter* and *Mercury*, are (by the Ancient Mathematicians) called *Portarum seu valvarum Apertiones*.

Nor must you neglect the rising and setting of the fifteen Fixed Stars of the First, and the fifteen of the Second Magnitude, Recorded by *Ptolomy*, in his Kalendar. For, if upon the Days that those Stars rise or set with the Sun, there be a New or Full Moon Celebrated, or that some Planet of a Conformable Nature with those Fixed Glories shall rise or set with him, or some other memorable Constellation that Day happen, then may you safely Predict a notable Change of Air. And this is confirmed of *Cardan*, *Segm. 7. Aphor. 71. Oportet & exortus & occasus Heliacos clariorum Syderum observare, vix enim fiet, ne sub Ortū Caniculæ siccitatis, morbi non vigeant; & sub Arcturi occasu imbres.*

And indeed, unless the rising and setting of the Fixed Stars did Operate something, we should hardly have Rain at one time more than another: For (as saith the same Author, *Seg. 7. Aph. 72.*) *Incertus est Planetarum concursus.*

Observe also, when the Moon, or any of the Planets transits the Angles of the Worlds Revolution, and of the Angles of the New and Full Moons; for then, be sure, some Change of Air ensueth, according to the Nature of those Planets.

Moreover, if upon a Conjunction or Opposition of the three Superiour Planets, either amongst themselves, or with the three Inferiours, the Moon soon after apply
unto

unto them by an Opposite or Quartile Configuration, be assured of Rain or Winds, according to the Nature of the Planets so Conjoyn'd or Opposed.

Consider too, the Eclipses, Comets, and other general Constitutions, for often-times they augment or mitigate the Special. I presume it is not forgotten, what vehement and mighty Winds we had in *January* and *February* following the first appearance of the Comet in *December, 1652.* and what Incredible Tempests were the two following Years, on the Coasts of *England, France, Spain, Holland, and Germany*; in the *Atlantick Ocean*, and the *Baltick Seas*; the Owners of the Navies thereby scattered, and of the many Ships, Goods, and Men that were lost, and therein miserably Perished, have cause to remember.

Neither do ye wholly neglect the Rule of *Eudoxus*, which *Pliny* tells of (*Lib. 2. Cap. 47.*) viz. That in the space of four Years, not only the Winds, but all other Tempests (for the most part) return to what they were before. For, although that Rule of his depends only upon this Foundation, [That at the end of four Years next following the Leap-year, the Political-year agrees almost with the Astronomical, in respect of Time, the rising, setting, and Mediation of the Fixed Stars with the Sun; howbeit, the Motion of the Moon, and the other Planets be far different:] Yet because the Power of the Sun and Fixed Stars is so great in stirring up of Tempests, and the Moon not far distant from the place opposite unto that wherein she was four Years before, it is probable, that almost the same Tempests may return: I confess I never observ'd it. But touching the Mansions of the Moon, I do not regard them; as remembering what *Cardan* admonisheth, *Seg. 7. Aph. 57. Mansiones Lunæ*

Luna nè inspicias, est Luna vis à loco suo, à loco in signifero, à Lumine, Planetis & Fixis.

And these are the Rules I thought fit to communicate concerning the Change of the Weather.

*A Collection of sundry of our Authors
most Excellent Poems, as they were
Printed in several of his Loyal An-
nual Works.*

IN his Loyal Almanack for 1650. being the next Opportunity of the Press he had, after the Bloody Murther of His Sacred Majesty of Blessed Memory, Charles the First, he hath these several signal sparks of Loyalty following.

1. He begins — with ——— *Liber Lectori.*

Touch me not, *Traytor!* For I have a *Sting*
For all, but such as love and serve the *King*.
I am no *Temporist*: Nor can I brook
The Pocket of a *Bradshaw*, (a) *Steel*, or *Cook*;
Or any *Regicide* that liveth: I
Disdain all Harbours of *Disloyalty*.

URANIA is Divine! and (to be clear)
I serve no Mortal, but the *C A V A L I E R*.

If then thou be'st not one, pray let me lie,
Until thou canst affect as well as buy.

(a) *Bradshaw*, the bold Villain that Sentenced His late Sacred Majesty to Death. *Steel*, one appointed to draw up the Charge against him, but by reason of Sickness was absent. *Cook*, the Wretch that Solicited the whole Villany, and prayed the pretended Court to Murther his Sovereign.

2. Under

2. Under the Table of Kings, &c. having placed therein K. Charles the Second, he writes—

Let such as *Booker* cringe unto a *State*,
And leave a *Blank* where I have rank'd a *King*:
'Tis far below my *Quill* to Calculate
The spurious Birth of that *Prodigious* thing.
For maugre all its *Acts*, and damned *Art*,
Still *Charles the Second's* Monarch of my *Heart*.

3. Under the Table of Terms, &c.

Thus should the *Terms* begin and end, if we
Were not controll'd by *Traytors Tyranny*:
But since they may *adjourn*, or *Vote* them down,
My *Rule's* not certain, whilst they *Rule the Town*.

4. In January (having put the Decollation of His Royal Majesty, and the Arch-Bishop of Canterbury in Red Letters, that the Cruelty of those Actions might more eminently appear) he writes—

Behold those *Crimson Veins*! *England*, lament!
Nay, curse the *Authors* of thy *Dismal Fate*:
But dote no longer on a *Parliament*,
Nor be *Ambitious* to be hight a *State*:
Since in this Month those *Tyrants* hewed down,
In *Laud*, the *Mitre*; in blest *Charles*, the *Crown*.

5. In

5. In February.

Lo here again two *Martyrs* on a Tree,
 [*Burleigh* and (*a*) *Beaumont*] basely put to Death;
 That, for attempting's *Sovereign* to free:
 This, that he would not (Saint-like) break his *Faith*:
 Look to it, *Wild* and *Lambert*! there's a Season
 Heaven will *Revenge* this *Blood*, reward your *Treason*.

(*a*) *Those two Worthy Persons were Murkured in the Month February, though in different Years, viz. 1. 1647. the 2. 1648.*

6. In March.

Yet, yet, the thirsty *Saints* howl out for *blood*;
 Brave (*b*) *Capel*! *Cambridge, Holland*, all must die;
 The *first*, 'cause he for's *King* and *Country* stood;
 They, 'cause they would, and yet would not *comply*.
 —! They found thy *Mercy* and fair *Quarter*
 Flat *Cruelty* — But *Capel* is the *Martyr*.

(*b*) *Those three Worthies were for their Loyalty Murkured, March 9. 1648.*

7. In April.

The lofty *Saints*, their *Prowess* now to show,
 And make their *Fame* float with the *spreading Main*;
 Vouchsafe this Month, to let great *London* know,
 They durst encounter *Boys* as well as *Men*.
 For Lion-like (*c*) th' *Apprentices* they *slay*,
 But what cannot resist, is *Asses* prey.

(*c*) *April 9. 1648. there were several Apprentices, &c. kill'd in the Streets.*

8. In

8. In May.

Now wife & noble (d) *Strafford*, (e) *Yeomans, Bowcher*,
And (f) *Kemish* (in cold blood) resign to Fate:
The *Surrey* Suppliants too, they basely *Butcher*,
As trivial *Objects* of their *Rage* and *Hate*.

Their *Blood* cries still aloud: may it do so,
Till *Heav'n* Avenge it on his *Barb'rous* Foe.

(d) *The E. of Strafford was beheaded, May 12. 1641.* (e) *Mr. Yeomans and Mr. Bowcher put to death, May 30. at Bristol, 1643.*
(f) *Sir Nich. Kemish put to death at Chepstow, May 25. 1648.*

9. In June.

The Loyal (g) *Kentish-men* are *Murdred* next,
They would *Petition* for, and have a *KING*:
What disobedient things were they, that vex,
And so disturb'd the *States* new-modelling?

Petitioning's the *Birth-right* of the *Saints*;
They must be *heard*, but will *hear* no *Complaints*.

(g) *June 2. 1648. The Kentish-men Murdered for presuming so much as to Petition for a KING.*

10. In July.

So *Tomkins*, (h) *Challoner*, and that brave soul!
[*Francis Lord (i) Villiers*] in this Month expir'd.
The cause the *Kings*: A crime most deadly foul,
'Gainst those poor *Creatures*, which the *Crown* aspir'd;
Nor do those *Saints* distinguish *Cruelty*:
'Tis *Justice* (right or wrong) how e're we *dye*.

(h) *Mr. Tompkins and Mr. Challoner put to Death at London, July 4. 1643.* (i) *Francis Lord Villiers slain at Kingston, July the 7. 1648.*

11. In

11. In August.

Who loves true *Worth*, and grudgeth it to pay,
 A *Tear* for Valiant *Lucas*, and stout *Lisle*?
 Or why behoves it not, that ——— pray
 Their *blood* may not *submerge* this *sinful Isle*?
 His *Mercy's Murder*; Honour, *breach of Trust*:
 Good *God* reward *him* as he's *base*, thou *Just*.

1648. August 28. Sir Charles Lucas and Sir George Lisle shot to death at Colchester, after Quarter given.

12. In September.

The last of *Treaties* in this Month begun,
 And promis'd *fair*, until the Men of *War*,
 Dreading a *Peace*, surpriz'd our *Rising-Sun*,
 And dragg'd him to th' illegal new-found *Bar*
 Of *Bondage*. The next *Treaty* they shall see,
 Will be through *Halters* at the *Gallow-tree*.

September 18. 1648. The Treaty in the Isle of Wight began.

13. In October.

What *Blood* was shed at *Basing*, after they
 Had spent their *Fury*, with their pois'nous *Breath*:
 And wanted *strength* unto their *wills* to *slay*,
 But promis'd *Quarter*! let the harmless *Earth*
 It fell on, *Witness*! may it ne'r *forsake*
 That *Tincture*, untill *Heav'n* enquiry make.

Basing-house taken by Storm, and after Quarter was promised many were Murdered, October 14. 1645.

14. In

14. In November.

Next, *Kniveton's* Life their *Rage* must satisfy,
 For meer *Obedience* to his *Sovereign's Will*:
 Who sent him *Messenger*; yet like a *Spie*,
 They take, adjudge him, and his *Blood* they spill.
 Did ever *Turks*, or *Pagans* violate
 The *Law of Nations*, like this *Lawless State*?

Mr. Dan. Kniveton put to Death for his *Loyalty*, on Nov. 27.
 1643. at London.

15. In December.

Stout (k) *Pitcher's* Murder'd. *Carew*, who did praise
 A *Servants Treachery* unto his *King*:
 Lo! for reward his *servant* him betrays
 Unto the *Block*, a bloody-offering.
 What grief it was, that when he did return,
 It could not be, but by a *shameful Urn*!

(k) Major *Pitcher* shot to Death in *St. Paul's Church-yard* for
 being *Loyal*, Decemb. 29. 1648. Sir *Alex. Carew* beheaded, De-
 cember 23. 1644. for the same Crime.

And for a Conclusion to this *Heroick Piece of Loyalty*,
 he writ the following *Epistle*, by way of *Post-script*.

To

*To the High and Mighty, the Tyrants
Triumphant at Westminster.*

Gentlemen

I Cannot call you, since you drench'd your Hands
in His Blood, who was the Fountain of all our
Earthly Honour and Happiness, the Life and Light
of the Land. (*Hoc scelus Abyssus, & ex Abyssu na-
tum.*) Nor *Country-men*, who have (so Nero-like)
inhumanely ripp'd up the Bowels of your Natural Mo-
ther, and expos'd her Nakedness to the view of the
pitiless World. (*Si hi Sancti, qui Scythæ? Si hi Chri-
stiani, qui Cannibales?*) For certainly none of you
are of the right *English* race, in that all of you de-
generate so far from the true *English* Nature.

Facta hæc Angliâ olim, nec Sancta, nec Ethnica novit;

Or if you be; the most Prodigious Monsters that ever
the Earth groan'd under: In whose proditorious breasts,
the Spirits of all expired Traytors, by a kind of Pytha-
gorical Transmigration, are inclosed. — Let after-ages
impose a Name suitable to your Merits, for surely this
cannot. In the interim, it shall suffice me: You know
whom I speak to; and that I speak what I know.

From Year to Year I have fore-warn'd you of Judg-
ments threatn'd and impending, for your horrible Im-
pieties. And though I had been silent, yet methinks
the general Fate of all Rebellions (especially such as
this is) that sums up all *Items*, in this Total [*The
Barbarous Murder of Gods Ancynted!*] had been
enough to inform what you might trust to; but that
'tis too apparent we are wheel'd about to those times;
wherein Sacriledge is counted Reformation; Rebellion,

Z

Devotion;

Devotion; Murther, Justice; and Traytors Consecrated Saints and Martyrs.

— *Vis proditoria nomine vocatur Novo,
Angligena Virtus.*

I have cordially wish'd, and seriously begg'd, you would have returned to your Pristine Obedience: As the surest step, to make your selves, your Children, and all of us happy. But I found your Consciences were fear'd, your Souls flatter'd with Ambitious dreams; and charms of heightned Pride had mounted you, *Icarus*-like, too near the Sun: which ever goeth before Destruction.

And indeed, you have not been more *Turk*-like tempted with success in your Actions (from which you still concluded, though very weakly, that GOD owned your Cause) than Heaven hath been Merciful (I may say) in tempting you with so large a time of Repentance. But sithence you have despised the Mercy, and neglected the Opportunity, it is to be feared, the Mercy, and time of the Mercy, are both forfeited.

For, I will not search into the secret Will of God: So far as 'tis manifested either in his Word, or Works, shall satisfie me: And by their Rules (if I understand either) your Common-wealth, together with your selves, are (even now) falling to nothing. This I write in Charity to you, to the end, that (although you have no hopes to escape a Temporal, yet) your endeavours may be to avoid the Eternal punishment due to your Wickedness: And that's as much as can be desired, or pray'd for, by,

SIRS,
*The Admirer of your Treason
and Tyranny,*
George Wharton.

For

For the writing of this Almanack he suffered exceedingly; and was, by Imprisonment, made incapable of every thing that might probably assist him through his Earthly Pilgrimage: And was now so closely looked after, that he durst not write again; neither could he be permitted that Liberty, until it pleased God to put it into the Minds of his Adversaries, to release him upon promise to live quietly. And then in his Almanack, 1651. for his Peaceable living, he most Ingenuously Apologizeth thus:

TO you, owre Criticks, that By-standers are,
Viewing the Gamesters, (playing foul or fair)
And by the strokes of your defining Will,
Save whom you fancy; those you do not, kill:
To you, grave Chair-men (whose attentive ear
Hears all you can, believes all true you hear,
And think the Roy'llists cannot real be,
Until a Rope conclude their Destiny)
Send I these Lines: To let you understand,
I live as well b' Example, as Command:
And that, what e'r you judge herein amiss,
Conformable to your own Practice is.

The Prelates quit their Sleeves of Lawn, and all
The Hierarchy their Coats Canonical,
And live disguis'd, as if they were none such,
That e're laid claim to Tithes, or Christian-Church.
Why may not I as well disguised be,
As they, or rather their Divinity?

The High-born House of Lords * themselves, submit
Their Persons, Honours, Magazines of Wit:
Sure I (who am but dust and ashes) then,
May do as much as those Almighty-Men.

* Some Lords, after their House was Voted useles, very contentedly
turn Commoners.

The new-conforming *Garter-Knight*, that erst
Hung's *Watchet-Ribbon* o're his amorous *breſt*,
Thinks it far better (now the *King* is dead)
To lay't aſide, than lay aſide his *Head*.
Why may not I ſome *Crimſon Lines* leave out,
To ſave my *Ankles* from the *Prifon-gout*?

The ſubtile *Lawyer* holds it not amiſs
He Paraphraſe on *Ambiguities*;
And (though he ſcarce the *Latine* underſtand)
To write *CUSTODES* in a *Texted-hand*.
Why might not I (though not for *dirty gain*)
Write as he *writes*? Will ſuch *Ink* ever ſtain?

Prinn, when he found the *Presbyters* decay,
Straight leaves his *ſcribbling-humour*, to obey.
What if from *ſcribbling* (too) I deign to *ceafe*?
Do I ought more than all that live in *Peace*?

Nay, *Lilburn* (that *Prodigious Combatant*)
Held it not ſafe perpetually to *rant*:
For he (once quitted from the *dreadful Rope*)
Waves *Magna Charta*, falls a *boyling Soap*.
I've ſcap't the *Halter twice*, as well as he:
What if I now reſolve to *live* as *free*?

Compounders (ſome) not only *Pay*, but *Swear*;
Might I not *Promise* that I would *forbear*?

The brave *Secluded Member*, that needs muſt
Revile the *Army*, doom the *State* to *dult*,
Obſerve him but, (now he is all to *bits*)
How *Penitent*, how *patiently* he *ſits*!

The *par-boyl'd-Citizen*, who ne'r would do
Scarce what an *Ord'nance* did enjoyn him to;
See how *obſequiouſly* he trots about,
To find both *Old* and *New Malignants* out!

The *Wary-High-Shoe*, who ſo *Idoliz'd*
The *Covenant*, that equally he *priz'd*

It with his *Bible*; Lo, but how he bows
Before th' *Engagement*, to secure his *Cow's*!

Now (*Zoilus*) tell me, whether 'tis more fit
I *Sacrifice* my *Folly*, or *submit*?

These *Times* afford few *Martyrs*, and those few
Scant would be *Martyrs*, if they could *eschew*.

The *Clergy* heretofore ate all the *Cake*,

They still *Usurp'd* the *Glory* of the *Stake*;

And should (methinks) if all be true they say,

Lead us as well to *suffer*, as to *pray*.

But now (alas!) their *Zeal's* congeal'd to *Ice*,

Obedience they prefer to *Sacrifice*;

And want not *Scripture-texts* more than *enough*;

Which warrant them to *Thrash* as well as *Plough*.

Had *FOX* but writ his *Volumes* in this *Age*,

His Book of *Martyrs* had not fill'd a *Page*:

England (I fear) would scarce have spar'd him *one*

Old *Latimer*, to make a *Martyr* on.

Indeed they tell's what New *Jerusalem's*,

And how 'tis *par'd* with *Pearls*, and *Precious Gems*;

Blaming us much, we freely leave not this

Course Clay, for a *Cælestial Paradise*.

Yet when a *doughty Priests* unhallow'd *Gums*

Sustain one rotten *Tooths-ach*, how he *Fum's*

And *Froths*! and if a *Fever* do but strike him,

What *Peasant-powts*, and *pants*, or *pinet's* like him!

O for a *Doctor* then! Bridle the *Horse*,

And haste the *Clerk* away — He's worse and worse!

Alas! the *Doctor* comes not! O, quoth he,

Would *God* restore me but, then he should see —

But what? Be sure no mind he has to *Death*,

The *Parson's Heart's* fast chained to the *Earth*:

He blesses *Heav'n* for's last *Nights Requiem*,

But has no thoughts of New *Jerusalem*.

Mistake me not : For I include not here,
 The *Reverend Doctors* of the *Holy-Chair*;
 Nor yet the *meanest* of that *Sacred Quire*,
 Whose *Service* at the *Altar* is entire:
 To them I *bow*, and willingly make *their's*,
 The *Tytbe* (at least) of all my *daily Pray'rs*.
 No, I intend the thred-bare *Motley-Coat*,
 Which makes the *Pulpit* but a *Juglers-throat*,
 And can from thence (t' infatuate Mankind)
 Disgorge both *Fire* and *Water* at a Wind;
 Yet (were it to preserve the *World*) not *dye*
 Ought but his *Stockings*, prate he ne'r so high.
 I say, 'tis *him* I mean; for he I *look*
 Will be the *loose-Surveyor* of my *Book*.

"Deal gently (good *Sir-John*) and do not *Quack*,
 "Live else the *Subject* of mine *Almanack*."

In *Hemerosc. 1652. this Learned and Loyal Person*
wrote these several witty Verses following.

1. *Under the Table of Kings.*

W^Hen *Rome's* perverse and giddy *Multitude*
 Dissolv'd (in *Tarquin*) their Great *Monarchy*;
 To doom the A^S *UNNATURAL* and *RUDE*,
 ('Tis said) *A Serpent Barked*: But when *We*
 Dissolved *Ours*, (so were they overcome
 With Pannick fear!) both *Men* and *Beasts* were dumb.

2. *Under his Moveable-Feasts.*

Those *Feasts* were once held *Sacred* amongst *Men*:
Old Folks may live to see them so agen.

3. *Under*

3. Under the Table of Terms.

The *Law* is good, and needs no *Reformation*;
 It takes no *Bribes*, nor sleeps a long *Vacation*:
 Delays no *Suits*, disdains not to embrace
 A *John-an-Oaks*, or *John-a-Styles* his Case:
 Yet, since the *Pilot's* dead *, and *Storms* do threat,
 (*Rocks* being near) the *Wreck* must needs be great.

* Meaning King CHARLES the First, our late Dread Sovereign.

4. In February.

Mars throws his *Knap sack* by, and stoutly draws
 His trusty *Bilbo*, to prescribe us *Laws*.
Jove claims his Priviledge; and *Mars*, his Pow'r:
 Both wrangle * hard, and each on other lowre.
 At length *Jove* yields, and *Mars* assumes the Chair,
 Votes his own *Person Noble*; Doings, *Fair*.

* *Mars this Month, being in Aries, cast a Quartile to Jupiter in Capricorn.*

5. In May.

A *Zealous Month* (or so it doth appear)
 Compos'd all of *Love*, and *Bottle-beer*:
 But whilst the * *Shepherd's* absent, or asleep,
 The *Ravenous Wolves* devour the *silly Sheep*:
London! beware of *Fire*, and *Beasts of Prey*,
 And something else; but what, I will not say.

* Meaning our now Gracious and Dread Sovereign Lord, King Charles the Second.

6. In October.

Swords now grow dull, and *Heads* are gravely tost,
 To balance what is *gain'd* with what is *lost* :
 To find out *how* and *where* the danger lies,
 To estimate *old stores*, with *new supplies* :
 W^e are now at leisure to attend the *knocks*
 Of Sir *John Levis*, in his *Jugling-Box*.

7. In November.

What loud *Dissentions*'s this we softly hear
 And dread, 'twixt *Saturn* and his *Councillor*?
 Who's that gives back? What *Jovial Fools* are they
 Must needs *Command*, before they can *Obeey*?
 "Divide and Rule, is *Machiavils* : Take heed!
 "For though he dy'd long since, here's yet his seed.

This Month there was a Trine of the Planets Saturn and Mercury, from Cancer and Scorpio.

8. In December.

The first *Eclipse* *, next Month doth take Effect,
 And *Jove* (o) and *Mars* move now in dire *Aspect* :
 Whence the *Malicious Changeling-Brother-hood*
 Of *sniveling Mock-Priests*, that cry'd out for *Blood*,
 Shall surely feel (though yet they will not see)
 The full-grown-fruits of their *Apostacy*.

* Meaning the Eclipse of the Moon, that happened in *Libra* on March the fifteenth day, this Year.

(o) *Jove* and *Mars* this Month were in *Quartile Aspect*.

In

In Hemerosc. 1653. this Worthy Artist wrote these
several Verses following.

1. Of the *Vulgar Accounts, Notes, and Festivals.*

The Christians of the East and Greek Church, do
number

	<i>Years.</i>
From the Creation unto this present Year	7161
The <i>Jews, Hebrews</i> , and later <i>Rabbines</i>	5413
<i>Ergo</i> , they differ in their Computation	1748

H *Heavens* direct us! what a *Difference* here's,
[Full *seventeen hundred forty twice four years*:]
Whole *Rick'ning* shall we *trust*? or shall we wait,
'Till some *New Prophet* rise, and *Calculate*
The year? [That year which *Saints* in *Heav'n* not scan,
Yet needs must be *confin'd* by prying *Man*!]
But if nor *Jews*, nor *Christians* can it find,
If *Plato* saw not, surely they are *blind*.

The Christian *Abyssines* and *Egyptians*, from the
Dioclesian Era, or that of *Martyrs*, 1369

Thus rots that *Tyrant*: And may all the *same*,
Who act like *Cruelty*, yet hate the *Name*.

The *Saracens* and *Turks* from *Hegira*, or the flight
of their Prophet *Mahomet*. 1063

The *Turks* are very *Holy* in their *way*;
They *Preach*, give *Alms*, and most devoutly *Pray*;
And

And *live in hope*: Our *Zelots* do no more,
 Unless to *over-do*, and ne'r give or'e.
 Had we been born in *Turky*, we should set
 As great a *rate* on Rascal *Mahomet*,
 As *Turks* themselves: If they in *England*, then
 We had been all alike [*Good Christian-Men.*]
 "Tis *Birth* and *Education*, which doth make
 "Religion: that which *Seals* it, is, the *Stake*.

The Astronomers from *Nabonassaras* (of *Egyptian*
 Years, consisting each of 365 days) 2401.

They (of all others) can *account the best*,
 Yet are accounted of, but like the *rest*:
 The *snarling Priest* (who *Numbers* never knew,
 More than to tythe his *Pigs*, or whence they grew;
 But like the *Ale-wife*, chinks behind the *door*,
 And sets even *Christ* and *Moses* on the *score*)
 Gains more belief in striving how to *bribe*
 Our *Reason*, than do all that *Learned Tribe*.

But know (fond Men) the *Bible* was not writ
 For you to draw *Chronologies* from it:
 To prop up *Faction*, warrant *Breach of Laws*,
 Absolve from *Oaths*, and Chain us to your *Cause*;
 To teach Men *Trades*, or *Sciences*, or *Arts*:
 'Twas made to *rectifie* and *steer* our *Hearts*.

"Wretched those *Souls*, who thus (by you) are fed
 "With *Tares* and *Husks*, instead of *Heav'nly Bread*.

From the Death of *Alexander* the Great, 1976.

He who *Conquered* all the spacious *Earth*,
 Was *Conquered* himself for want of *Breath*:
He that (whilst living) could endure no *Bound*,
Rests now contented with *six foot* of *Ground*.

"His

" His *Birth*, his *Valour*, his *Exploits* and *Glory*,
 " All tumbled in a heap of *Doubtful Story*.
 Even so at length (*Great * Conqu'rous*) shall you be
 Or'e-come, *confu'd*, as close, as low as he.
 Ten Thousand *Armies* strength will not defend :
 Your *Conquests*, and your *selves* must have *An End*,
 Nor can they yield you *Comfort* when you *die*,
 Be'ng nothing but a *splendid Robbery*.

* *This was purely Prophetical, and is now most happily verified*

Since the <i>Julian</i> Institution,	1698
Since the <i>Gregorian</i> Emendation,	71

Our *State* have been *Reforming twelve long Years*,
 The *Church*, *Court*, *Country*, *City*, (*Hair and Ears* :)
 Should they the *English Kalendar* omit,
 'Twill be forgot when they begun to sit :
Ages to come, who thirst to *Celebrate*
 Their *Famous Deeds*, shall find them without *Date* ;
 And know no more when *CHARLES* or *Strafford* dy'd,
 Than some, When *Christ* was *Born*, or *Crucify'd*.
 Perhaps, mistake the *Persons* with the *Times*,
 Finding so *like*, their *Suff'rings*, and their *Crimes*.

2. Under the Feasts and Fasts.

What *Changlings* were the *Presbyterian-Crew*,
 Who pull'd *Old Crosses* down, to set up *New* !
 And burnt *Christs Picture*, whilst they did embrace
 Those Antick Draughts of *Calamy* and *Case* :
 That durst adventure on such *dangerous shelves*,
 As to *un-Saint* th' *Evangelists* themselves :
 And leave us not a *Festival*, beside
 What they so called, and had *Sanctifi'd*.

But

But *Heav'n* is just: For, lo! they're forc'd to bow;
The *Synod's* down, and *stinking Elders* too:

"Only they *bark* at *Moon-shine*, now and then,
"To witness they are *Dogs* more like, than *Men*.

3. Under the Kings, &c.

I've said y' are *Gods*: Who dare you *Tyrants* call,
Since (Good or Bad) y' are his *Vice-gerents* all?
But you shall *die* like *Men*: This, I allow;
For *Men* must die: So did our *Saviour* too.

"When once the *Rulers, Priests, and People* cry,
"Away with him, *Pilate* must *Crucifie*.

4. Under the Table of Terms.

Lawyers prefer the *sharpest Laws*, as best
To keep a *Common-wealth* in Peace and Rest:
If so, why should those *Gown-men* Frown and Puff,
To see the *Courts of Justice* lin'd with Buff?

"No *Plea* ere moved as a *Sword* can do;
"For that or'e-ruleth *Judge* and *fury* too.

5. In January.

Welcom, ye *pregnant times*! whilst you shall be
As *cross* to some, as they were *curs'd* to me:
Welcom, *Prodigious Births*! wherein appear
No fewer *Monsters*, than are *days* i' th' year:
Thrice welcom are ye! For y' are none of mine:
A *Poets Issue*, is, A *Princely Line*.

6. In February.

Disturbed *Heav'ns* produce disturbed *Pates*;
 Confused *Councils*, more Confused *States*.
 A Quarter-witted *Clergy* half undone,
 Their *Grand Impostures*, clear, as is the *Sun*:
 Whence *Giddy* * *Zelots* take the *Craft* in hand,
 And breath a *Holy-madness* through the *Land*.

* We have had *Preachers* of all sorts and sizes in this *Age* of *Liberty* and *Licentiousness*.

7. In the Month of May.

Whither an *Army* now? Well! I could say
 Who 'tis will *get*, or who shall *lose* the *day*:
Thrasillus-like inform you, who shall *prove*
Victorious in's *Ambition*, who in's *Love*:
 But I am *silent*; Nay, I must be *dumb*;
 'Tis *TREASON* now to *Pray*, *Thy Kingdom* come:

8. In November.

The *Nation* mourns because of *Monstrous Oaths*:
 Her *Scarlet sins*, cause want of *Bread* and *Cloaths*:
Diseases rage, and strongly *multiply*;
 Our *New-Republick's* *sick*, and like to *die*.
London bewails, beshrews her *lewd pretence*,
 Of *begging* for a *Posture* of *Defence*.

9. Where

9. *Where speaking of the Mutations of Empires, Kingdoms, and Common-wealths, he pithily Concludes. —*

Thus *Changes* come, thus *Changes* will ensue,
 (Till these *Corrupted Bodies* change for new;
 And put on *Incorruption*) *Men* and *Things*;
 Whole *Countries*, *Cities*, *Beggars*, *Princes*, *Kings*:
 He who but lately wore a *Crown* of *Gold*,
 Crown'd now with *Thorns*, *Exil'd*, or basely *Sold*:
 He clad in *Rags*, and fed with *scraps* before;
 Now, *Thron'd* in's stead, and surfeiting with *store*:
 A *Glorious Church* and *Kingdom*, but to day;
 To *Morrow*, both the *Wolf* and *Foxes* Prey.
 The *Learned Lawyer*, *Orthodox Divine*,
 Once high esteem'd, now rank'd with *filthy Swine*:
 The *Hospitable Lord* erst fed the *Poor*,
 And cloath'd the *Naked*, nak'd turn'd out of *Door*:
 His *sorrowing Wife*, and *helpless Children* gone
 To try their *Friends*, perhaps be frowned on;
 And he in's *hoary-age* *Petition*, bare,
 Those that his *Grooms* (at best) but lately were:
 The *Fool* in's *Coat*, the *Wise-man* in his *Chair*.
 Th' *Indulgent Father*, and the *Hopeful Heir*:
 The *griping Land-lord*, and the *greedy Clown*,
 The *glittering Tissue*, and the *gray-friz'd Gown*;
 The *Rosy-Cheek*, and the *unfurrowed Brow*,
 The *Freckled Wainscot-Face*, that *Milks* the *Cow*;
 The *Flowry Bride* (girt with chaste thoughts about)
 Will all once *changed* be; their *Lamps* must out:
 Nay, *Heav'n* it self grows *Old*, and will *away*:
 It had a *Birth*, and shall a *Dying-day*.

All, all to *Change* and *Dissolution* tend;
 Poor *Almanacks*, ev'n they, must have an *end*.

In

In Hemerosc. 1654. this Ingenious Person wrote
these following Heroick Verses.

1. Of the Feasts, &c.

GO ring the Bells, let Priests and People Pray;
I know no Treason in a Holy-Day.

2. Over the Table of Kings, &c.

Here stands the Regal Table, till it be
Convict and Banish'd for Malignancy.

Under the Kings.

Call me no more Malignant, since the Term
Hath Hydra's Head; I Hercules his Arm:
And (though no God, nor Worshipped at Tyre)
Remember yet great Jupiter's my Sire.
Let States and Kingdoms whirl; mine shall not fall,
Except (when time is done) this Globe and all.
So Wolf and Lamb salute; the first for blood,
The second to be offer'd for our good.

3. Over the Terms.

Thus may the Terms begin, thus may they end:
As yet we know not what we do intend.

Under

Under the Terms.

Friends! send your *Sons* no more to th' *Inns of Court*,
 But breed them *Souldiers*, Men of loud *Report*:
 So need they *fear* no rude *Return* of words
 Or *Writs*, nor yet *Exception* 'gainst their *Swords*:
 So shall their *Terms* be never out of *Date*,
 Nor liable to *change*, but with the *State*:
 So may they chuse the *Trade* most *Profit* brings,
 Set up or *Lawyers*, *Priests*, or *Petit Kings*.

4. In *January*.

Now *CHARLES* is dead, the *Senate* in a ditty,
 Sung in *Wild Airs* about the *Holy City*;
 The *ill-got-Lords* made worse than *Indian Slaves*,
 And *Priests* (like *Churches*) hovering o're their *Graves*.
 Whose turn is next? speak you as may be *free*!
 I dare not meddle with *SUPREMACY*.

5. In *February*.

Fetch Me a *Ladder* and a *Broom*, that I
 May sweep the *Cobwebbs* from the *Azur'd Skie*;
 Dispatch the *fumes* that cloud the *subtile Air*,
 And make the *Heav'ns* look *Maiden-smooth* and fair:
 Else is that *Roof* too mean for those that *vie*
 With *Gods* themselves for *Crowns* and *Majesty*.

6. In

6 In March.

*Justice now flows, and Righteousness doth stream
 Throughout the streets; the Conduits run with Cream.
 Our Virgins Lamps be full of Holy Oyl,
 Themselves o're-charg'd and ready to recoil:
 Old Men dream Dreams, and Young Men Visions see;
 Their cloven Tongues are tip't with Prophecie.*

7. In April.

*Well fare Gay knacks, and men to change inclin'd;
 They raise the dust, and cloud the work design'd:
 In gilded Roofs, who doubteth of deceit?
 In troubled waters, who can see the Bait?
 He that would closely bring great things about,
 Must mud, as well as Fish the Rabble-rout.*

8. In June.

*W'are all Reform'd, and free as we were born,
 Almost as naked too, much more forlorn:
 The Times are Tyrannous, not Men, for they
 Have brought to pass, what Men h'asham'd to say.
 But (if one truth may slip my harmless Pen)
 Times would be better, had we better Men.*

Under the Terms.

Friends! send your *Sons* no more to th' *Inns of Court*,
 But breed them *Souldiers*, Men of loud *Report* :
 So need they *fear* no rude *Return* of words
 Or *Writs*, nor yet *Exception* 'gainst their *Swords* :
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 Their cloven *Tongues* are tip't with *Propheſie*.

7. In April.

Well fare *Gay knacks*, and men to *change* inclin'd;
 They raiſe the *dust*, and cloud the *work* design'd:
 In *gilded Roofs*, who doubteth of *deceit*?
 In *troubled waters*, who can ſee the *Bait*?
 He that would cloſely bring *great things* about;
 Muſt *mud*, as well as *Fish* the *Rabble-rout*.

8. In June.

W'are all *Reform'd*, and *free* as we were *born*,
 Almost as *naked* too, much more *forlorn*:
 The *Times* are *Tyrannous*, not *Men*, for they
 Have brought to paſs, what *Men* h'ave ſham'd to *ſay*:
 But (if *one truth* may ſlip my *harmleſs Pen*)
Times would be better, had we better *Men*.

9. In July.

Sweet are the Sippets of a Diadem!
 Shall *Foreigners* invade us, or we them?
Victors but once grown *bouzy* with success,
 Dream of nought else, but *Gold* and *Gloriousness*:
 But we are *lowly-minded*, and despise
 All *Earthly Substance*, being *Heavenly-wise*.

10. In September.

What fine *new-nothing's* this, that I espy,
 A *Seet*, a *Schism*, or a *Herefie*?
 Or shall I Nick-nam't a *Religion*? Say!
 No, 't relishes the sober *water-way*:
 Yet wants no *fire* to make the *Spirit* beat,
 Nor *bucksome* *Creatures* to allay the *beat*.

11. In October.

Must *Treasurers* account? 'tis fit they do:
 (They shall in time make *satisfaction* too)
 But these (and other *Pious Cheats* we have)
 Can quote us *Scripture* why they play the *Knave*:
Religion is a *Cloak* for all deceit,
 And *shrowds* designs that be of *greatest weight*.

12. In November.

Ho *Presbyterians*! Prick up your *Ears*,
 Advance your *Troops* of *Jealousies* and *Fears*:
 Summon your *Elders* in their *several Classes*,
 The *Covenanters*, *Directory-Asses*:
 And tell me (now, your *blood* and *breath's* nigh spent)
 Where's one dares *Fight* for *King* and *Parliament*?

13. In

13! In December.

A Blessing on the *Common-wealth* Affairs:
 (May that *green Lady* never know *gray Hairs*)
 Let's on with *Courage*, and resolve to do
 What e're *Necessity* compels us to.
 So long as *God's* with us, what need we fear
 Whose turn it is to *Reign* another year?

In his *Ephemeris* 1655. I find these several
Excellent Poems following.

1. Over the *Fedsts*.

L O, here the *Sacred* (Saint-offending) days,
Religion's outward worth and *splendent Rays*;
 Old *Truth's* strong Evidence, *motives* to *Zeal*,
 Rich badges of a *Christian Commonweal*:
 Fair *Hieroglyphicks* of what we profess,
 'Live shadows of *Eternal Happiness*;
 Lasting *Records* on Earth, wherein even *they*
 That won't be drawn to hearken what we say,
 May by *observing* only, what we do,
 Read our *Belief*; and *reading*, do so too!

2. Over the *Table of Kings*.

Here's yet the *Regal Table*; who can tell
 But 't may (by thus long *Prostitution*) swell?

Under the Table of Kings.

How! *Tyrants* all? what glory is't to be
 Accounted *Gods*, if *Gods* of *Tyranny*?
 'Tis strange your *Conquests* were not claim enough,
 Yet ours (of one another) *Gospel-proof*:
 Either your *Titles* to the *Crown* were good,
 Or ours (so *Mystical*) not understood.

3. *Over the Table of Terms.*

Away to *Westminster*, and do not fear:
 We will *indulge* ye yet another *Year*.

Under the Table of Terms.

Go to, brave *Hero's*! and *Abridge* the *Law*,
 [Teach (in *Epitome*) to *Hang* and *Draw*:]
 Make *Magna Charta* speak us *Lilburn-free*,
 That *Treason* which is writ without a *T*.
 Correct Old *Littleton*, and Print him *New*.
 The *Sword's* one *Tenure*, more, he never *knew*.

4. *In January.*

Rythm you whose measures *charm* you better luck;
 I must be mute; my *Muse* is *Planet-struck*;
 Her *Fancy's* fetter'd, and her *Ink* is froze;
 Complaint is made, her *Pen's* too broad at *Nose*:
 Ple to the *Woods*, and find some *Satyr* out;
 There's now no *fellow* to the *Gloven-foot*.

5. *In*

5. In May.

The Pole's perplexed, and the German dreads,
 The horned Moon should pierce the Eagles heads:
 Goths, Huns, and Vandals once had greatest Power;
 The Tartars and the Turks have now much more.

If then success be it which best depaints
 A glorious Cause, Turks are the only Saints.

6. In September.

From th' Honour of our ill-begotten Peers,
 From the sowre batch of Jealousies and Fears,
 From floods of Orphans and poor Widows Tears,
 From twice-six other over-tedious * Years,
 Good Lord deliver us. The Number Three
 Hath always in it some high Mystery.

* O. Cromwel, the pretended Protector, and his pretended Parliament, had agreed together for Triennial Parliaments.

7. In December.

Now Falcifer, Gradivus doth * oppose,
 Then through the Virgin (hobbling backward) goes:
 Hence th' Waters are corrupted, Fishes die,
 The Earth is Barren; a Mortality
 Afflicts the Land; Mars (a) rageth up and down,
 Not quiet with, nor yet without a Crown.

* There was then an Opposition of Saturn and Mars, from Virgo and Pisces. (a) The pretended Protectors Tyranny began now to be most notorious.

In Hemerosc. 1656. are to be read these incomparable Pieces of Learning and Ingenuity.

I. I shall present you with his Chronology, it being the last in Verse, and the most compleat of all his others.

Since all things were of God created good	5605
Since Noah ascended th' Ark t' avoid the flood	3949
Since God the Promise made to Abraham	3583
Since th' Israelites from Egypt's Bondage came	3153
Since Solomon the Temple finished	2669
Since King Zedekias a Captive led	2246
Since JESUS of the Blessed Virgin born	1656
Since for Mans sins he suffered death and scorn	1623
Since Cæsar's force the Britains overthrew	1708
Since hence the Rav'nous Roman Eagle flew	1232
Since first the Saxons stept on English ground	1201
Since here the Danes the like advantage found	824
Since Norman William Britain over-powr'd	590
Since Maud the English-Saxon Blood restor'd	551
Since Second Henry Ireland first assayl'd	483
Since our first Edward hence the Jews expell'd	365
Since Tyler's Highness would the Throne ascended	274
Since he his Life (with his Rebellion) ended	274
Since Guns (those mortal Engines) first were found	276
Since Printing made the world with Books abound	213

Since

Since Protestants (by <i>Luther</i>) first so nam'd	127
Since <i>Loiola</i> , the Jesuites Order fram'd	116
Since <i>Ket</i> and's followers seduc'd the Nation	108
Since hang'd (upon the Tree of Reformation)	108
Since <i>Kentish Wiat</i> rose against Queen <i>Mary</i>	102
Since with <i>Spain's Philip</i> she did intermarry	102
Since <i>London</i> streets by Coaches first molested	101
Since <i>Scotland</i> with <i>Geneva</i> -trash infested	99
Since Lightning last consumed <i>Paul's</i> high Spire	95
Since all the Heav'ns appeared on a fire	82
Since <i>Piercy</i> and great <i>Nevil's</i> Infurrection	87
Since <i>Gresham</i> Colledge, and th' Exchange erection	85
Since <i>Drake</i> furrounded this our Globe of strife	72
Since Pious <i>Gresham</i> did exchange this Life	77
Since Saint <i>Domingo</i> ransack'd was by <i>Drake</i>	71
Since then the <i>Spaniards</i> did (not fight, but) quake	71
Since <i>Zutphen</i> -Siege our Famous <i>Sydney</i> flew	70
Since <i>Scotch</i> Queen <i>Mary</i> bid the World adieu	69
Since boasting <i>Spain's</i> Armado overthrow'n	68
Since th' <i>Indian</i> Weed was first in <i>England</i> known	65
Since daring <i>Drake</i> and noble <i>Hawkins</i> di'd	61
Since <i>Cheap-side</i> -Cross most richly beautifi'd	60
Since <i>Cales</i> was from the <i>Spaniards</i> stoutly torn	60
Since <i>CHARLES</i> the first, to grief and sorrow born	56
Since Learned <i>JAMES</i> the <i>English</i> Crown posselt	54
Since he th' Allegiance Oath upon us prest	54
Since Fate reveal'd the Puny Powder-Plot	51
Since first rejoyc'd for (now regarded not)	50
Since <i>Fred'rick Count</i> arriv'd on <i>English</i> Earth	44
Since we bewail'd Heroick <i>HENRY's</i> Death	44
Since here (last) <i>Christianus</i> (<i>Denmark's</i> King)	42
Since <i>Middleton's</i> River brought from <i>Amwel</i> -spring	42
Since we <i>Bermudas</i> first inhabited	42
Since Learned <i>Rawleigh's</i> noble Blood was shed	38

Since last a Comet in the *Scorpion* seen 38
 Since that brought death to *Ann* (our *James's* Queen) 37
 Since *Charles* with cares as well as gold was Crown'd 31
 Since his fair Queen first trod on *English* Ground 31
 Since *London's* last great Plague from Heaven sent 31
 Since then at *Oxford* sate the Parliament 31
 Since *Buckingham's* great Duke so basely slain 28
 Since *England* did conclude a Peace with *Spain* 27
 Since living *Charles* first breath'd this loathsom air 26
 Since Rev'rend *LAUD* began *St. Paul's* repair 22
 Since the late King advanc'd against the *SCOT* 17
 Since Peace concluded (but intended nor) 17
 Since Wolves and Foxes first were Idoliz'd 16
 Since Learned *Strafford's* Blood was Sacrific'd 15
 Since Sects and Tumults set the Land on fire 15
 Since the dead King was forced to retire 15
 Since *Hotham* shut *Hull-gates* against the King 14
 Since ruined for thoughts to let him in 12
 Since we with *Effex* vow'd to live and die 14
 Since we cashier'd him (of his Excellency) 12
 Since *Charles* his Royal Standard streaming stood 14
 Since *Keinton-field* deep dy'd with *English* blood 14
 Since *Cheapside-Cross* (for Conscience-sake) did fall 13
 Since *Moses* Tables forc'd to give the wall 13
 Since the *Scotch* Army marched to our aid 13
 Since they return'd from *Hereford*, well paid 13
 Since *Uxbridge* Overture's initiation 12
 Since *Love* belcht firebrands that consum'd the nation 12
 Since first we felt the vertue of a Tax 12
 Since glorious *Laud* triumphed o're the Ax 12
 Since Common-Prayers ceas'd (abjured rather) 12
 Since the wise Synod voted God the Father 12
 Since *Naseby-field* first own'd that fatal blow 11
 Since even poor Women felt the overthrow 11

Since

Since penſive <i>Charles</i> left <i>Oxford</i> (in Diſguiſe)	10
Since he to Treacherous <i>Scots</i> became a Prize	10
Since <i>Henderſon</i> receiv'd his Mortal Wounds	10
Since <i>Scotch-men</i> ſold their Prince for <i>English</i> pounds	10
Since <i>Holmby-houſe</i> reſtrain'd his further flight	10
Since <i>Joyce</i> ſurpriz'd him in the dead of Night	9
Since he had terms propos'd, and promis'd right	9
Since fairly juggl'd into th' Iſle of <i>Wight</i>	9
Since there the ſinful Treaty did commence	8
Since (broken off) he forthwith hurry'd thence	8
Since the old Commons took a purging doſe	8
Since <i>CHARLES</i> made truly great and glorious	8
Since they the Houſe of Lords did uſeleſs doom	8
Since Kingſhip dangerous and burthenſom	8
Since the Supremacy was Eaſtward bound	8
Since our Allegiance bury'd under ground	8
Since <i>CHARLES's</i> Crown expoſed to a rate	8
Since <i>England</i> hight the Title of Free-State	7
Since <i>Scotland</i> taſted of Heav'n's ireful Cup	5
Since <i>English</i> Hogs ate our dear Brethren up	5
Since <i>Mars</i> unrooſted thoſe had twelve years rul'd	3
Since Mad-men on their Ruines 'gan to build	3
Since that illiterate Conclave's Diſſolution	3
Since this (bleſt) Governments firſt Inſtitution	3

This is added out of his Ephemer. 1655.

Since Time was pregnant of a Lord Protector	2
Since ſhe brought forth a (more than <i>Trojan</i>) <i>Hector</i>	2
Since <i>London</i> feaſted him at Grocers Hall	2
Since <i>Viner</i> the firſt Knight (amongſt us all)	2
Since Peace concluded with the High-born <i>Dutch</i>	2
Since the ſhrill Trumper noiſ'd it to be ſuch	2
Since Knights and Burgeſſes their free Election	2
Since winnowed, and made of one complexion.	2
Since	

Since they conven'd and fate (with blest intent)	2
Since they presum'd to tune the Instrument	2
Since found flat-guilty of that High Ambition	2
Since taught the meaning of a Recognition	2
Since some (like Rats) forsook the falling House	2
Since others (big with Mountains) dropt a Mouse	2
Since the Protector set their sins before them	2
Since he dissolved (never to restore) them	1
Since Noble <i>James</i> (the Duke of <i>Lenox</i>) dy'd	1
Since Perjur'd <i>Falc'ner</i> wisely stept aside	1
Since <i>Wiltshire's</i> Insurrection broach'd new fears	1
Since the grand seisure of the Cavaliers	1

For the continuing this Ingenuous Chronology to any time, you need but add the elapsed Years between your proposed year, and the Year 1656. and 'tis done. Examples are needless.

2. Over the Festivals.

Why rail we not at *superstitious* days,
 Pull *Crosses* down, and burn the harmless *Bays*?
 Why do we not inhibit *Common-Pray'rs*,
 and threaten *Bridewell* to the *Cock-Pit Players*?
 How can our tender *Consciences* digest
Organs and *Altars*, (stand they East or West?)
Plum-broth and *Pies* (made of *Malignant-Paste*)
 Which erst the *Godly* would not dare to taste?
 And plead *Allegiance*, now that *Fatal stroke*
 Hath cut the *Chain*, and cleft in two the *Yoke*?
 The *change* is great, and may be well defended:
 But 'tis enough to say, *The work is ended.*

3. Over

3. *Over the Table of Kings.*

Yet, yet the *Regal Table* courts the *Nation*:
Kings are not out of *date*, though out of *Fashion*.

Under the Table of Kings.

Two *Williams*, twice four *Henries*, *Stephens* but one;
 Three *Richards*, twice three *Edwards*, and a *John*:
 One *Mary*, one *Elizabeth*, a *James*,
 And *Charles*, [five times five *Sovereigns*, with ten names]
 Who numbers more, transgresses (out of *Reason*):
 God save my *Cow*! and that (I hope)'s no *Treason*.

4. *Over the Table of Terms.*

The *Chancery*'s reform'd, and so are *we*:
 All things enjoy their *Pristine Purity*.

Under the Table of Terms.

Lawyers ('tis true) like new-set *Mill-stones* grind
 Their *Rough-shod Clients*: yet are they the *Wind*
 That drive the *Sails*. Who's most blame-worthy then,
 The *Grinding Lawyers*, or *Litigious Men*?
 Sate I as *Judge*, the *Lawyers* should go free,
 Such *Clowns* on *Caltrops*, till they could agree.

5. *In*

5. In January.

Where our third *Edward* (that Puissant King!)
Was born to Conquer *France*, I rudely sing:
Where * *Kings* have *Captives* been; that stately Wall
Confines my *Muse*: (for sin Original.)

Help you that can, or have my *Verse* excus'd;
That *Shepherd* poorly *Pipes*, whose *Reed* is bruis'd

* The Author was Prisoner in Windsor-Castle, when he wrote his
this Years *Ephemeris*.

6. In March.

Chronus †, the *Virgin*; *Mars*, the *Bull* ascends;
And (by their *Trine*) assure us they are *Friends*.
When boist'rous *Knaves* meet and salute each other,
Their common Phrase is, *How Devil dost thou Brother?*
The *Graver* sort abhor that *Hellish* note;
Yet (in the fear of *God*) they'll cut your *Throat*.

† Saturn and Mars this Month were in Trine Aspect, from Virgo
and Taurus.

7. In July.

'Tis false to say *Dog-days* (but now) begin,
Since thrice five Years have nought but *Dog-days* bin:
Or that in *England* * *Sirius* biteth not,
Whilst we have such deep *Wounds*, and days so hot:
But *Sirius* quickly sets (elsewhere to burn)
Then shall our *Dog-days* into HALCYON turn.

* *Sirius* is the great *Dog-star*, which in July, toward the latter
end thereof, ariseth cosmically with the Sun, inflaming the Air;
whence (from that time, toward the end of August, are termed)
Dog-days.

8. In

8. In September.

Two haughty *Rebels*, (yet of Heav'nly race)
 Invade the *Virgins* Confines: Face to face
 Dispute their *Title* there; but finding none,
 (As *Trespassers*) they hasten to be gone:
 Concluding *Hermes* for the only Man
 That's *Heir at Law*. But get it how he can.

These Lines deserve a Comment.

9. In December.

Thus *Windfor's* my *Parnassus*, and the Jayl-
 Supporting-Cole-hole, (cramm'd with *Mills's* Ale)
 My Well of *Helicon*. How should my *Quill*
 Want *quickning*, or my *Muse* inspired-skill?
 Thanks, honest *Luke*: May all thy *Ale* and *Beer*
 Turn *Nectar*; run *untilted* all the Year!

*Luke Mills was the Tapster in Windfor-Castle, at what time
 our Author was Prisoner there.*

10. His Conclusion.

The *time's* at hand, *Titan's* indulg'd by *Jove*,
 Crowned with *Honours*, dress'd in *Robes* of *Love*:
 Away, ye *Miscreant Subjects* of *Despair*,
 That dream on *Fogs*, and think 'twill ne'r be *fair*!
 Shake off your *pensive Mantles*, wash down sorrow;
Phæbus appears, and bids the World *Good Morrow*!
 The *Clouds* do scatter, and anon you'll see
 (What shall I say?) An ENGLISH JUBILEE!

*In Kalendarium Ecclesiasticum 1657. we shall
find these several curious Pieces of Wit and
Loyalty.*

1. *Under his Moveable Feasts.*

THese are the *Festivals*, which every Year
Change their *Position* in the *Kalendar*:
The rest are *fixed*, till the higher *Pow'rs*
Vouchsafe t' *unfix*, and vote them out adoo'rs:
But that's to do: Let's therefore yet *Obe*y
Our *Holy Mother*, and keep *Holy-day*.

2. *Under the Table of Kings.*

So have I seen 'mongst the *Cælestial Train*
Bright *Stars* arise, and quickly *set* again:
Others (whose *Circles* greater *Arches* trace)
Though short in *lustre*, run a *longer race*:
Some wondrous *swift*, some *slower* than the rest;
Yet (one and all) still tending to the *West*.
Impartial Death doth no *compassion* take;
Cedars and *Sbrubs* promiscuous *Ashes* make.

3. *Under the Table of Terms.*

The *Terms* commence, conclude; and yet the *strife*
Ends not: *Contention* hath a *tedious Life*:
And (which is worse) who e're the *Conquest* get,
Gains but a lump of *drowzie after-wit*.
But O *Revenge*! he'll that, although he begs)
'Tis *sweeter far*, than *Muscadine* and *Eggs*.

4. In

4. In January.

By-fronted *Janns* (th' old *Italian King*)
Beholds the Year *transact*, and *entering*:
Wisdom and *Providence*, are firm props of *State*;
They support *Princes*, and make *Nations* great:
Their *Suffrages* shall now restrain my *Pen*,
And make me one of the *Prudential Men*.

5. In February.

Now did the Ancient *Romans* Sacrifice
To *Pluto*, and th' *Infernal Deities*
For their dead *Fathers Souls*: *Furies* were then
The direful *Objects* of *Idol'trous Men*.
And 'tis a weakness yet (in every Head)
To *cringe* to and *indulge* the thing we *dread*.

6. In March.

Rome-building *Romulus*, gave this the name,
In Honour of God *Mars*, from whom he came
By *Ilia*, thus to perpetuate
The Martial *Prowess* of the *Roman-State*:
This *Vanity* (it so I may it call)
Those *Heroes* had; and so indeed have all.

7. In April.

April's so call'd, 'cause the *Terrestrial Pores*
Are open'd now to *drink* the pleasant *show'rs*:
Fruits, Herbs, & Plants, sprout forth their *fragrant Buds*,
And cloath all *green*, the *Fertile Fields* and *Woods*.

Flora presents variety of *Graces*,
Makes *Ladies* hide (for shame) their *painted Faces*.

8. In

8. In *May*.

May, à Majoribus: And what were *they*?
 Great *Jove* was one, who else I cannot say:
 The *Pleiades* and *Hyades* arise,
 And drench the *Earth* with chaste *Humidities*:
 May, then *à Madeo*; (it so indeth well)
 So *Friday-street*, from butter'd *Mackerel*.

9. In *June*.

June à Junioribus, (if so you'll ha't)
 That is to say, *Chuck-farth*ing and his *Mate*:
 Or *à Junone*, ('save us all!) for she
 Was Wife to *Jove*, and just so let it be,
 Some *Etymon*, are like the *Knight*, or worse;
 Who draws his *Honour* from his *Fathers Purse*.

10. In *July*.

But, *Julius à Julio Cæsare*,
 Rome's Proto-Monarch, *Pompey's* Enemy:
 Th' ingrateful *Senate* robb'd him not of all,
 His *Name* survives their *Cruelty*, his *fall*.
 Pharsalia's fresh in mind, whilst *Cæsar* here
 Triumpheth thus, not once, but every *Year*.

11. In

11. In *August*.

This Month *Augustus Cæsar* did begin
 His *Consulship*, and thrice *Triumph'd* therein:
Marc-Antony, by force of *Arms* subdu'd,
 Brought *Egypt* to the *Roman* *Servitude*.
 Therefore the *Senate* thought it was but just
 T' exchange *Sextilis Mensis* for *August*.

12. In *December*.

The *Moon's* obscur'd four parts (of twelve) and more,
 And seen (if th' *Air* be clear) all *England* o're:
 But *Cynthia's* Labour is, with little pain;
 Her *throws* are easie; she's soon *light* again.
 Were *Men-eclipsed* but restored thus,
 We'd trouble no *Jayls*, nor should *Jayls* trouble us.

13. A Conclusion of this Years Book.

But hold! the *Press* hath overtook my *Pen*,
 The *Term's* at hand, and I shall *wander* then:
 My *Steed* is ready [the grave *Pedlar's* Back,]
 My *Harbinger* [his *Dog*,] my *Inn* [the *Pack*:]
 Old *Erra Pater* (that hoof-beaten *Jew*)
 The *Shepherds Kalendar*, (with all the *Crew*
 Of merry *Rascals*) my *Companions* are:
 They deign to stile me *Fellow-Traveller*.
 Then *Fairs* and *Markets* I must duly keep,
 And (on the *Stall*) make up the *dirty heap*
 Of *Penny Ware*: Where the disdainful *Eye*
 Pores on me *two long hours*, before he *buy*:
 Whilst *Nobler Judgments* purchase at first sight,
 And swear (implicitly) I'm thorough *Right*.

B b

Yet

Yet *some* (although they on me seem to doat)
 Will not vouchsafe me ev'ry Year a Coat;
 Whose *duller Brats* I wish no less *forlorn*
 And *naked*, twelve Months after they are *born*.
 Another, his *Mundungus* (with me) lights,
 All, save *three Pages*, where he wisely *writes*
 When's *Mare* took *Horse*; his *Cows* th' *impatient Bull*;
 Or, when *himself*, some *foul lascivious Trull*.
 Yet this, forbids no *entries*; only I
 Would not be *Pander* to such *Drudgery*.
 Nor do I grudge the *hungry flames* a whit;
 For, they *consume* not, they *refine* my *Wit*.
 Others behind them (in *Fools Ordure*) throw
 My *injur'd Leaves*: they'll serve the *Bible* so.
 But O th' *Exchange*! there, I endure the *Rack*,
 Such *Din* is made, with *Wharton's Almanack*!
 I can't but *Blush* for shame, when I do meet
 My *Name* (like *Small-Coal*) cry'd in ev'ry *Street*.
 Howbe'r, I thereon set the *bolder face*,
 Because, like *Fortune* have, ev'n *Acts of Grace*.
 And yet, some *trifling Shops* provoke me most:
 For, *here and there*, they *nail* me to a *Post*:
 O *Cruel Hands*! but that my *Patience* bears,
 It well *presaging* what attends their *Ears*.
 Thus *pleased*, or *displeased*, I appear,
Servant or *Slave*, t' all *Interests*, *once a Year*.
 So let me pass: And when this *Journey's* over,
 I'll try if *better luck* I can *discover*.

In Kalendarium Ecclesiasticum 1658. We find these Learned and Weighty Verses following.

1. *Under the Table of Kings.*

Here, and not here, implies a Contradiction,
 Reality (you'll say) oppos'd to Fiction.
 I grant it so: And he that asks me, *Why?*
 Must know, I cannot *skill* of things too nigh.
 He a *large Picture*, that will judge aright,
 Sets it not *near* him, but *aloof* his sight.

Here O. Cromwells Usurpation and Tyranny, together with his praying Preferences to Justice and Honesty, are Curiously, though Enigmatically taxed. He would be a King in Re, but not in Nomine.

2. *Under the Table of Terms.*

Peace makes a pleasant sound, well understood;
 But *Discord* better, whilst the *Peace* not good:
 I am not of his *Humour*, did prefer
 Th' *Unjustest Peace*, before the *Justest War*.
 Admit one *rifled*, robb'd of all relief:
 Must he needs *patch* a *Peace* up with the *Thief*?

3. In January.

If, wanting *Wings*, one may ascend the *Skies*,
 And *Phæbus* view, without an *Eagles Eyes*,
 Then rouse up (*Muse*) from thy *Lethargick strains*,
 And (having first invok'd the *God of Brains*)
 Let the *Grand Subject* of thy *Measures* be,
 No soul to *England* like a * *Monarchy*.

* *Monarchia*, à *Monos Archon*, the *Rule of one Prince*.

4. In February.

It is the *Image* of that *Domination*,
 By which *Jehovah* rules the *whole Creation*:
Angels nor *Saints*, do in his *Kingdom* share;
God is sole *Monarch*; they but *Subjects* are.
 Whose *Laws* are such, as when they did *Rebel*,
Sequestred not, but sent 'em straight to *Hell*.

5. In March.

As *Old* as that *Paternal Sovereignty*,
God plac'd in *Adam*, Rul'd his *People* by;
 Disown'd of none, but them whose *minds* aspire,
 And *envy* One should have what all desire:
 For be't a *few* or *many* we live under,
 Such shall repine, still, whilst not of the *number*.

6. In

6. In April.

The *Ancients* did a *Monarchy* prefer,
 Made all their *Gods* submit to *Jupiter* :
 And (when *Affairs* and *Nations* first began)
Princes Decrees were th' only *Laws of Man* :
Experience will avow it, where there's any,
 One *honest man* is sooner found than *many*.

7. In May.

The *rational soul* performs a *Princes* part,
 She *Rules* the *Body* by *Monarchick Art* :
 Poor *Cranes* and silly *Bees* (with shivering wings)
 Observe their *Leaders*, and obey their *Kings*.
Nature her self disdains a *crowded Throne* ;
 The *Body's Monstrous*, hath more *Heads* than *one*.

8. In June.

A *Monarchy's* that *Politick simple State*,
 Consist's in *Unity* (inseparate,
Pure and entire ;) A *Government* that stands
 When others *fall*, touch'd but with *Levelling* hands :
 So *Natural*, and with such *Skill* endu'd,
 It makes *one body* of a *Multitude*.

9. In July.

In *Order* (wherein *latter* things depend
 On *former*, that's most perfect doth attend
 On *Unity* : but this can never be
 The *Pop'lar State*) nor *Aristocracy* :
 For, where or *all* or *many* bear the *sway*,
 Such *Order* to *Confusion* leads the *way*.

B b 3

10. In

10. In August.

A *Monarchy* more quickly doth attain
 The *End* propos'd: for, 'tis the *single Brain*
 That *ripens* Counsel, and *concealeth* best
Princely Designs, till *Deeds* proclaim 'em *blest*.
 Whilst *numerous Heads* are rarely of *one Mind*;
Slow in their *Motion*; louder than the *Wind*.

11. In September.

Treason, nor *Force*, so suddenly *divides*
 Th' *United strength* that in a *Crown* resides:
Sedition prospers not; it seldom here
 Results an *Object* of the *Prince's fear*.
 Than when an *Empire*, *Rome* was ne'r more *strong*,
 Nor *Triumph'd* under other *Rule* so long.

12. In October.

A *Monarchy* abates those *Few'rish fits*
 Of *Emulation*, a *Free-State* begets:
 A *Prince* cannot his *Reins* so quickly *slack*,
 Or throw his *Burthen* on another's *Back*.
 But where so many *Rulers* have command,
 The work's *transfer'd*, and *toss'd* from *hand* to *hand*.

13. In November.

The *People* or the *Nobles*, to debate
 The deep Concernments of a *Troubled-State*,
Set-times and *places* have assign'd them: *they*
 First *meet*, and then *adjourn* from day to day.
 Whereas a *Monarch*, who by *Nature's One*,
Deliberates always, never's off his *Throne*.

14. In December.

But hold! Methinks I see the *three Estates*
Conven'd, thrown open *Prison-doors* and *Grates*,
 Extinct our *paltry Jealousies* and *Fears*,
Grace offered to *all* but *Cavaliers*
 And *Papists*: Yet with *Patience* they abound,
 In hope for *better*, now, the *wheel* goes round.

15. The Conclusion.

Thus *trace* we *Time*, and (in our several *Spheres*)
 Slightly pass over ne'r-returning *Years*:
 Thus *States* and *Kingdoms* to a *Period* draw;
 Their *Politicks* must yield to *Natures Law*.
 Thus *Kings* and *Beggars* are *Companions* made,
Shake hands, and *knock* the *Scepter* 'gainst the *Spade*:
 Thus *Courts* and *Cottages* become one *Roof*,
 And *Carts* and *Chariots* meet without *Reproof*:
 Thus all the *Greatness Mortals* do contend,
 And *Damn* their *Souls* for, slideth to *An End*.

*In Kalendarium Ecclesiasticum, 1659.
these following Pithy and Prophetick Verses
are to be found.*

1. *On the Moons Eclipse in April.*

NOW have amongst ye, you that stand
On slippery ground, or build on Sand.
Seditious Spirits play their pranks,
Inundations break the Banks:
Rumours of Wars about us fly,
(Thrice happy Man, dares bravely die)
Intestine Tumults, taken Towns,
Besieged Cities, Princes frowns
Astonish Us. But I'le to Plough,
And never mind what Mad-men do.
Mavors and Hermes bear the sway:
May He, deserves it, have the day.

*In the Month April. 1659. the Rump appear, and put a Period
to the Reign of Richard Cromwel, and indeed extirpate that Fa-
mily, whose Honour was only built upon a Sandy Foundation.*

2. *On the Moons Eclipse in October.*

Quick work and Crafty! (He that sways
In this Defect, brooks no Delays:)
Beware of Pirates, High-way Thieves,
Dull Heresies, and Hanging-Sleeves:
Of Scarcity and dearth of Grain,
With uncouth Griefs 'mongst Cattle reign:

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Tempestuous *Winds*, Quotidian *Fevers*,
Ptificks, and *Priests* that cock their *Beyers*:
Debates, that into *Question* call
 The *Peoples Laws*; even *God's* and all.
 For *Stilbon*, only, hath *command*,
 And *him* alone I understand.

On October 6. *Parliament*, *Council of State*, and *Officers of the Army*, were *Feasted at Grocers-Hall by the City*. The 12. the *Parliament Vote Lambert and other Officers Commissions from them*. 13. *They turn the Parliament out of Doors for it*. 26. The (pretended) *Committee of Safety erected*. *Quere, Was not this quick work and crafty?* &c.

3. On the *Suns Eclipse* in *November*.

What *noise* is this? *Methinks* I hear
 Some dread *Heroe*, drawing near.
 A busie *Clergy* belching fire;
 Some *Prince* depos'd, and in the *mire*.
 I see (by th' light of one *fair Star*)
Whole Nations going out to *War*:
Risings, *Arraignments*, sudden *Death*
 And *Ruine*, rushing on the *Earth*:
 The *Rivers* lessen'd, *Fountains* dry;
Waters corrupt, good *Subjects* die:
 For *Mars* is rampant; and what hand
 Can turn the *Edge* of *Burlybrand*?

Lord General Monk, beholding the *Confusions* of *England*,
Marches hither to put a stop to them. The *King of Sweden* shortly
 after died; which this *Learned Artist* must needs mean, by this
Eclipse of the Sun.

4. Under

4. *Under the Regal Table.*

Sacred's the name of *King*, and full of splendour,
Famous the *Title* of the *Faiths* Defender:
 Yet (when on such the *Rabble* fix'd their Spleen)
 Who had regard to *Faith*, to *King* or *Queen*?
 But now, (such *Comments* on the *Text* they make)
 All *Mortals* must submit for *Conscience-sake*.

5. *Under the Table of Terms.*

Thanks, *busie-Term-time*! thou bring'st work to do
 For *Judge*, for *Council*, and *Attorney* too:
 But should'st thou *end*, and never more *Commence*,
Lawyers would lose their most *voluptuous sence*:
 The *knotty Laws* (which now so dear we buy)
 Be rated like *Bishops Divinity*.

6. *Under the Tide-Table.*

The *Sea* hath *fits*, much like this *giddy Age*;
 Sometimes she *pines*, anon, she *swells* with *Rage*,
 And makes a *rupture*, where she overflows
 The *Fertile Banks*, yet never further goes
 (Without a *Miracle*) than *Natures* Bounds:
 Or if we think she do, 'tis where some *Towns*
Encroach upon her *Interest*: For, she
 Is full as *constant*, far more *just* than *we*.

7. In

7. In January.

All *bail* (my *Masters!*) I must now *implore*
 Your *Ticket*, for a twelve Months Recreation:
 I know no *Plot* * (save that, which keeps us *poor*)
 And this of mine, to gain your Approbation.

All my *Designs* lurk in these *Rural strains*;
 My *Guts* Conspire, indeed, but not my *Brains*.

* The Author was suspected privy to, and guilty of, the Plot,
 in which the Reverend Dr. Hewyt, &c. miscarried.

8. In February.

I Honour all that have a *Sovereign Pow'r*,
 Extol their *Prowess* (be it more or less)
 Admire them growing in a *golden showre*;
 Observe (but point not at) their vain *excess*.
 The *Sun's* defects seen in a line direct,
 Hurt th' *Eyes*, not when in *Water* they reflect.

9. In March.

I pray for *Kings*, and think't a Pious deed:
 Good *Princes* very well deserve our *Pray'rs*:
 But thereof *bad ones* stand the most in need;
 For *such* (be sure!) do stand on *slippery stairs*,
 And (like to *Iron*) generate the *rust*,
 From their own *substance*, turns 'em into *dust*.

10. In

10. In April.

I'm hugely taken with the *Golden Train*,
 (Those lofty *Stars* which glide along this *Sphere*!)
 Yet *Greatness*, without *Goodness*, I disdain;
 A *Spungie Head* full ill becomes a *Peer*:
Persons of *Honour* should have *Princely parts*,
 No empty *Cock-lofts*, or deceitful *Hearts*.

When the *Florida Ambassador* was in *London*, *Col. Pride* being
 once at *Dinner* with him, instead of propounding a *Question* like
 a *Statist*, asked him, Whether there were not good vent for *Beer*
 and *Ale* in *Florida*? Whence our *Author* saith, A *Spungie Head*,
 &c.

11. In May.

I *Reverence Justice* (on the meanest seat)
 She was a *Vertue* once, though now a *wonder*:
 I like *sweet words* (intended not to cheat)
 And *works of Mercy*, not too far asunder:
 But *Cruelty*! how that would make me *swagger*,
 Were it not common, both to *Sword* and *Dagger*.

12. In June.

I love the *Ministry*, all but the name,
 (That *Motly* and promiscuous *Appellation*:)
 Which minglcth *Dung-hill Dirt* with *Austin's Fame*,
 (With *Holy Writ*, pretended *Revelation*)
 Give me the *Priest* disdains to tell a *Lye*;
 That *Priest*, who dare for his *Religion* die.

13. In

13. In July.

I like the *Comm'nalty* (that Sov'raign Pow'r)
 Whilst not to *Faction*, or *Revenge* dispos'd:
 But *Commons* over-stinted, or too *sowre*,
 Are best *improved*, when they are *inclos'd*.
 Who gives a *Giddy Multitude* the *Reins*,
 O're-whelms the *State*, betrays his want of *Brains*.

14. In August.

I own the *Camp*, where *Gallantry* Commands,
 Where *Arts* and *Arms* advance their *awful Crests*;
 But wish the *Cramp* befall such *Victors Hands*,
 As cannot *Conquer* their *Ambitious Brests*.
Success enlarges *Mens desires*; nay, more,
 It breeds some thoughts, they dream'd not on before:

15. In September.

I hug the *Souldier*, dreads no violent end,
 (For stoutest Men, such Fortune often have:)
 It is the *Cause*, (not *Mode*) of *Death*, shall send
 Us *Glorious*, or *Inglorious*, to the *Grave*.
 He who'll avoid a *shameful Death*, must run
 The *danger* of a *brave one*; and 'tis done.

16. In October.

I fancy well, our great *Metropolis*,
 She harbours store of *Men* and store of *Riches*:
 There is no sounding of that vast *Abyss*;
 What wonder then, if *London* wear the *Breeches*?
 Yet must this *Darling*, now and then, *untruss*;
Correction keeps her most *Obsequious*.

17. In

17. In November.

But O the Country, free from jarring-strife,
 (Where *Plants* and *Flow'rs* abound with *Eloquence*;
 Where ev'ry *Hedge* and *Tree* doth breath new *Life*,
 Where *pratling Birds* do captivate my *sense* :)
 There I (sequestred from the *World*) abide,
 And (if needs must) there I'll be *Crucifi'd*.

18. In December.

Thus (in an *Humour* purely *Innocent*)
 I add one *Year* more to a *careful Age* :
 No more of this, till freed from my *Restraint* :
 I cannot *chant* (like *Birds*) within a *Cage*.
 Yet know! I have (although my aim's not high)
Seleucus-like, an *Anchor* on my *Thigh*.

19. His Conclusion.

Thus have our melting *Eyes England* beheld
 With smooth-fac'd *Peace*, and wanton *Plenty* swell'd
 Into a *Monster* ; so unweildly grown,
 Her own vast weight, *depress'd* her *Princely Crown* :
 A *Brutish War* tore *Church* and *State* asunder,
 Fool'd us with *Fears*, fill'd all the *World* with *wonder*.
 The *fairest Stars*, losing their *sacred light*,
 And chearful day turn'd into *drowzie Night* :
 Th' *Antipodes* (true *Mirrou* of the *Cause* !)
 Re-acted through *three Nations*, with applause :
 But *EXIT OLIVER*, whilst yet we lend
 Our *Patience*, till the *PLAY* * be at an end.

* It was the saddest and most dismal Tragedy that ever was Acted
 in England.

In

In Kalendarium Ecclesiasticum 1660. We meet with these several Excellent and true Verses.

1. *Under the Regal Table.*

Where's now the *Sultan*? What remorseless *Star*
Remov'd that Famous *Idol, Oliver*?
Unwelcom *Death*. But what *flint-hearted Fate*,
That *Mushrome-Prince*, his *Son*? Our glorious *State*.
Thus then we see what luck *Protectors* have;
A restless *Life*, or *Ignominious Grave*.

2. *Under the Table of Terms.*

Lo! here's a *Trade* surpasseth all the rest,
No *change* annoys the *Lawyers* Interest *
His *Tongue* buys *Lands*, builds *Houses* without toyl;
The *Pen's* his *Plough*, the *Parchment* is his *Soil*:
Him, *Storms* disturb not, nor *Militia-Bands*;
The *Tree* Roots best, that in the *Weather* stands.

3. *In January.*

And is *He* * gone indeed? Then farewell *He*;
Farewel to all our *New Nobility*:
Good-night *Illustriousness*: Adieu old *Jean*;
The *Kitchen* better fits you, than a *Throne*:
Lay 'side your *Purple*, and your *Robes* off cast:
Play'rs are but *Princes*, while the *Play* † doth last.

* *Oliver Cromwel.*

† *The Play that prevented Englands Happiness, is now most happily ended.*

4. In February.

About, my *Muse*, and try if thou can'st find
 What pow'rful *Charm* rais'd that Prodigious * *Wind*;
 Some dis-affected *Conjurer* (I trow)
 Did long to hear what *News* there was *below*:
 But others think, the *Devil* was matched so,
 His *breath* grew short, and so was forc'd to blow.

* *At the Death of Oliver Cromwel, there was a most Prodigious Wind; the like hath seldom been known in England.*

5. In March.

But where be those fine *Juglers*, did Address
 Such *sugred Phrase*, such smooth *Obsequiousness*:
 That vow'd to live and die, with *Richard*, yet
 Ne'r blemisht, when they saw his *glory* set?
 Such *Hypocrites* run with the *stream* of things,
 And will keep *Time*, whatever *Dance* begins.

Most Countries in England sent up Addresses to Richard Cromwel, with as much Zeal, as if he had been the most Lawful and undoubted Heir to the Government of England.

6. In April.

O for a *Besom* now, to sweep the *House*,
 And rid the *Palace*, both of *Fox* and *Goose*!
 Some choice *Perfumes* withal, would be design'd,
 (*Ill Spirits* ever leave *ill scents* behind)
 And when 'tis cleansed, and things sweeter grown,
 Great *Berecynthia's* Sons, go claim your own.

It is observable, that the Parliament this Month gave Order to warn all Lodgers out of Whitehall, that it might be prepared the better for His Royal Majesties Use.

7. In

7. In May.

What's to be *done*, now, all are grown so *Wise*,
 And our *fore-Fathers* Wisdom counted *Lies*?
 Were all the many *Ages*, that are past,
Mistaken, until this un-erring *Last*?
 Good God! how sped they? shall none *saved* be
 But *Schismatics*? Then what becomes of *me*?

8. In June.

But 'tis the *Mode*: Come, come, let's all *comply*;
 There's no *firm footing* on *Integrity*:
 For, having *said*, and *done* all what we can,
 The *Pliant Willow* is the *Precious Man*:
 Whose *Oaths*, of one *day*, (though of fair pretext)
Vail to an *Inspiration* of the *next*.

9. In July.

Down then with *Tytbes*, they are a burthen great;
 For which the *Parson* never soundly *sweat*:
 Yet let's remember (maugre all *new light*)
 He that *detains* them, robs *God* of his *right*.
 And though to him the *tenth* we should not *pay*,
 The *Publicans* will *sweep* it all away.

10. In August.

Let's lay the *Clergy* by: What need we *Priests*
 Or *Ministers*? w^e are all *Evangelists*:
 The *Bible's English*, (thank the *Bishops* for't:)
 The *Spirit's* in us, why not we *exhort*?
 Yet let's beware, before we farther boast,
 And think who 'twas receiv'd the *Holy-Ghost*.

11. In September.

Let's sell the *Church* and *Colledge-Lands*: Away
 With *Humane Learning*; (that's but for a day:)
 Down with the *Steeple-Houses*, melt the *Bells*,
 And own no *Metal*, but what's in our *selves*.
 But stay, first let us *Learned Spelman* read,
 And then (perhaps) we may *abhor the deed*.

12. In October.

Let's tear our *Ribbons*, burn our *Richer Laces*,
 Wear *Ruffet*, and contrive *betwitched Faces*:
 With *Thee* and *Thou*, let us go *quack* a while,
 And *cheat* the *World*, in *Quakers* garb and *stile*.
 But do not trust 'em, more than well befits;
 Th' are *Presbyterians* run besides their *Wits*.

13. In November.

Or were *they* not, yet *fool* not over-fast;
 For this *Religion* too shall *flag* at last:
Naylor himself will never for it *burn*,
 Nor let us use't but for our present turn.
 On such sad *Mummers*, grace will not be had,
 Much longer, than the *Multitude* are *mad*.

14. In

14. In December.

But now th' *Apostates* are restor'd their *Wits*,
And *Plots* and *Plotters* crumbled all to *bits*;
A Blessed *Reformation* will (I hope)
At last succeed, in spite of *Turk* and *Pope*:
Till when, and always, let's observe the *Laws*,
And truly Celebrate, *The Good Old Cause*.

Which Good Old Cause, England
is now again (by Gods especial Providence) Blessed with; to the great satisfaction and rejoicing of the *Inhabitants thereof*; who, by reason of their *Sufferings in our late twenty Years Confusion*, cannot but give their joy the greater Latitude, at this so happy, and (by many, almost) unexpected *Revolution of Government*; VIZ. of turning from *Anarchy*, to the most Natural of all other Governments, *MONARCHY*.

In his Kalendarium Carolinum 1661. are found these Worthy Verses.

1. *Under the Table of Kings.*

STand there, Great Charles (in your successive Might)
 Our King by *Miracle*, our King by *Right*:
 The *Number*, now, is *even*; and You are *He*
 Which must compose the *Odds*, if any be.
 Your *Glorious Father*, by his *Matchless Pen*,
 Made *Jews* turn *Christians*: You make *Beasts* turn
 (Men.

2. *Under the Table of Terms.*

'Twas *Will*, not *Law*; 'twas *Envy*, not *Right Reason*,
 Condemn'd ev'n *Majesty* it self, for *Treason*:
 But now (both *Law* and *Reason* taking place)
 Who doubts the *Issue* of an *Honest Case*?
 Yet with your *Case*, bring *Coyn* and *Cap* in Hand,
 Else *Lawyers* will it not well *Understand*.

3. *Explanation of his Kalendar.*

Martyrs and *Saints*, my *Kalendar* displays,
 (No private *Fastings*, nor yet *Lecture-days*;
 No, nor such *Martyrs* pearch on *Tow'rs* and *Gates*,
 To shew how truly, *High and Mighty States*!)
 Triumphant *Charles*, Blest *Strafford*, *Glorious Laud*,
 I Celebrate; as *Martyrs* without *Fraud*.
 These, these, and such as these, deep-dye my *Pages*,
 The *Shame* of this, Wonder of *After-Ages*.

Nor

Nor do my *Saints* wear *Buff*, or *Bandaliers*,
 Or are they known by their *Prodigious Ears*,
Short Hair, and *Hatchet-Faces*, to delude
 A *Monster-headed*, *Giddy-Multitude*:
 No, no; th'are *Saints* rejoyceth *Heav'n* to see:
 Yet would the *rest* were all such *Saints*, for me.

4. In *January*.

All hail, *Great King*! Thrice welcom to your own,
 Your own good *Subjects*, your *Imperial Throne*.
 Renowned *Charles*! whose *Glory* let it be,
 Your blest approach hath set *three Kingdoms* free:
 Whose powerful *Influence*, whose chearful *Rays*,
 Make all the *Year* consist of *Halcyon-days*.

5. In *February*.

King Charles return'd! What *Heav'nly News* is that?
 Nay more, *Entbron'd* where's *Martyr'd Father* sate:
 Thanks, Noble *Monk*! whose gen'rous *Vertue* brought
 To pass this *Miracle-transcending* thought!
 May all that's *Good* requite you! Let your *Name*
 Be Crown'd with *Lawrels* of *Eternal Fame*.

6. In *March*.

King Charles restor'd! how't glads my wounded heart?
 That *Deathless Name* breath's *Life* to every part:
 Now, now, my *Blood* runs smoothly, and my *Meat*
 And *Drink's* Digested with more *Active Heat*:
 My boyling *Stomach* rages, craves full *Meals*;
 What *surfeited* before, now *Feeds* and *Heals*.

7. In April.

King Charles at Westminster! How happy we,
Whom *Heav'n* reserv'd this Glorious *Prince* to see?
Whose greedy *Eyes* surcharg'd with fresh Delight,
Neglect all *Mediums*, fix on that fair Light.

We *Reverence* both the *Cassock* and the *Gown*:
But *Charles* his Presence *Consecrates* the *Town*.

8. In May.

How silent are the *Rumpers*, whilome steer'd
Our *Reeling Bark*; so furiously Carrier'd,
'Gainst *Truth & Peace*: And trod down all before them,
Save the dull *Rabble*, destin'd to adore them!

Observe the *Good Old Cause*, how fast it sleeps:
See how *Rebellion* on the *Belly* creeps.

9. In June.

Thus have we seen the modern Use of *Saint*,
What 'tis to cozen with *Religious Paint*;
And (*Herod-like*) when you intend to Kill,
To offer *Worship*, and *profess* no ill.

What fair Advantages the *Devil* affords
To Frantick *Garbs*, starch't *Faces*, Canting *Words*!

10. In July.

Thus have we seen, what 'tis t'insinuate
And kindle *Jealousies* within a *State*:
To give *Alarms* of *Dangers*, where are none,
And talk of *Grievances* were never known:

To hold forth *Liberty* and *Freedom*, when
Ye meant t'enslave your very *Bretheren*.

11. In

11. In *August*.

Thus have we seen, what 'tis to *Preach*, and *Pray*
 'Gainst *Kings*, and *Curse* them, in a *Holy way*:
 T'incite the *weak* and *wavering* to *Rebell*,
 Proclaiming, *To your Tents*, O *Israel*:
 Absolve from *Oaths*, and other *Sacred Ties*,
 Suborning *Scripture* for the loudest *Lies*.

12. In *September*.

Thus have we seen ye ('midst your *Wickedness*)
Exult and *Prune* your selves with wish'd *Success*:
 Your *Prosperous Mischiefs* urged to invite
 Our troubled *Reason* to confess you *Right*.
Prevailing Sins dangerous *Temptations* prove,
 Unless to *him* well Armed from *Above*.

13. In *October*.

Thus have we seen ye, *Temporizing Slaves*,
 Act all things, any thing, like subtil *Knaves*:
 Observe the *Point*, whence came the fairest *Gales*,
Spread and receive them in your swelling *Sails*:
 Abjure your *God*, *Religion*, all you know (*grow*).
 Might *Skreen* you from the *Beams* would make you

14. In *November*.

Thus have we seen, what 'tis to slight your *King*,
 Stain the fair *Model* of his *Governing*:
 Asperse his wisest *Actions*, and pretend
 Gross *Lapses*, which no Mortal yet could mend:
 To dress *him* like a *Tyrant*, and (what's worse)
 Destroy him: On your selves entail a *Curse*.

15. In December.

And now (I hope) w'have seen enough, to Pray
God save the King: And send him long to Sway
Great Britain's Scepter! That the *grumbling Frie*,
 Will warning take, and cease to *cogg the Die*.

For now their *Cheats* are so well known, I fear
 Their *Trading* will not last another Year.

16. After his Gesta Britannorum.

Thus ends the *Chapter*: Here's a *Period*
 To our *Rebellion*: *Charles* (that *Earthly God*)
 Invested in his *Throne*: The *Traitrous* brood,
Lurking in *Corners*, gaul'd with *Guilt* and *Blood*.

They would have *Built*: but *Heav'n* would no such
 And so confounded *Language*, *Tower* and *All*. (*Wall*,

His Dedication to the King.

Vouchsafe, (*Dread Sovereign*!) to accept this Mite,
 This *Pedlar's Trash*, this one Year's *Over-sight*.

I have not yet approach'd your *Sacred Feet*,
 To beg one Boon: Let that (*Great Sir*!) be it.

I was none of the *Crowd*, though now appear
 Attended on by all the *Saints* i'th' Year.

Nor am I one of those that can *Repine*,
 (*Cause I am Clouded*) to see others *Shine*.

The *Freedom* you *Indulge*, is *Wealth* enough;
 And (which is more) hath made me *Cannon-Proof*.

Heav'n's Bless your *Majesty*, increase your Powers,
 No *Guerdon's* like to that of being Yours—

The Humblest of Your Majesties most Faithful
and Obedient Subjects and Servants,

G. WHARTON.

In 1662.

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*In his Kalendarium Carolinum for the Year
1662. are these Excellent Poems.*

1. *Under the Table of Kings.*

SOME Princes have been Sirnam'd Red, some Black;
Some Tall, some Crook'd (as well in Mind, as) Back:
Some for their Learning, some for Valour, stand
Admired, by this Learn'd and Warlike-Land:
Our Gracious King's both Black, and Tall of Stature,
Learn'd, Valiant, Wise, and Lib'ral too, by Nature,
But that Adorns Him more than all the rest,
Is Mercy in his most Religious Breast:
Which mix'd with Justice, makes him thus to Shine
Th' Incens'd Glory of the Royal Line.

2. *Under the Terms.*

Now, that the Saints have ceased to Purloyn
And Plunder, let's indulge 'em an *Essoin*:
Charles's Appearance shew'd them their mistake,
And he Forgave; shall we Exception make?
No, no; His Blest Return refresh'd Three Nations:
God keep's from any more such Long Vacations.

3. In

3. In *January*.

Behold the *Two great Martyrs* of this *Age*,
 Embracing *Heaven*, despising *Vulgar Rage*:
 Blest *Laud*, All-glorious *Charles*! whose *Cruel Death*,
 At once astonish'd both the *Heav'ns* and *Earth*.
 Whose *Horrid Murder* Clouded *Church* and *State*;
 'Till *Second Charles* did both *Illuminate*.

4. In *February*.

Let *Winchester* remember *Burleigh's* Blood:
Pontfract will witness *Beaumont's*, who withstood
 The unrelenting *Rebels*, and laid down
 Their well-spent *Lives* for *Charles's* injur'd *Crown*.
 Some *Crimson-streams* do stain each *Leaf* we turn:
 No *Month*, but what affords us Cause to *Mourn*.

5. In *March*.

Heroick Capel, and *Couragious Hyde*,
 Both mount the *Scaffold*, both are *Crucify'd*:
 Brave *Bushel* (Son of *Neptune*) lost his *Head*;
 His *Lamp* was (in great haste) extinguished.
 The *Fifth Commandment*, keeping, all their *Crime*;
 A grievous *Sin*, in that *All-grieving Time*.

6. In

6. In *April*.

Their deadly *Rancour* floateth now amain;
 Whilst silly *Women*, harmless * *Babes* are slain
 By their devouring-*Swords*: *Boys* Act *Men's* parts,
 And *Scarlet Gowns* look on with trembling *Hearts*.
 Three *Red-Coats* then, (with *Bells* about their *Necks*)
 Were *Force* sufficient, *London* to perplex.

* This relates to the *Apprentices*, and some *Women* that were
 slain in *London streets*, *April*, 1648.

7. In *May*.

But, O the Precious *Blood* this *Month* was shed!
Valour its *Right-hand* lost, *Wisdom* her *Head*.
 Whence the *Mis-judging*, *Rude*, and *Brainless Croud*,
 Made *Earth* and *Skies* but one *Big-belly'd Cloud*.
 Till Gracious *Charles* Return'd, whose warmer *Rays*
 Dissolv'd it, turn'd black *Nights* to Sun-shine *Days*.

8. In *June*.

Thrice Reverend *Hewyt*, Noble *Slingsby* Dy'd:
 Destruction was design'd them, before Try'd:
 The very *Noise* poor *Rats* and *Mice* did keep,
 Amus'd the *Tyrant*, broke his troubled sleep:
 How could he chuse indeed, but be afraid,
 So long as *Slingsby* breath'd, or *Hewyt* pray'd?

9. In

9. In *July*.

And yet the *Monster* means not to desist,
 His *Wo's* denounc'd against the *Royallist*.
 Undaunted *Gerard*, daring *Ashton* dye,
 And many more, whose *Hearts* could not comply.
 No *Constancy* like that of *Cavaliers*:
 Which never shrink with *Force*, nor sordid *Fears*.

10. In *August*.

The Valiant *Lucas*, Death-despising *Lisle*,
 And Gallant *Andrews* Sacrificed, while
 The *Holy Rabble* Triumph, and declare
 How *Just*, how *Innocent*, their *Murders* were!
 Yet still methinks, the *Guilt* sticks in their *Face*,
Vengeance pursues 'em to their proper *Place*.

11. In *September*.

Think now of *Worcester's* Great *Deliverance*:
 Let's pay our *Vows*! 'twas something more than *Chance*,
 That sav'd Great *Charles*, and *Us* with Him: did jerk
 The lewd *Posteriors* of th' *Unhallow'd Kirk*:
 And taught 'em for the future to *Misken*,
 Whom once they stiled, Their *Dear Brethren*.

12. In *October*.

Lo here again, how fast the *Wolf* pursues:
 Let him but *Catch* he cares not who *Accuse*.
Darby's great *Earl* unto the *Block* he brings:
 No *Blood* he spar'd, when once h' had spilt his *Kings*!
 Thus the *Revengeful*, whilst they are most keen
 In wounding others, keep their own Wounds green.

13. In

13. In November.

Lamented *Kniveton* doth the next appear,
 (*Martyr'd* not once, but *Martyr'd* every Year)
 Who (to assure the World his Cause was Good)
 Let not to Seal it, early, with his Blood.

Thus *Martyrs* suffer, yet are never slain:
 Thus *Martyrs* sow themselves, to grow again.

14. In December.

The *Tyger* follows yet: His Thirst is great,
 And nought but *Humane Blood* allays his Heat:
 Sweet *Norwich*, *Holt*, and *Downham* his Rage saw,
 They saw the *Judges* too, but saw no Law:
Judgment was turn'd to *Wormwood* in that day,
 Nor *Truth*, nor *Justice* challeng'd any sway.

In his *Kalendarium Carolinum* for Anno
 1663. We find these Excellent Verses.

1. Upon the Great Conjunction of \hbar and ψ in δ .

FORbear, *Enthusiasts*, and aim no higher,
 Y' are *Purg'd*, or quite *Consum'd* by this *New fire*:
 The many *Waters* whilom drown'd the Land,
 Must all *Return*, and keep within their *Strand*.
Kings will be *Kings*, their Awful *Scepters* sway,
 The *People* Prompt and Zealous to *Obey*.
 Now *Holy Church* will offer *Holy things*,
 And burn her *Incense* under *Angels Wings*.

No

No *Leper* shall approach her Sacred *Quire*;
 None touch her *Altars* cannot touch the *Lyre*.
 Old *Laws* shall be Reviv'd, and New ones made,
Wise Men arise, and *Fools* run *Retrograde*.
Empires and *Monarchies* confirm'd, Erected,
Churches Repair'd, and *Holy Ground* Protected.
Tranquillity succeeds our *Brutish Wars*,
Balsoms our *Wounds*, pours *Oyl* upon our *Scars*.
Commerce and *Traffique* then receives *Increase*,
Merchants adventure all things, but their *Peace*.
Fanatick Spirits in short time forget
 What *Principles* they own'd in their *Mad Fit*.
Repining Tradesmen, and Poor *Handicrafts*,
 Turn *Morning-Lectures* into *Morning-Draughts*:
 And wonder by what *Wild-fires* they were *Led*
 To feed on *Thistles* 'stead of wholesome *Bread*.
 So *Plain*, so *Ugly* now the *Cheat* appears,
 'Tis lay'd aside for *half three hundred Years*.

2. Under the Table of Kings.

The *Presbyterian Oracle's* a *Witch*;
 For true it is (as bruted by the *Bitch*)
 We shall turn all *Idolaters*. Who can
 (Now *Britain's Monarch* to much more than *Man*,
Enjoy's an *Angel*, darts such *Rays Divine*)
 Do less than *Worship Charles* and *Katherine*?

3. Under the Table of Terms.

Our *Sacred Laws* (dispens'd with *Spotless Hands*)
 Secure our *Lives*, our *Liberties*, our *Lands*:
 But whilst th' unhallow'd *Oliverian Crew*
 Profane the *Bar*, we hazard All anew.

I wonder with what *Foreheads* they appear,
 T' Advance what by themselves subverted were.

4. In

4. In *January*.

What, still more *Mischief*; yet more *Plots* on foot?
 Design'd and Manag'd by the *Rabble-Rout*?
Plots of mean *Extract*, and low *Undertaking*,
 Shews *Lord* nor *Lady*, save of *Cromwel's* making!
 But such poor *Snakes* as our own *Bosoms* bred,
 Which (being all *Tayl*) want *Brains* to make a *Head*.

5. In *February*.

But form'd they have another *Sion's Plea*,
 (Full fraught with *Treason* and the *Canting-Yea* :)
 For *Liberty* to *Plunder*, *Fire*, and *Kill*,
 First, whom they *can*, and next, who e're they *will*.
Cæsar himself (from whence our *Peace* doth spring)
 Shall have no *Quarter*, 'cause they'd have no *King*.

6. In *March*.

The Rev'rend *Bishops* too, had need look to't:
 For *Churches Lands* they Challenge ev'ry *Foot*,
 As Purchas'd by their *Money*, or their *Blood*:
 But howsoever the *Saints* Title's good.
 The *Spirit* tells 'em They'r the only *Heirs*:
 This is the *Land of Promise*, and all *Their's*.

7. In *April*.

Bless'd *Reformation* taught such gainful things,
 As *Sacrilege*, and *Murdering* of *Kings*!
Precious the *Pastors* with such *Manna* fed us!
Holy the *Cov'nant* to such *Duties* led us!
 Who would *Abjure* that *Caledonian-Gull*,
 Cram'd both the *Belly* and the *Conscience* full.

8. In

8. In May.

Mistake me not. For, I reflect on none
 That be true *Converts*, they who can bemoan
 Their *Treason*, and not grudge to term it such;
 Shall pass for *Currant*, if they'l 'bide the touch.
 My Heart no *Malice* harbours: I forgive
 The *Knaves* as willingly as they would Live.

9. In June.

But *Monsters* some there are (with *Wood-street Faces*)
 Have Crept (th— know how!) into warm *Places*:
 Places of *Trust* and *Profit* (none knows why!)
 Whose *Hearts* defiance bids to *Majesty*.
 Send out, and see how *England's* over-spread
 With *Froggs* and *Locusts* worse than *Egypt* bred.

10. In July.

Survey the *Customs*, Garble the *Excise*,
 Inspect our *Courts* of *Justice*: Look who *Plies*
 As well *below-bridge*, as *above*. Enquire
 Into our *Offices*. Then one step higher:
 And see how deadly ev'ry where w' are gnawn,
 By the foul *Jaws* of *Presbyterian* spawn.

11. In August.

And must such *Miscreants* be the only *Wise*
 And *Worthy*; We their lasting *Sacrifice*?
 Who is't will longer dote on *Virtuous Deeds*!
 When black *Rebellion* so fairly speeds?
 If *Plato's* *Morals* such *Requitals* give,
 Who would not study *Machiavil* to Live?

12. In

12. In September.

I, but those *Beasts* are *Pardon'd*. That w^e allow:
 But shall their *Treasons* be *Rewarded* too?
 With *Halters* be't: For they alone can Season
 Such *Restless Minds*, and keep from speaking *Treason*:
 Nor is't but fit they should be *Treated* thus,
 Full *Twenty Years* so kindly *Treated* us.

13. In October.

For 'tis not long since a *Poor Cavalier*
 Durst scarce so much as *blow his Nose*, for fear
 Of doing wrong. They kept us in such *awe*,
 We *Cleft their Wood*, we did their *Water draw*:
 And shall we still be *Subject* to their *Scorns*?
 License such *Sawcy Jacks* to wind their *Horns*.

14. In November.

'Tis true, the *Storm's* *Prodigious*, *Seas* are rough,
 But yet our *Ship's* well *Mann'd*, and stout enough:
 Why should we dread the sight of *Rocks* or *Shelves*?
 Our *Foes* adventur'd all, yet *sa'd themselves*.
 Whose *Scarlet sins* pass'd but for *over-sights*,
 Who think th'aye all deserved to be *Knights*.

15. In December.

But now I think, (nay, dare *Prognosticate*,
 For I have *study'd*, and know well their *Fate*)
 We shall no longer be their *Captives* led,
 Our *Chains* are broke, their *Hydra's* vanquished:
 But (till once more our *Sins* do their's surpass)
 Enjoy our own, and prove *The Devil's an Ass*.

D d

16. In

16. Upon London's Choosing Sir John Robinſon
Lord Mayor, for Conclusion.

Welfare fair *London* for this Happy Choice!
The *SNAKE's* untwiſted at her Thundring Voice.
The Royal *Tower* and *Town* (both in ſuch *Hands*)
Deſpiſe all *Faction's* and *Fanatick Bands*.
He dreads no *Plots*, nor dreameth of *Surprize*:
Nought ſtartles *Him* like *Presbyterian Lyes*.

In his *Kalendarium Carolinum* for Anno
1664. We meet theſe Ingenious Pieces of Poetry.

1. In January.

WElcom the Year (pick'd out from all the reſt)
To note great *Charles*, & his good *Subjects* bleſt.
Bleſt from the *Fierſe Zeal*, and deadly *Fend*,
Of a deluded Brain-ſick *Multitude*.
Bleſt with the *Influence* of ſo good *Stars*,
Peace cannot *Surfeit*, nor devour us, *Wars*.

2. In February.

Titan affronts the Preſident of War,
Jove joyns with *Venus*, (now our *Morning-Star*:)
The *Persian Deity* caſts his *Sextile Light*
On him and *Chronus*. Th' *Empreſs of the Night*
Vails her lent *Beauty* for a little ſpace,
But then rich *Beams* do re-adorn her *Face*.

3. In March.

*Sol, Jove, and Saturn, all in Quartile move,
Mars bids Defiance to the Queen of Love:
Whence showers of Grief and strong Debates arise,
To shew what Mortal thinks himself most Wise.*

*But, if such Wisdom to Sedition tend,
Fiat Justitia; he's not England's Friend.*

4. In April.

*See how the Churle and thundring Zeus wrangle
With their Inferiours from a pow'rful Angle:
Whilst yet with Pæan they preserve a Truce,
And bath the Teeming Earth with Fertile Juice:
Juice that distilled in a Silver shower,
Whose ev'ry Pearl-like-drop awakes a Flower:*

5. In May.

*Mars (now) at Archas and the Royal Sun,
Darts his Malignant Radiation:
But Sol and Hermes in Conjunction meet,
Phenon and Pyrois each other greet.
It is approved Prudence to comply
With such whose Greatness will admit no vye.*

6. In June.

*Titan the two Superiours doth Oppose;
So Hermes Jove, so Saturn Phosphoros.
Mars frowns at Venus and the Aged Sire,
But smiles on Phaëton. Thus th' Heav'ns Conspire
Our Weal or Woe; and as they Love or Hate,
We (Mortals) find our Bad, or Happy State.*

7. In July.

Sol and *Cyllenius* re-unite their *Rays*,
 And breath *fresh gales* to Fan the *Soultry Days*:
Jove storms at *Mars*, affronts sweet *Aphrodite*;
Lucina loses all her *borrow'd Light*;
 But, in *four hours* resumes her *wonted Grace*:
 Could *Ladies* so, where (then) an *ugly Face*?

8. In August.

What gracious *Aspects* doth this Month produce,
 [*Sextiles* and *Trines*!] which melting *Love* diffuse:
 Methinks when th' *upper Worlds* so well agree,
 This *World* of *Ours* should *Reconciled* be.
 But that there's still a *Holy Madness* rages,
 Which *nought* but all-consuming *Time* asswages.

9. In September.

Old *Falcifer* (Nature's not best of *Friends*)
 With *Sol* and *Venus* eagerly contends:
Titan with *Jove*, *Jove* with the *Cyprian Queen*,
 As if resolv'd to shew each other's *Spleen*:
 But those high *Quarrels* quickly are decided,
 Since *Jealousies* nor *Fears* have them divided.

10. In October.

Jove's winged Herald from the parching *Sun*,
 Completes his utmost *Elongation*.
 The *Sun* and *Saturn*, *Jove* and *Hermes* smile;
 As if all one, yet once a *Crocodile*.
 So *Cap* and *Cringe* some sly *Fanaticks* still,
 But *trust 'em not*; for then they mean to *Kill*.

11. In November.

Saturn and *Mavors* close in Council sit,
 Contriving *Plots*, and how those *Plots* should hit.
 Now which of such *Malignants* is't will say
 He hath gone *wrong*, and doth *Repent* his way?
 For *They* their *Plots* shall unsuccessful find,
 To *His* great good, whose *Ruine* they design'd.

12. In December.

Phæbus and *Saturn* in the Goat do meet,
 Whence Feather'd *Snow*, or Storms of *Rain*, and *Sleet*:
 But now, now that the Crowned *Wassail-Bowl*
 So frolick looks, what matters fair or foul?
 Let's (as the fair *Röwena* did) begin
 A Solemn *Health* unto our Lord the King.

13. Under the Table of Kings.

Your *Mercy* (SIR!) hath gain'd you what are *Good*,
 And few *repine*, save those delight in *Blood*:
 If now your *Justice* unto such extends,
 You Quell the *Monsters*, and secure your *Friends*.
 The *Body-Politick's* nor *safe*, nor *free*,
 Whilst but one *Member* dares *Rebellious* be.

14. Under the Table of Terms.

No more *Custodes*, *Carolus* sounds better;
 This sets us *Free*, That Us and Ours did *Fetter*.
 No *Guardian* like to *Charles*: He, He alone
 Shall be *Protector* of Great Britain's Throne.
 In him alone concur both *Rule* and *Right*,
 For him alone *Law* Pleads, and *Souldiers* Fight.

*In his Kalendarium Carolinum for 1665,
We find these Pithy Poetick Strains.*

1. In January.

OUR Saviour Circumcis'd: The Wise-men are
Conducted to his Cradle by a Star:
Blest Land Beheaded: Paul's Conversion wrought;
All glorious Charles upon the Scaffold brought;
Whose Royal Blood shed by remorseless Slaves,
(Sculk where they can) pursues them to their Graves.

2. In February.

The Blessed Virgin to the Temple hies,
Presents the true Messiah, Purifies:
Away to Shrift (would Ancient Christians cry)
Confess, Prepare, the Holy Fast draws nigh.
Matthias, now, from Macedonia come,
In Old Judæa's Crown'd with Martyrdom.

3. In March.

Whilst Loyal Wales pays Homage to her Saint,
Stout Capel's Blood (so lost) makes England faint:
A Week of Passion, and three Days of Sorrow,
But then, the Pensive World is bid Good-Morrow!
The Son of Righteousness restores our Light,
Whose glorious Rising makes that Day so bright.

4. In

4. In April.

Low-Sunday leaveth off those *Garments* white,
 Put on in *Baptism* by the *Neophyte*.
Saint George, *King Charles*, both upon one day *Crown'd*;
Saint George a *Martyr*, *Charles* a *King* Renown'd.
Saint Mark th' *Evangelist* by *Trajan* Burn'd,
 Whilst *Alexandria* for her *Bishop* Mourn'd.

5. In May.

To finish what our *Saviour* did and taught,
 He now *Ascended*: His *Disciples* saw't.
 The *Holy Ghost* (in *Fiery Tongues*) was sent.
 Great *Strafford* Sacrific'd, yet *Innocent*.
King Charles the *Second* Born, and Born again;
 His *Birth* and *Restoration* makes it plain.

6. In June.

Saint Barnaby (the *Bright*) doth next appear,
 And then *Saint John*; (the *Royal Harbinger*.)
Saint Peter (Chief of all the *Twelve*) and *Paul*,
 (Both *Roman Martyrs*) Glorious *Martyrs* all.
 Yet, (such is still *Saint Peter's* sad *Misfortune*!)
 His being at *Rome*, some count but a *Romance*.

7. In July.

The *Dog-star* now begins to shew his might,
 Yet that *Mad-Dog* in *England* doth not bite:
Saint James, (who to the *Twelve Tribes* Preach'd the
 He, in *Judæa* fell by *Herod's* Sword: (Word.)
 Of whom (more than the rest) this may be said,
 He was the first *Christ's Kingdom* entered.

8. In *August*.

Saint *Bartholomew* next to the *Cross* we bring;
 Both *Heir* and *Nephew* to a *Syrian King*:
 Yet, (by *Polemius* his unjust *Decree*)
 Beat first with *Cudgels*, then *Nay'd* on a *Tree*,
 So *Flay'd* alive at last (while breath remain'd)
 His *Head* struck off; and so this *Glory* gain'd.

9. In *September*.

The Grand *Usurper* dies; the *Faction* Powts;
 And *Dick* (his Son) drest up a *King of Clouts*:
 Both *Court* and *City* in close Mourning drest,
Drapers and *Silk-men* more than all the rest.
 Illustrious *HENRY* (*Gloucester's Duke*) Expires,
 Whom yet the World lamenteth, yet Admires.

10. In *October*.

Thaddæus slain, and *Simon* (Crucifi'd)
 Was last of all the Twelve *Apostles* dy'd:
 Saint *Luke* departeth in a Peaceful Bed
 At *Ephesus*, where he is Buryed.
 Rarely bad Quarter such *Physicians* find,
 Who can (like him) both *Body* Cure, and *Mind*.

11. In *November*.

With *Bells* and *Bonfires* here we Celebrate
 Queen *Katherine's* Birth-day, *England's* Happy State,
 Adorn'd with such a *Gemme*, so fair a *Queen*,
 In whom all *Vertues* are concentrating seen:
All-ballow-day needs fear no more Complaints,
 Since *She* makes up the *Total* of *All-Saints*.

12. In

12. In December.

Just when the Scepter is departed from
Judæa, *Shadows Substances* become:
Janus his Temple-gates are shut, *Wars* cease,
 Behold! at *Bethlem* Born, the *Prince of Peace*.
 Well fare that *Day*! Parent of such a *Birth*,
 As Reconcil'd (at once) both *Heav'n* and *Earth*.

13. Under the Table of Kings.

Now *Peace* and *Plenty* (in our Bowels) reign,
 And none but *Enemies* are heard complain:
 I ask our *Anti-Monarchists*, How they
 Could more *Oblige* us, if they had the *sway*?
 For, let them *Fancy* what they please, *New things*;
 No *Freedom's* like to that proceeds from *KINGS*.

14. Under the Table of Terms.

Not *Major-Generals*, nor *Committees*,
Rump-Justices, or fell *Presbyteries*:
 But *England's Laws* (with Loyal Minds Expounded)
 Distribute *Right*, to *Cavalier*, or ———
 Thanks to our *Gracious King*, by whom we have
 So great *Deliverance* from *Fool* and *Knave*.

In

In his last Kalendarium Carolinum, which was for the Year 1666. We meet with these Learned Pieces of Poesie.

1. On the Year 1666.

NOW Sixteen hundred sixty six is come:
When (as some say) shall be the *Day of Doom*:
Or else the *Pope* and *Hierarchy* destroy'd,
Presbytery Advanc'd and over-joy'd.

Here's *Seven Years Purchase* offer'd for his *Land*,
Who thinks that *Dreadful Day* so nigh at hand:
And (if his *Holyness* suspect his *Chair*)
Ple tak't *my self*, though but for this *One Year*.

2. In *January*.

Now that we have *Chastis'd* th' *Insulting Dutch*,
(Tho yet *De Witt* scarce let them know so much)
Shut up their *Shops*, restrain'd their *Fishing Trade*,
And shewn the *World* how they have play'd the *Jade*:
Burn we our *Incense* first, then *Pay* our *Vows*,
And with fresh *Lawrel* Crown the *Conquerers Brows*.

3. In

3. In February.

The Conquering *Brows* of our Renowned *King*,
 Without whose *Council* this had never bin:
 Without whose *Stars*, our *Stars* had fought in vain,
 And *Hogen-Mogens* Vanquish'd *Charlemain*:
 Side-belly'd *Bores* Eclips'd Great Britain's *Fame*,
 And *London* truckl'd under *Amsterdam*.

4. In March.

The Conquering *Brows* of our Illustrious *James*,
York's Famous Duke! whose all-consuming *Flames*,
 (Upon the Floating *Altar* of the Main)
 Have Sacrific'd, what *They* account but *Slain*:
 Fir'd, *Batter'd*, *Sunk*, and *Took*, what did not run,
 Ended a *War*, e're it was well begun.

5. In April.

The Conquering *Brows* of that Heroick *Prince*,
 Whose *Blows* are th' Arguments which must *Convince*
 Such *State Delinquents*! (One *Broad-side* from Him
 Breaks their whole *Body*, *Reason* but one *Limb*.)
 Whose very *Name's* enough to strike 'em *Mute*,
RUPERT! (no more) to end the whole *Dispute*.

6. In

6. In May.

The Conquering *Brows* of that great * *Archimede*,
 Who (when the *Monster* Tacks about and's fled)
 Can with one *Beam* of his Ingenious *Ire*,
 Reach her proud *Head*, and mak't a *Cone of Fire*:
 More Dreadful than the *Spanish* Inquisition,
 Or (which was worse) Duke D' *Alva's* Imposition.

* E. of Sandwich.

7. In June.

The Conquering *Brows* of *Neptune's* Choiceſt *Sons*,
 Whose *Triumphs* we Proclaim'd with their own *Guns*:
 Loud *Bells*, large *Bonfires*, full and chearful *Bowls*:
 (To ſtrike ſtone-dead thoſe *Ague-shaken-Souls*:
 Whose *Luck* 'twill be (though no great *Dignity*)
 To drain that Univerſal *Quagmire* Dry.

8. In July.

Dry, as when *Switzer* *Prieſt*, and *Saxon* *Monk*,
 Had (with ſtrange *Doctrines*!) made the *Pagans* Drunk;
 And (in *Compaſſion*) drawn the Power of *Spain*,
 To come and *Pickle* up their *Wits* again:
 When ſcarce one *Herring* left to trim the *Barrel*,
 'Till *William* of *Naffaw* espous'd their *Quarrel*.

9. In

9. In *August*.

William the First! who set their Country *Free*,
 Emboldned *Them*, to that Confederacy
 With *Zeland*, and *Both* with the other *Five*:
 Whose *Blood* and *Fortunes* made them so well thrive,
 They quickly bad *Defiance* to their *King*;
 So started up this *High and Mighty Thing*!

10. In *September*.

But now, that *Union's* run out of *Date*,
 And *Holland* claims the *Sovereignty* of *State*:
 Whilst th' other *six* stand whistling for a *Wind*,
 Asham'd to see how far they lag behind:
 The *Orange* Interest quite lay'd aside,
 As thought too mean a *Feather* for their *Pride*.

11. In *October*.

Forgotten are the *Aids* they had from hence,
 And what at *Newport* done in their *Defence*:
 Our great *Discoveries*, (whereof they brag)
 How long they *Traffick't* under *England's Flag*.
 Which proves (as yet *Japan* true Witness bears)
 They are no *Christians*, but *Hollanders*.

12. In *November*.

But know (Ingrateful *Stasiarchs*!) you must
Stoop, and (with *Reverence*) lick our *English* dust.
 The *Coals* (long since stir'd up and blown by you)
 Shall now your *Fingers* burn, and blister too.
 Th' *Indignities* once offer'd to our *King*,
 Reduce ye from a *Cheese*, t' a *Chitterling*.

13. In

13. In December.

Those *Renegado Regicids* (whom ye
Protect, (and may annex your *Pedegree*)
 Who would give *Thanks*, to see or *Turks*, or *States*
 Pull down their Fellow's *Quarters* from our *Gates*.)
 Shall speed your *Ruine*: Nothing prospers well,
 Which draws (like you) its *Origen* from Hell.

14. Under the Table of Kings.

Whom *Spain's* vast *Monarchy* could not Command,
 Nor any, but *Great Britain's* Force, withstand:
 Victorious *Charles* (most justly!) now Chastises;
 Fills his fair *Ports* with *Dutch* (not *Christian*) *Prizes*.
 What will he next, but once more *Subjugate*,
 And make't as *Poor*, as an *Ingrateful State*.

15. Under the Table of Terms.

Would you the *Reason* why *Old Causes* cease?
 Both *Plaintiffs* and *Defendants* are at *Peace*:
 The *Plague* compos'd much *Discord*, whilst we saw
 More *Terms*, than ever *Lawyer*, *Terms* of *Law*.
 Yet brisk *Executors* New *Suits* Commence,
 Which may prove *Older* than their *Evidence*.

*This was the very last Year that this Learned Per-
 son wrote Almanacks. His leaving off was a great
 Loss to Astronomers, Philosophers, Astrologers, Poets,
 &c. — as they will find by these several most Choice
 and Curious Collections.*

There

There are divers other Curious Fancies of this Learned Author; but they being more Astrological than any that are here mentioned, and not very easily understood without a large Comment, (except by Persons skilled in that Science) is the grand reason why the Collector hath omitted their Publication.

*Multa renascentur, que jam cecidère, cadentq;
Quæ nunc sunt in honore, vocabula, si volet usus;
Quem penes arbitrium est, & vis, & norma loquendi,*

Horat. de Art. Poet.

Next, I shall present you with his Gesta Britannorum, Or Brief Chronology for Sixty and Six Years, of all the Remarkable Acts Perpetrated in the Islands of Great Britain.

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Gesta Britannorum:
O R,
A SUCCINCT
CHRONOLOGY

OF THE
*Actions and Exploits, Battails,
Sieges, Conflicts, and other
Signal and Remarkable
Passages, which have hap-
pened in these Domini-
ons,*

From the Year of *CHRIST*, 1600.
(In which the late King *CHARLES*
was Born) untill the Year 1667.

Being the space of 66 Complete Years.

Collected by GEO. WHARTON.

— Alta sedent civilis vulnera dextræ.

L O N D O N,
Printed in the Year 1657.

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To the Friendly READERS.

Gentlemen,

Here followeth a Compendious Chronology for 66 Years last past : which (till the beginning of our late plus quam civilia Bella) I have Faithfully Extracted, either from the private Adversaria of some very Curious Observers, or the Publick Writings of others, exceedingly Eminent for their Performances. The rest, from the Store of my own Collections, wherein yet, I had either my own Eyes, or the joynt consent of both Parties, to Warrant their Entry.

The Impulsive to which, was no other, than have all Provident Husband-men, who in Planting such Trees and Fruits, as they cannot but know (by the slender stock of their Nature) they shall never live to taste of, do nevertheless reckon it Guerdon sufficient, but to think that thereby 'tis possible they may gratifie Posterity, and perhaps, therefore, have

To the Friendly Reader.

grafted on their Memories, the Venerable Name of Good Common-wealth's-men.

For, the very All I hereby intend, is only, an Infallible, an Impartial conveyance to Posterity of the following Transactions, in their due Series of Time. By the Sanguine part whereof, I would not be thought Dolores renovare, to set our Wounds fresh a bleeding, but Tristium Breviarium dulce exhibere, to present you with a Sweet Summary of Britain's bitter Calamities.

That there is a kind of Voluptuousness in the rehearsal of past-Miseries, a Pleasure even in Misery it self, my own Experience hath taught me.

For, although (I know) it cannot but affect any Honest Mans Heart, to reflect on the exquisite Cruelties, unheard-of Rapine and Blood-shed common to Us, All, of these mangled Nations, in so narrow a period of Tears: Yet contenteth it not a little, to recollect, view, and re-view, as in a Mirrour, with what Providence those Judgments befell us, by what Instruments and Artifice Perpetrated, with what Plots and Impieties acted: How the Sea of our Misfortunes Ebb'd and Flow'd with the various Shapes of Alternate Successes: How Impetuous the Storm, how menacing, how dangerous the Waves: How unequal the Temper of best composed Spirits:
How

To the Friendly Readers.

How inordinate the Pulse in soundest Constitutions: Lastly; What, and how Wonderful the Vicissitudes and Changes thence emergent. And if so, then certainly from this Bulk of Miseries, may be sucked some Honey as well as Poyson.

Besides, (if Chronology be the Eye of History) I doubt not, but that hereafter, when by the Moss of Time, our Scars are overgrown, this despicable Brat may (Digito Monstrare) point at the Hands as well as Times that gave them.

'Tis true, a Micro-Chronicon hath attended my Kalendar several Years together: But the narrow room therein allotted, so confin'd me, that whensoever any New Matter came to be added, more or less of the Old must needs be omitted; it could not be otherwise: Inso-much, that unless all my former Chronical-notes were still in readiness, you should one time or other be to seek for what you desired most to be informed in.

To prevent which, was the present Collection of them all, into this one portable Volume; wherein you have also this Advantage (for I presume still, it will Prodesse, as well as delectare) That whereas the Æra of all my former Computations, commonly, preceded not the Commencement of the Long-Parliament; this agrees with the Year 1600. soon after which

To the Friendly Readers.

the Two Crowns were United under the name of Great Britain, the lamentable Scene in this Tragedy, as the late King CHARLES, the First that Enters.

To conclude, I declare it, That (as there are, and will be Mistakes and Defects in the best of Humane Actions, especially in works of this Nature, so) none shall more Oblige me, than such, who can and will freely, by Material Additions, but assist me in the least ; or give civil notice of any thing, that either for want of better Intelligence, or through my own, or the Printers Inadvertency, hath escaped Erroneous.

Dabam Bradfieldiæ
è Musæolo meo,
5. Augusti, Anni
M.DC.LVI.

Geo. Wharton.

Gesta

Gesta Britannorum, or a Succinct
Chronology, &c. from the Year of
Christ 1600. (in which the late
King Charles was Born) until the
Year 1667.

Anno 1600.

Nov. 19. Charles Duke
of Albany Born at Dun-
fermling in Scotland.

Feb. 25. E. of Essex be-
headed in the Tower.

Anno 1601.

Monopolies restrained
by the Queen.

Spaniards Landed in
Ireland, but forced thence
with loss.

Anno 1602.

Mar. 24. Queen Eliz.
died.

James the 6, King of
Scotland, Proclaimed King
of England.

A great Plague in Lon-
don.

Tyr-Oen craved Pardon.

He was brought into
England by the L. Mont-

joy, and restored by the
King.

Anno 1603.

April 5. King James
began his Journey out of
Scotland.

May 7. He Arrived at
the Charter-House in Lon-
don.

June 11. Queen Anne,
with Pr. Henry and the La-
dy Elizabeth (her Son and
Daughter) came to York.

27. The King met them
at Easton in Northampton-
shire.

July 25. They entred
London. King and Queen
Crown'd at Westminster.

Nov. 17. Sir Walter
Rawleigh Arraigned and
Condemned.

Garter sent to the Duke
of *Wittenburgh*.

Watson, Clerk, and Brook
Executed.

Anno 1604.

Aug. 18. A Treaty of
Peace with *Spain*.

Octob. *Charles* Duke of
Albany (being newly cured
of a Fever) was brought
to *Windfor*.

Jan. 4. Created Duke
of *York*.

This Year King *James*
was first enstyled King of
Great Britain.

Sir *Th. Smith* Embassa-
dor into *Russia*.

Lord Admiral into *Spain*.

Earl of *Hertford* into
Flanders.

Duke of *Holst*. Honour-
ed with the Garter.

Anno 1605.

Nov. 5. The Powder-
Treason Discovered.

The Oath of Allegiance
devised and administred.

Anno 1606.

July 17. *Christianus*,
King of *Denmark*, first
arrived in *England*.

Aug. 12. Departed
thence.

The Earl of *Northumb*.

and the Lords *Mordant* and
Sturton censured in the
Star-Chamber.

Anno 1607.

A great Inundation in
Somerset-shire and *Glouce-*
ster-shire.

May. An Insurrection
in *Northampton-shire*, *War-*
wick-shire, and *Leicester-*
shire, about Inclosures,
whereof Captain *Pouch*
was the Ring-leader.

June 12. King *James*
made free of the Cloth-
workers.

23 *Tho. Garnet* (a Jesuit)
Executed at *Tyburn*.

July 16. Prince *Henry*
made free of the Merchant-
Tayl.

Tyr-Oen with others fled
out of *Ireland*.

Anno 1608.

April 19. *Thomas* Earl
of *Dorset*, L. Treas. dyed
suddenly.

This Year was the N.
Exchange built.

Saint *Edmunds* Bury
burnt.

Virginia Planted.

Anno 1609.

April 10. The New Ex-
change first furnished with
Wares,

Wares, and named (by King *James*) Britain's Burse.

May 8. Fishing on the English Coast forbidden to strangers without License.

This Year was the making of Allom first brought to perfection in England, by Sir *John Burchier*.

Silk-worms brought first into England.

League with France.

Anno 1610.

May 30. Prince Henry created Prince of Wales.

Anno 1611.

March 25. Sir Robert Carre created Viscount Rochester.

Gold enhanced.

Legate (the *Arrian*) burnt.

The Lant-grave of Hesse visited the King.

Anno 1612.

June 29. L. Sanquer (a Scot) Executed for contriving the Murder of *John Turner*, a Master of Fence.

Octob. 16. *Frederick*, Prince Palat. of the Rhyne, arrived in England.

29. Prince Henry fell sick.

Nov. 6. He dyed at *St James's*, Hor. 7. 30'. circ. P. M.

Dec. 7. He was Interred at *Westminster*.

Feb. 14. Lady *Elizabeth*. Married to the Palg. at *White-Hall*.

The Kings Mothers Body removed from *Peterborough* to *Westminster*.

Plantation in Ireland by the Companies of London.

Anno 1613.

April 10. The Palsgrave and his Princess departed England.

17. A Monster born at *Standish* in *Lancashire*, viz. A Maiden Child, with four Leggs and four Arms, two Bellies joyned to one Back, one Head with two Faces (the one before, the other behind) like the Picture of *Janus*.

Aug. 7. *Dorchester* consumed with Fire.

This Year also was the Globe Play-House burnt.

Nov. 4. Sir Robert Carre created Earl of *Somerset*.

The Artillery Company revived.

Anno

Anno 1614.

July. King of Denmark came the second time into England.

Aug. 1. He departed thence.

Stratford upon Avon consumed with Fire.

The N. River brought to London by Sir Hugh Middleton.

Moor-fields fashio'd into Walks.

Anno 1615.

Sept. 27. The Lady Arbella dyed in the Tower.

Sir Tho. Overbury Poysoned: for which the E. of Sommerſet and his Lady were condemned.

Sir Gervas Elvis and divers others suffered.

Smithfield Paved.

Anno 1616.

Nov. 3. Prince Charles created Prince of Wales.

March. King James began his Progreſs into Scotland.

The Arch-Biſhop of Spalato came into England.

The Cautionary Towns reſtored to the States.

Anno 1617.

April 4. G.W. Naſcitur.

Sept. 5. King James returned from Scotland.

Haidock the ſleeping Preacher.

Anno 1618.

May 24. A Declaration tolerating Lawful Sports on Sundays.

Octob. 28. Sir Walter Rawleigh beheaded.

Nov. 18. A Comet firſt obſerved in England by Dr. Bainbridge.

Trask cenſured in the Star-Chamber.

Anno 1619.

March 2. Queen Anne dyed at Hampton-Court.

Alterations of Gold Coyns.

Sir Henry Yelverton cenſured in the Star-Chamber.

Sir Richard Weſton Ambaſſadour to Bruxels.

Anno 1620.

July 17. Bernard Calvert of Andover, performed his Journey from Southwark to Callice and back again, in (This) one day.

Peace with France.

Anno 1621.

Arch-Biſhop of Spalato retracted what formerly he had writ in favour of the Proteſtants,

Protestants, and was therefore commanded to depart the Kingdom.

Sir *Francis Bacon* displaced and committed to the Tower.

Sir *Gyles Mompesson*, and Sir *Francis Michael* censured by the Parliament.

Anno 1622.

Arch-Bishop of *Spalato* returned.

The *English* Treated with the *Spaniard* touching the restitution of the *Palatinate*.

Anno 1623.

Pr. *Charles* imbarqu'd for *Spain*.

Octob. 5. He returned from thence.

24. The Fall at *Black-Friers*.

March 23. King *James* first Armed for the *Palatinate*.

Anno 1624.

Nov. 10. The Marriage with *France* accorded.

Count Mansfield came into *England*, and suffered Ship-wreck.

Amboyna's Bloody Cruelty,

Anno 1625.

March. King *James* dyed at *Theobalds*.

27. Prince *Charles* Proclaimed King.

A great Plague in *London*.

May 1. The Marriage with *France* Celebrated at the Church of *Noſtredame* in *Paris*.

3. Rejoyced for in *London*.

7. King *James* Inhum'd at *Westminster*.

June 18. Parliament began at *Westminster*.

22. Q. *Mary* Landed at *Dover*.

23. King met and conducted her to *Canterbury*, where the Marriage was finally completed.

27. The Marriage declared at *White-Hall*.

King and Queen removed to *Hampton-Court*.

Aug. 1. Parliament met at *Oxford*.

Michaelmas Term was kept at *Reading*.

Octob. 8. *Gades* Voyage.

Feb. 2. King *Charles* Crowned at *Westminster*.

6. Par-

6. Parliament met at *Westminster*.

E. *Arundel* committed to the Tower.

League with *Denmark*, *Suevia*, and the States against *Spain*.

Anno 1626.

May 1. Duke of *Buckingham* questioned.

June 8. D. sequestred from the House of Lords.

15. Parliament Dissolved.

E. *Bristol* committed to the Tower.

Queens Servants returned into *France*. *August*.

Commission for Loan-Money. *Octob.* 13.

Nov. Embargo of the *English Ships* at *Bordeaux*.

Bishop *Andrews* } dyed.

Sir *Fran. Bacon*

Traffique with *Spain* prohibited.

Anno 1627.

June 27. Duke of *Buck.* imbarqued for the Isle of *Rhe*, at *Portsmouth*.

July 31. He Landed in the Isle of *Rhe*.

Sir *W. Heydon* slain there.

Aug. *St. Martins Fort* Besieged.

Sir *Job. Burroughs* slain.

Mich. Term. *Lo. Pur-*

beck censured in Star-Chamber.

Octob. 19. *St. Martins Fort* relieved.

Duke raised his Siege, and defeated by the *French*, many *English* slain.

Jan. 6. A Fray in *Fleet-street*.

Rochellers craved Aid.

March 17. Parliament began at *Westminster*.

Petition of Right granted by the King.

Commissions for Loan and Excise Cancelled.

Anno 1628.

May 8. E. *Denbigh*, for relief of *Rochel*.

Attempted it, but in vain.

26. Return'd to *Plymouth*.

Stoadt (an *English* Garrison) rendred to the *Imperialists*.

Ju. 13. Dr. *Lamb* Murthered.

14. Dr. *Mainwaring* censured.

16. *London* fined for *Lamb's* death.

26. Par-

26. Parliament pro-
rogu'd till Octob. 20.

Weston L. Treasurer.

Sir Thomas Wentworth a
Baron.

Aug. 23. *D. Buck.* mur-
thered by *John Felton* at
Portsmouth.

Sept. 8. *E. Lindsey*, for
relief of *Rochel*.

Tonnage and Poundage
denied the King.

25. *D. of Buckingham's*
Funeral.

Rochel's relief attempt-
ed in vain.

Octob. 18. *Rochel* sur-
rendred to the *French*.

Parliament adjourn'd till
Jan. 20.

Nov. 29. *John Felton*
Executed at *Tyburn*.

Jan. 20. Parliam. met
again.

Adjourn'd till *March 2.*

March 2. Parliament
dissolved by the King.

18. *Pr. Charles Born*,
Baptized, and Buried.

Ten of the Members
committed.

Anno 1629.

April 14. Peace with
France concluded.

July 10. An uproar in

Fleet-street, wherein di-
vers were slain, and for
which Captain *Ashurst*, and
Captain *Stamford* (the *D.*
Servant, and famous *Wraffle-*
ler) were afterwards Ex-
ecuted at *Tyburn*.

Nov. Earls *Bedford*, *Som-*
erset, and *Clare*, with
others, committed.

Jan. 1. An Ambassadour
from *Spain*.

7. He had Audience.

Anno 1630.

Earl of *Pembroke* dyed.

May 29. Prince *Charles*
Born.

Sir Rob. Anstruther Am-
bassadour into *Germany*.

June 27. Prince *Charles*
Baptized.

Doctor *Leighton* (a *Scot*)
censured.

Nov. 27. Peace with
Spain Proclaimed.

March 11. *E. of Essex*
Married to *Mrs. Pawlet*.

Anno 1631.

March 25. *E. Castle-*
haven Arraigned.

May 14. Beheaded on
Tower-hill.

Sir Gyles Allington cen-
sured.

June 27.

June 27. *Broadway* and *Fitz-Patrick* Arraigned.

July 6. Executed at *Tyburn*.

Nov. 4. Lady *Mary* Born.

Anno 1632.

L. Wentworth, Deputy of *Ireland*.

S. Pauls began to be repaired.

Buildings in *Covent-Garden* begun by the Earl of *Bedford*.

Nov. 21. *Frankendal* surrendered to the *English*.

29. Prince *Elect* dyed.

Dec. 2. *K. Charles* sickned of the *Small-pox*.

Feb. 11. Fire on *London-Bridge*.

Anno 1633.

May 13. King *Charles* began the *Scotch* Progress.

June 10. He arrived at *Edenburgh*.

11. Was Crowned there.

July 20. He returned from *Scotland*.

Aug. 4. Arch-Bish. *Abbot* dyed.

Sept. 19. *W. Land* translated from *Lond.* to *Cant.*

Octob. *K. James's* Declaration, tolerating Sports on Sundays, revived.

14. *James, D. of York* Born.

24. Baptized.

Feb. 2. A Masque presented at *White-Hall*, by the Gent. of the four Inns of Court.

12. *K. and Q.* magnificently Feasted by the City.

Octob. 18. King *Charles* revived his Fathers Declaration of May 24. 1618. for tolerating lawful sports.

Anno 1634.

Attorney General *Noy* projected the design of Ship-money.

Aug. 9. Attorney General *Noy* dyed.

A Parliament called in *Ireland*.

A Synod assembled there. *Scots* began their Plots against the King.

March 13. *L. Balmerino* Arraigned in *Scotland*. Pardoned.

24. *L. Treasurer Weston* dyeth.

La. Purbeck committed.

Anno 1635.

Aug. 21. Ship-writs issued out.

Sept. 29. *Robert Parre*, (Aged

(Aged 160 Years fere)
brought out of Shropshire
to London, where he shortly
afterwards dyed.

Nov. Prince Elector into
England.

Dec. 28. Lady Elizabeth
Born.

Jan. 2. Baptized.

Prince Rupert arriv'd at
London.

An Ambassadour from
Holland.

March 6. B. Juxton,
Lord Treasurer.

Commotions about Ce-
remonies.

Anno 1636.

Sept. 16. E. Arundel
Ambassadour into Germ.

Mich. Term. Ship-mony
debated.

Feb. 2. K. required the
Judges Opinions touching
the legality of Ship-mony;
twelve gave their Opini-
ons for it.

March 17. Lady Anne
Born.

Anno 1637.

June 14. Pryn and Bast-
wick censured.

26. Pr. Elector and Pr.
Rupert (his Brother) for
Holland.

July 11. Bp. Williams
Sentenced, and suspended,
ab officiis & beneficiis.

Book of Liturgy sent
into Scotland.

July 23. First read at
Edenburgh.

Octob. 16. A Conflux
of People there.

18. Bp. Galloway as-
saulted.

19. Scots petitioned a-
gainst the Liturgy.

Feb. 19. Tumultuous
Resorts interdicted.

Scots enter into a Cov.

Anno 1638.

June. Marqu. Hamilton
sent Commissioner into
Scotland.

Consulted with the Co-
venanters.

They demanded a Ge-
neral Assembly, and a Par-
liament.

Doubled their Guards.

Marquess removed to
Dalkeith, and sent to the
K. for new Instructions.

July. King granted the
Scots their desires, yet the
Covenanters continued ob-
stinate.

Marquess returned into
England.

Aug. Back

Aug. Back again into Scotland, with proposals from the King.

The Covenanters disliked the Proposals.

The Marquess posted again into England, found the King at Oatlands.

Sept. The Marquess is hasted back into Scotland.

22. He assembled the Council, presented them with a Letter from the K.

A Declaration from the King, nulling the Service-Book, High Commission, Canons, &c.

Octob. 31. Mary de Medicis (Q. Mother of France) came into England.

Gen. Assemb. at Glasg. Bishops protested against it.

28. Gen. Assembly dissolved.

E. Argyle declared for the Covenanters.

Mar. Hamilton returned into England.

The Covenanters began to Arm.

They solicited France for Aid.

Feb. 4. Scots papers dispersed in England, to vindicate their Actions and Intentions.

They are suppressed by the King.

Anno 1639.

March 27. King marched against the Scots.

Declared against their Seditious Actions.

March 5. Parl. began in Scotland.

Dissolved by the King.

28. King encamped within two Miles of Berwick, and within view of the Scotch Army.

Marq. Hamilton at Forth with the English Navy.

June 10. Covenanters Treated with.

17. Pacification concluded.

18. The Armies disbanded.

July. King returned to London.

Scots papers disowned and burnt.

E. of Traquare Commissioner into Scotland.

Aug. 6. Gen. Assemb. in Scotland, which abolished Episcopacy, the High Commission, Liturgy, and Book of Canons.

24. The

24. The Assemb. broken
up.

L. Deputy of Ireland
into *England*.

Created Earl of *Straff*.

31. Parliament began
in *Scotland*.

Sept. 7, 8. A Fight in the
Downs betwixt the *Spani-*
ards and *Dutch*.

Octob. 11. The like. *Spani-*
ards worsted in both.

Nov. 19. *Edenburgh*
Castle Walls fell down.

King ordered their re-
pair.

Their reparation hindred
by the *Covenanters*.

Dec. 18. *Scotch* Parl.
Prorogu'd till June 2.

Traquare returned into
England.

Four *Scotch* Commissio-
ners sent to the King.

E. *Strafford* into *Ireland*.

Summoned there a Par-
liament.

Jan. L. Keeper *Coven-*
try dyed.

Sir *John Finch* succeed-
ed him.

March. Earl *Strafford*
returned into *England*.

Scotch Commissioners
secured.

Anno 1640.

April 13. Parl. began
in *England*.

Scots Letter to the *French*
King produced in Parlia-
ment.

E. *Lowden* (Prisoner in
the Tower) accused for
Subscribing it.

May 5. Parliament dis-
solved.

Some Members Imprisoned.

Synod imposed a new
Oath.

11. Archb. Palace be-
set by Prentices.

12. Some taken and com-
mitted to the *White-Lion*.

15. Prison broken, and
the Prentices set at Li-
berty.

21. One of the Ring-
leaders Executed.

29. Synod ended.

June 2. Parliament at
Edenburgh sate again.

July 8. *Henry* Duke of
Gloucester Born.

Aug. 20. King set forth
towards the North.

28. *Newborn* Fight.

Newcastle deserted.

29. Possessed by the
Scots.

F f

30. Dur-

30. *Durham* the like.

Sep. 20. King set up his Standard at *York*.

24. King determined to call a Parliament, to begin *November 3*.

Commissioners appointed to treat with the *Scots*.

The Treaty at *Rippon*.

Octob. 26. A Cessation from Hostility agreed on.

Nov. 3. Long Parliament began.

10. *Pryn, Burt. & Bastw.* Ordered to be released by the Parl.

11. *E. Strafford* Impeached of Treason, and committed to the Black Rod.

12. *Sir Fra. Windebank* Questioned.

Nov. 12. 100000*l.* voted for the *Scots*.

13. *Sir George Ratcliff* sent into *Ireland*.

16. *Bp. of Lincoln* enlarged.

19. *Scotch* Commissioners admitted Residence in *London*.

21. Justice *Howard* assaulted and stabbed in *Westminster-Hall*.

23. A Commis. issued for treating with the *Scots*.

28. *Pryn* and *Burton* Triumphantly into *London*.

Dr. Bastwick the like, soon after.

Dec. 3. *Pryn* and *Burton* complain of their Prosecutors.

4. *Sir George Ratcliff* committed.

5. Secretary *Windebank* fled into *France*.

7. Ship-mony Voted illegal.

The Judges questioned.

8. *E. Strafford* committed to the Tower.

L. Ann dyed at *Richm.*

D. Cosens committed.

11. *Lond.* Petit. against Bishops.

16. Canons Voted Illegal.

18. Arch-Bish. of *Canterbury* sequestred, & committed to the *Black Rod*.

19. *B. Wren* accused of High Treason.

21. *L. Finch* Voted a Traytor.

22. He fled into *Holland*.

Jan. 23. *Goodman* (a Priest) reprieved.

Pryn,

Pryn, Burton, and Bastw.
Voted Innocent; and satisfaction to be given them by their Judges.

30. *E. Strafford* charged in the House of Lords.

Feb. 10. Match with the Prince of *Orange* propounded.

11. Plots suggested.

13. Judge *Berkly* Impeached, committed.

16. Bill for Triennial Parl. signed, which occasioned Bonfires and ringing of Bells.

24. *E. Strafford* made his Defence before the H. of Lords. Remanded to the Tower.

26. Arch-Bish. accused of High Treason before the H. of Lords. Ordered to the Tower.

Feb. Scots first styled Dear Brethren.

All Books, Libels, and Proclamat. against them called in.

A Thanksgiving for the Peace with them.

March 1. Arch-Bishop committed to the Tower.

10. Bishops Votes in Parliament null'd.

22. *E. Strafford's* Tryal began.

Anno 1641.

April. Convocation H. Fined.

15. *E. Strafford's* Tryal ended.

House of Commons voted him Guilty of High Treason, which was Opposed by the L. G. *Digby*, and others.

20. Prince of *Orange* to *London*.

21. *E. Strafford* voted the second time Guilty of High Treason by the Commons.

Bill of Attainder read in the House of Lords, where many opposed it.

29. Nevertheless the H. of Lords also vote him Guilty of High Treason.

May 1. King declared himself unsatisfied.

2. Princess *Mary* Married to the Pr. of *Orange*.

3. Thousands of the City came to *Westminster*, crying for Justice against the Earl.

5. Protestation taken by the Parliament.

F f 2

6. E.

6. E. *Strafford* voted the second time Guilty of High Treason by the H. of Lords.

8. Two Bills (one for the Execution of the Earl, the other for continuation of the Parliament) tendred to the King.

9. King consulted with the Judges and Bishops.

Some of the Bishops advised him to pass the Bills.

The Earl himself, by his Letter to the King, desired him to sign the Bill of Attainder.

May 10. Bill (for the Execution of E. *Strafford*) signed by the King.

So likewise that other for continuance of the Parliament [which proved the Execution of himself.]

11. The King by his Letter to the Lords, delivered by the Prince, solicited for his Life, but in vain.

12. E. *Strafford* Beheaded on *Tower-bill*.

17. L. *Goring* resigned his place, Master of the Wards.

L. *Say* succeeded him.

Bp. *Juxton*, L. Treasurer, resigned his Staff.

The Office committed to five Commissioners.

E. of *Leicest.* made Lord Lieutenant of *Ireland*.

Marquess *Hertford* Governour of the Prince, in the room of the Earl of *Newcastle*.

June 19. Voted that the Scots should receive 100000 pounds (of their 300000 l.) at *Midsummer*, 1642. the remainder at *Midsummer*, 1644.

July 2. Bill imposing the Tax of Pole-money.

5. Bishop *Wren* Voted against.

Two Bills passed for putting down the High Commission and Star-Chamber Courts.

Sir *Tho. Roe* Ambassador into *Germany*.

Qu. Mother left *England*, and dyed soon after at *Cullein*.

The five Judges (who had formerly given their Opinions for Ship-money) charged by the House of Commons.

Aug.

Aug. English and Scotch
Armies disbanded.

10. King began his Journey for *Scotland*.

An Order for taking away all scandalous Pictures out of Churches.

Sept. 8. Parliament adjourn'd till *Octob. 20.*

A standing Committee (consisting of fifty Members) appointed during the Recess.

Octob. 22. Owen ô Connolly discovered the design of the *Irish* Rebellion.

Mac Mahon, and the *L. Macquire* taken and secured.

23. The *Irish* Rebellion first brake out (the King being then in *Scotland*.)

Nov. 5. 2000000 *l.* voted to be raised for suppressing the *Irish* Rebellion.

The King referred the whole business to the Parliament.

Marquess *Ormond* (by Commission from the Earl of *Leicester*, and with the Kings approbation) made Lieutenant General of all the Forces in *Ireland*.

King returned from *Scotland*.

Magnificently Feasted by the City.

King Feasted the Chief of the City at *Hampton Court*, where divers Aldermen received the Honour of Knighthood.

Dec. 15. Remonstr. of the state of the Kingdom presented to the King at *Hampton Court*.

27. Tumults at *Westminster*, threatening the Bishops.

30. Twelve Bishops protested against Popery, or any malignity against the State, and against such Orders or Votes as had passed, or which should pass in the Lords House during their enforced absence.

Dec. 31. Twelve Bishops accused by the Commons of High Treason, whereof ten were committed to the Tower, the other two to the Black Rod.

Jan. 1. The *Irish* Proclaimed Rebels.

3. Articles exhibited against the five Members.

F f 3

4. King

4. King in Person demanded them.

5. Houses adjourn'd into *London*.

6. Proclamation made for Apprehending the five Members.

7. H. of Commons declared the Kings Proclamation to be false, scandalous, and illegal.

Sir *Edward Herbert* (the Kings Attorney General) committed, for preferring the Articles against the five Members.

10. The King, Queen, Prince, and Duke of *York*, to *Hampton Court*.

11. The five Members Guarded to *Westminster* by Water.

27. House of Commons Petitioned the King for the Militia.

Feb. 14. Adventures for *Irish* Land.

23. Queen (with the Princess *Mary* her Daughter) imbarqued at *Dover* for *Holland*.

King at *Greenwich*, whence he sent for the Prince and Duke of *York*.

They removed to *Theobalds*.

March 9. Thence to *Newmarket*.

15. Thence to *Huntington*.

May 3. Protestation taken by the Parliament.

26. Thence to *York*.

Anno 1642.

April 8. King proposed to go in Person into *Ireland*: Disliked by the Parliament.

9. An Order of Parliament enjoining their Members to attendance.

22. Duke of *York* and Pr. Elector to *Hull*.

23. King denied admittance into *Hull*.

Sir *John Hotbom* Proclaimed Traytor.

24. King complains of the Affront.

25. Sir *John Hotbom* justified by the Parliament.

The Lords began to desert the Parliament, and go to the King.

May 12 Gentry of *Yorkshire* attended the King at *York*.

20. Voted

20. Voted that the King intended to levy War against the Parliament.

30. Nine Lords (with the King) summoned to *Westminster*.

June 2. An Order of Parliament requiring the Revolted Members to return by the sixteenth of June.

Nineteen Propositions sent to the King.

10. An Order for bringing in Money and Plate.

14. King writ to the City.

15. Thirty seven Lords protested in behalf of the King.

The nine Lords (Summoned to appear) were for default thereof Impeached of High Treason.

L. Keeper *Littleton* conveyed the Great Seal, and afterwards himself, to the King at *York*.

July 2. *Providence* Landed at *Kenningham* near *Hull*.

7. Sir *Richard Gurney* charged for Proclaiming the Commission of Array.

July 11. Sir *Richard Gurney* committed to the Tower.

12. E. of *Essex* voted General.

14. E. *Bedford* L. General of the Horse.

15. King at *Beverly*.

Hull Besieged by the King.

20. King made his Speech to the Gentry of *Leicestershire*.

30. An Order of the Commons for borrowing 100000*l.* of the moneys raised for suppressing the *Irish* Rebellion.

Aug. 1. E. *Essex* divided his Men into Regiments.

Shepton-Mallet taken by the Marquess of *Hertford*.

2. Marquess of *Hertford*, and others, Besieged by the Earl of *Bedford* in *Sherburn* Castle.

About this time *Portsmouth* was also Besieged by the Parliament.

4. King made a Speech to the Gentry of *Yorkshire*.

9. E. *Essex* Proclaimed Traytor.

F f 4

12. Sir

12. Sir *Richard Gurney* censured by the House of Lords.

Alderman *Pennington*, Lord Mayor.

13. King desires the Parl. to retract the Order of *July 30.* for borrowing the 100000*l.* Denied.

15. Sir *Richard Minshull* went to the King.

18. His House plundered.

22. King set up his Standard at *Nottingham.*

Sir *John Lucas* and his Lady committed to *Colchester Goal.*

24. Sir *Will. Boteler* plundered.

25. King proposed a Treaty.

Aug. 25. Sir *John Lucas* Proclaimed Traytor by the Parliament.

26. Brought to *London*, and committed to the Sergeant at Arms.

29. Committed to the Gate-house.

Sept. Prince *Rupert* and Prince *Maurice* arrived in *England.*

9. *E. Essex* marched out of *London.*

19. King's Protestation read in the Head of his Army, between *Stafford* and *Wellington.*

23. *Worcester Fight.*
Octob. 23. Edge-hill Bat-
tel.

24. *E. Essex* Army at *Warwick.*

27. *Banbury* Summoned, submitted to the King.

Broughton House the like.

Windsor Fortified by the Parliament.

Nov. Mr. *Blake* Executed betwixt *Oxford* and *Abingdon.*

2. Parliament resolved to Petition the King, which was done at *Colbrook.*

7. *E. Essex* returned to *London.*

12, 13. *Brainford* Fight.

King retreated to *Reading.*

Thence to *Oxford.*

29. A Committee appointed by the Parliament to Assess the Non-contributors of Money, or Plate.

Dec. 5.

Dec. 5. Marlborough taken for the King.

Tadcaster taken for the King.

Dec. 7. Parliament defeated at Tadcaster.

Col. Goring Landed at Newcastle with Commanders from Holland.

Leeds taken for the K.

13. Winchester delivered to the Parliament.

23. Chichester the like.

Jan. 13. L. Aubigney Interred at Oxford.

15. Cambridge secured for the Parliament.

19. Bodmin Fight.

22. Saltash taken for the King.

22. Leeds Stormed and taken by the Parliament.

Wakefield and Tadcaster possessed by the Parliaments Forces.

27. Brill Assaulted, by Col. Hamden repulled.

28. Sudely Castle delivered to the Parliament.

31. Propositions sent to the King at Oxford

Feb. 1. Yarum Fight.

2. Cyrencester taken by the King.

Preston by the Parl. Gen. King Landed at Newcastle.

Lancaster and Wiggan taken by the Parliament.

16. Queen imbarqued for England.

20. Anchored at Burlington Bay.

22. She Landed at Burlington Key.

About this there happened a Fight at Cover in Gloucester-shire, betwixt the Hereford and Gloucester Forces.

E. Montross and Lord Ogleby, with two Troops of Horse, came to the Queen at York.

*March 1. A Weekly Tax of 33580*l.* imposed by the Parliament.*

Lowerstoft (in Suffolk) taken by the Parliament, and in it Sir John Pettus, Sir Tho. Barker, and others Prisoners.

Scarborough delivered to the King by C. Brown Bushel.

18, 19. The Battel on Hopton Heath.

21. Malmsbury surrendered to the Parliament.

20. Treaters

20. Treaters (from the Parliament) to Oxford.

23. *Granth.* taken for the King.

Anno 1643.

Kings Forces routed near *Highbam* in Gloucester-shire.

Teuksbury quitted by the King.

April 3. *Burmingham* taken for the King.

11. Capt. *Hotbam* routed at *Ancafter* in Lincoln-shire.

17. Parliament Treaters returned from Oxford to London.

Reading Besieged by the Parliament.

21. *Litchfield* surrendered.

27. *Reading* surrendered.

May 1. A design to surprise *Corfe Castle*, but frustrated.

2. *Warder Castle* besieged by the Parliament.

3. *Cheap-side* Cross demolished.

Chepstow taken by the Parliament.

6. A Fight in *Middleton-Cheney Town-field*.

8. *Warder Castle* surrendered to the Parliament.

Monmouth the like.

12. M. *John Byker* slain at *Coventry*.

May 16. Parliament defeated at *Stratton* in Devonshire.

21. Kings Forces defeated at *Wakefield*.

23. Parliament voted the Queen a Traytor.

30. M. *Robert Yeomans* and M. *Geo. Bourcher* Executed at *Bristol*.

June. *Warrington* taken by the Parliament.

6. Vow and Covenant Solemnly taken by the Parliament.

18. Fight in *Chalgr. Field*.

23. *Corfe Castle* besieged by the Parliament.

26. A new Great Seal Voted.

30. A Fight on *Adderton Heath*.

July. *Burton* upon *Trent* Assaulted and taken by the Kings Forces.

1. A Skirmish about *Padbury* and *Wert-billbrook*.

Bradford

Bradford Besieged by the King.

2. *Bradford* taken.

3. *Hallifax* deserted by the Parliament.

4. *Beverly* taken for the King.

5. Mr. *Tomkins* and Mr. *Chaloner* Execut. at *Lond.*
Lansdown-hill Fight.

Hull Besieged by the Kings Forces.

13. King and Queen met at *Edgehill*.

Fight on *Roundway-down*

24. *Bristol* besieged by the King.

27. *Bristol* surrendered.

Aug. 3. *Corfe Castle* assaulted by the Parliament, but repulsed.

4. *Corfe Castle* siege raised.

Dorchester surrendered to the King.

9. *Portland* reduced by the King.

Weymouth and *Melcomb* submitted.

Aug. 10. *Gloucester* besieged by the King.

20. The Parl. Forces from *Biddeford* and *Barnstaple* defeated.

24. E. *Essex* Mustered on *Hounsloe-beath*.

Sept. 2, 3. *Biddeford*, *Appleford*, and *Barnstaple* surrendered to the King.

3. *Exeter* taken by the King.

8. *Gloucester* relieved by the E. of *Essex*.

17. *Auburn* Fight.

20. *Newbury* first Battle.

21. Earl of *Essex* at *Theile*.

22. At *Reading*, whence he marched for *London*.

25. Solemn League and Covenant taken by the House of Commons.

30. Dr. *Featly* committed to *Peterhouse*.

Octob. 18. An Ambassadour from *France* arrived at *Oxford*.

The Kings Forces defeated near *Horncastle* in *Lincoln-shire*.

28. Mr. *Robert Chestlen* Ordered to *Colchester* Goal.

Mr. *Burton* restored.

Nov. 11. A new Great Seal Authorized by the Parliament.

21. Sir *W. Armin* at *Edenburgh*, to hasten in the Scots.

27. *Dan.*

27. *Dan. Kniveton* Executed at *London*.

Dec. 4. *Hawarden Castle* surrendred to the King.

8. *Mr. John Pym* dyed.

12. *Beeston Castle* taken for the King.

13. *Mr. Pym* buried.

21. *Lapely House* taken for the King.

Dec. 29. The gilt Skreen of Copper in *Hen. 7.* Chapel broken down and fold.

Jan. 16. The *Scotch Army* entred *England*.

22. *Parliament Members* assembled at *Oxford*.

March 2. *Scotch Army* crossed *Tyne*.

13. *Hopton Castle* taken for the King.

18. *Warder Castle* the like.

22. *Newark* relieved by the King, and soon after *Lincoln*, *Sleaford*, and *Gainsborough* quitted by the *Parliament*.

23. *Sturton Castle* surrendred to the King.

24. *Scots Army* forced from *Bowden-hill*.

Apley-House taken for the King (by *Col. Ellis*.)

The *Synod* began at *Westminster*.

Anno 1644.

25. *Scots* fell upon the E. of *Newcastle's Rear*.

April 3. *Longford-house* surrendred to the King.

6. So *Tongue Castle*.

13. *Newent* Affaulted, in vain.

17. *Queen* began her Journey Westward.

Brampton-brian surrendred to the King.

Dunfrieze (in *Scotland*) taken by the Earl of *Montrose*.

22. *Stutcomb* taken for the King.

May 12. *Mount-Edgec.* Affaulted by the *Parliament*, but in vain.

24. *E. Essex* and Sir *W. Waller* joyned Forces about *Blewbury*, and marched towards *Abingdon*.

May 25. *Stopford* taken for the King.

Latham House relieved.

28. *Bolton* Stormed and taken for the King.

29. *Essex*

29. *Essex* and *Waller* divided their Forces.

30. *Essex* attempted to cross the River *Charwel* at *Gefworth-bridge*, but repulsed,

3. *Waller* to pass *Isis* at *New-bridge*, but obstructed.

He demolished *Abingdon-Cross*,

June 1. *Essex* attempts the second time to cross *Charwel* in several places at once, but beaten back with loss,

3. King marched with his Army from *Oxford* towards *Worcester*,

4. *Essex* passed *Charwel* with his Army,

A prodigious Storm on *Campsfeld* near *Woodstock*,

5. *Essex* marched (after the King) to *Chipping-norton*,

6. Returned to *Burford*, and there Deputed *Waller* to pursue the King,

11. *Dudley* Castle relieved by the Kings Forces from *Worcester*,

12. *Borftall-House* taken by the *Oxford* Forces,

16. Pr. *Henrietta* Born at *Exeter*,

18. King returned to *Witney*,

22. King at *Buckingham*.

25. Parliaments Forces routed at *Colne*.

June 26. *Waller* in *Keinton-field*,

The King at *Brackley*,

28. The King to *Banbury*, where he found *Waller* drawn up on *Crouch bill*,

29. *Waller* defeated at *Crop-ready Bridge*,

July 2. *York* relieved by the King, and immediately after began that terrible Battle on *Marston Moor*, wherein the Kings Forces were at last worsted, and several persons of note slain,

6. Parliaments Forces routed at *Warmister*,

15. King with his Army at *Bath*,

Qu. arrived at *Brest*,

23. *York* delivered to the Parliament,

His Majesty at *Kingsmoor* in *Sommerfet-shire*.

31. *Denning-*

31 *Dennington* Assault-
ed by the Parl. repulsed,

Aug. 1. King with his
Army passed *Tamar* at
Polton-bridge in *Cornwal*,
in pursuit of the Earl of
Essex,

25 *Lestithiel* Castle ta-
ken by the King,

30 Parliaments Horse
fled towards *Plymouth*,

Sep. 1. E. *Essex* fled to
Plymouth,

The Army of Foot sub-
mitted to the King,

11 *Basing* relieved by
some Forces from *Ox-*
ford.

Sept. 12. *Ilfercomb* sur-
rendred to the King,

17 *Barnstaple* the like,

23 *Banbury* stormed by
the Parl. Forces, repulsed,

Oct. 7. *Salatach* stormed
and taken by the King,

25 *Banbury* Siege rai-
sed.

27 *Newbury* Second
Battle,

29 *Sbelford House*
Storm'd and taken by the
Parliament,

Nov. 6. Kings Army
renderouzed on *Burling-*
ton Green,

9 *Dennington* Siege rai-
sed by the King,

17 He advanced to
Hungerford,

Parliament Forces left
the Field,

They raised their Siege
from before *Basing*,

19 *Parabelin* (or three
Suns) appeared in *London*.

Monmouth regained for
the King,

23 King returned to
Oxford,

Propositions from the
Parliament,

26 Book of Common
Prayer voted down by the
House of Commons,

Dec. 13. The King (by
the D. *Richmond*, and E.
South.) sends to the Parl.
for a Treaty,

15 *Helmshy Castle* sur-
rendred to the Parliament,

Dec. 22. Two Troops
of the *Nottingham* Horse
taken at *Upton* by a party
from *Newark*,

23 Sir *Alexander Ca-*
rew Beheaded on *Tower-*
hill,

24 Sir *John Price* de-
feated at *Welch-pool* by the
Kings Forces.

28 Mr.

28 Mr. *Blake's* House at *Pinnel* in *Wiltshire* taken by a party of the Kings,

31 Sir *Thomas Fairfax* Voted General of the Parliaments Forces,

Jan. 1. Capt. *Hotbam* Beheaded,

Sir *John Hotbam* Beh.

Lipiat-House taken by the King,

About this Col. *Ludlow's* Regiment of Horse was routed at *Salisbury*,

3 An Ordinance for abolishing the Book of Common Prayer, and establishing a Directory in the room thereof,

10 Arch-Bishop of *Canterbury* Beheaded.

The Skirmish at *Cullombridge*,

30 Began the Treaty at *Uxbridge*,

Feb. 9, 10, 11. *Weymouth* and the Forts taken for the King, but lost again in a few days after.

15 *Rowden House* taken for the King,

20 L. *Macquire* (an Irish Baron) Executed at *Tyburn*,

22 Treaty at *Uxbridge* ended.

Shrewsbury surprized for the Parliament,

Feb. 25. Col. *Rossiter* defeated near *Melton-Mowbray*,

26 The *Northampton* Horse defeated near to *Daventry*,

Castle-ditch taken by a party of the Kings from *Hereford*,

March 1. *Pontfract* relieved, and the Parliaments Army defeated,

6 A Convoy of the Parliaments Horse (consisting of about 200) taken at *Hawford*,

7 Major *Abercromy* slain, and his whole party taken and dispersed, near to *Stratton Audley*, by a party of the Kings from *Borstal*,

14 Col. *Long's* Regiment of Horse defeated, and himself taken Prison. near the *Devizes*,

15 Col. *Brandlin's* quarters at *Badsworth* beaten up by a party from *Pontfract*,

18 Northampton Horse
routed near *Abthrop*,
Beeston Castle relieved,
Anno 1645.

25 A party of the Par-
liaments Horse defeated at
Pitmaster,

Dennington Castle sur-
rendred to the Parliament.
Worcester Summoned,

April 1. Parl. Quarters
beaten up at *Wincaunton*,

5 Col. *Popham's* Re-
giment defeated,

April 14. High Archal
Siege raised,

17 Dr. *Featly* dyed a
Prisoner,

19 Fort at *Notting*.
Bridge taken by the *Ne-*
warkers, but quitted within
a few days,

22 C. *Massey* defeated
at *Ledbury*,

23 *Newcastle Emblin*
relieved by the King, and
the Besiegers defeated,

24 A party of the K.
Horse routed at *Islip*,

Blechingdon House Sum-
moned, and delivered to
the Parliament,

Col. *Windebank* shot to
Death at *Oxford*,

30 *Farrington* assaulted
by the Parl. Forces, but
repulsed,

Gen. *Fairfax* began his
march from *Windsor*,

May 7. King began his
march from *Oxford*,

A Fight at *Newbridge*,
12 *Taunton* relieved by
the Parliament,

15 *Hawksly House* sur-
rendred to the King,

Chester Siege raised,
22 *Oxford* (the first
time) Besieged,

23 *Godstow House* quit-
ted,

26 *Evesham* taken by
the Parliament,

30 *Leicester* Besieged
by the King,

31 *Leicester* Stormed and
taken,

Bagworth, *Coleborton*,
Kirby-bellows, and *Bur-*
leigh quitted by the Par-
liament,

June 1. *Gaunt-House*
yielded,

2 A notable Sally made
out of *Oxford*,

Gen. *Fairfax* raised his
Siege there,

4 He Assaulted *Borstal*.
Repulsed.

6. A prodigious Storm about *Loughborough*.

9. Kings Forces worsted about *Stokely*.

14. The fatal Battle of *Naseby*, wherein the Kings Army was totally overthrown.

18. *Leicester* regained by the Parliament.

A party of the Parliaments Horse routed at *Ryby* by a party from *Newark*.

27. *Highworth* surrendered.

28. *Carlisle* delivered to the Scots.

July 3. *Taunton* the second time relieved by the Parliament.

4. Parl. Quarters beaten up near *Bamcroft* Castle in *Shropshire*.

5. *High-archal* Siege raised, and the Besiegers routed by the Kings Forces.

8. *Ilchester* quitted by the King.

10. Kings Forces defeated at *Langport*.

11. *Bridgewater* Besieged by the Parliament.

13. *Burrough-hill* Fort (in *Sommerfet-shire*) yielded to the Parliament.

July 16. *Chippenham* taken for the King.

Welbeck-house surprized by a party from *Newark*.

21. *Pontfract* Castle surrendered to the Parliament.

23. *Bridgwater* the like.

25. So *Scarborough*.

30. *Bath* also.

Aug. 1. *Torksey-House* (in *Lancashire*) taken by the *Newarkers*.

4. The Club-men on *Hamilton-hill* routed by the Parliament.

8. Capt. *Allen* and his whole Troop taken by a party from *Belvoire* Castle on the Borders of *Lincolnshire*.

15. *Sherb.* Castle Assaulted and taken by the Parliament.

17. *Montross* defeated the Scotch Army in *Kilsietb* field near *Glasgow* in *Scotland*.

20. *Nunny* Castle surrendered to the Parliament.

24. *Huntington* taken for the King.

G g

Sept. 2.

Sept. 2. The Scots raised their Siege from *Hereford*.

6. Parl. Quarters beaten up at *Tame* by a party from *Oxford*, &c.

9. M. *Strood* (one of the five Members) dyed.

10. *Bristol* Storm'd, and part of it taken by the Parliament.

Sept. 11. *Bristol* surrendered.

13. *Montross* defeated at *Philip-haugh* in *Scotland*.

15. *Farley* Castle surrendered to the Parliament.

23. So the Castle of the *Devises*.

Laicock-house the like.

24. The Battle of *Rou-ton-Heath*, wherein the Kings Army was defeated.

26. *Barkly* Castle delivered to the Parliament.

Octob. 1. *Sandal* Castle the like.

8. *Winchester* the like.

14. *Basing-House* taken by Storm.

15. Kings Forces defeated at *Sherburn* (in *Yorkshire*.)

19. *Tiwerton* Castle taken by the Parliament.

21. *Langford-house* surrendered.

27. *Shelford-house* stormed and taken by the Parliament.

Nov. 5. *Bolton* Castle yielded to the Parliament.

16. *Beeston* Castle the like.

22. The out-works and Stables of *Belvoire* Castle Stormed and taken by the Parliament.

Dec. 1. House of Com. voted the King to confer several Honours upon several Members of both Houses, and (*inter alios*) a Dukedom on the Earl of *Essex*.

4. *Latham-house* delivered to the Parliament.

18. *Hereford* the like.

22. H. of Lords put it to the vote whether *Christmas-day* should be kept.

Dec. 26. King offered Personally to repair to *London*, for settling of a Peace. Denied.

Jan. 1. *Newarkers* Sally'd out upon G. *Pointz* his Quarters at *Stoke*.

8. Sir

8. Sir *Allen Apfly's* quarters beaten up near to *Barnstaple*.

9. *L. Wentw.* quarters the like at *Bovy-Tracy*.

13. A Personal Treaty denied by the Parliament.

16. *Plymouth* Siege raised.

19. *Dartmouth* Stormed and taken by the Parl.

20. Parl. Quarters beaten up at *Marlborough*, by a party from *Oxford*.

Astley Castle taken by a party of the Kings from *Ashby*.

25. *Poulderham* Castle yielded to the Parliament.

30. *Carlion* Castle (in *Monmouth-shire*) taken by a party from *Ragland*.

Feb. i. *Newport* (in the same Countrey) taken by the same party.

3. *Belvoir* Castle delivered to the Parliament. *Westchester* the like.

6. *Dunstar* Castle relieved by the Kings Forces.

7. *Marham* surprized, and *Corfe* Castle relieved by a party of the Kings.

Feb. 15. A sharp Encounter betwixt a party of

the Kings from *Tisbury* Castle, and a party of the Parliaments from *Barton-house* in *Darby-shire*.

16. *Torrington* Stormed and taken by the Parl.

18. A party of the Parliaments routed by the Kings Forces near *Uttoxeter* in *Stafford-shire*.

24. An Engagement of Horse near to *Stratton* in *Devonshire*.

25. *Launceston* quitted by the King.

28. *Saltaſh* the like.

29. *Lizard* Town the like.

March 2. *Abbingdon* entred by a party from *Oxford*, but forced to retreat.

3. *Mount-edgcomb* yielded to the Parliament.

The Town of *Foy* quitted by the King.

An Engagement of Horse at *Castle-Den*. in *Cornwall*.

10. A Cessation betwixt the Lord *Hopton* and Gen. *Fairfax*.

11. The Treaty began at *Trefilian-bridge*.

13. *St. Mawes* Castle yielded to the Parliament.

14. L. Hopton accepted of conditions for disbanding his Army.

March 16. Exmouth Fort yielded.

Dennis Fort yielded.

21. L. Astly defeated near to Stow on the edge of Gloucester-shire.

Anno 1646.

27. Newark Summoned by the Parliament.

April 8. Ruthen Castle delivered.

Corfe Castle taken by Storm and Stratagem.

9. Articles agreed on for the surrendring of Exeter to the Parliament.

10. Barnstaple Summoned.

13. Exeter delivered.

Litchfield Summoned.

14. Barnstaple Town and Castle the like.

15. S. Michaels Mount yielded.

25. Dunstar Castle delivered.

26. Woodstock delivered.

27. King disguised from Oxford.

May 2. Oxford Besieged (the second time) by the Parliament.

4. Treaty began, at Newark.

5. King came to the Scotch Army at Southwel.

8. Banbury surrendered.

9. Newark surrendered by the Kings Command.

11. Oxford, Wallingford, and Radcot Summoned.

13. King came to Newcastle.

18. Treaty began before Oxford.

24. Radcot surrendered to the Parliament.

29. The Dispute began at Newcastle betwixt the King and Mr. Henderson.

June 6. Carnarvon Town and Castle surrendered.

9. Ludlow delivered.

10. Borstal-house the like.

20. Treaty (before Oxford) ended.

24. Oxford surrendered. Farrington the same.

July 9. Duke of York's Servants discharged.

11. M. Lilburn committed to the Tower.

16. Litchfield Close surrendered.

The

The Dispute betwixt
the King and M. *Hender-*
son ended.

23. *Worcester* surren-
dred.

24. Princess *Henrietta*
conveyed from *Oatlands*.

28. *Wallingford* Castle
surrendred.

31. *Gotheridge* Castle
surrendred.

Aug. 7. *Ragland* Sum-
moned.

13. Sir *John Starwell*
Prisoner to *Ely* House.

17. Committed to *New-*
gate.

Pendennis yielded.

Conway taken by storm.

18. Great Seal of *Eng-*
land broken and defaced.

19. *Ragland* surren-
dred.

Sept. 13. E. *Essex* dyed.

16. *Scilly* Island and
Castle surrendred.

Octob. 22. E. *Essex*'s Fu-
neral.

26. *Denbigh* Castle sur-
rendred.

Nov. 12. Gen. *Fairfax*
returned Triumphantly to
London.

14. Both Houses Con-
gratulated his coming.

The like did the *Lon-*
doners.

Feb. 11. *Scotch* Army
marched over *Tweed*.

12. *Berwick* quitted by
the *Scots*.

15. Excise House burnt.

17. King *Charles* to
Holmby.

Anno 1647.

June 4. Reformado-Of-
ficers met at *Westminster*,
Menaced the Parliament.

King taken from *Holm-*
by by Cornet *Joyce*, and
carried to *Childersey*.

8. King brought to
Newmarket.

14. Representation of
the Array.

19. Proposals made to
the King.

23. Remonstrance of
the General and the Army
presented to the Commis-
sioners at *St. Albans*.

24. King removed to
Royston.

25. Duke of *Richmond*,
Doctor *Hammond*, and
Doctor *Sheldon* came to
the King at *Royston*.

26. King removed
from *Royston* to *Hatfield*.

July 1. King brought to *Windsor*.

3. Thence to *Caversham*.

5. Prince *Elect*or visited the King.

6. A Letter from the General at *Reading* to the Two Houses, giving an Account of some Transactions betwixt the King and the Army.

15. King, Duke of *York*, &c. Dined at *Maidenhead*.

22. King to *Latimer*. Thence to *Stoke*.

26. The *Londoners* Petition the Houses, for resetting their Militia as formerly, which was seconded by another Petition from the *Prentices*, who offering some violence to the Parliament, got the Ordin. of Repeal null'd, and the Militia resetled as before.

30. The City declared against the Army.

Aug. 1. Proposals of the Army for settling of a firm Peace.

6. All Votes, Orders, and Ordinances, from *Ju-*

ly 26, till *August* 6. null'd.

7. Army marched through *London*.

7. Gen. *Fairfax* made Constable of the Tower.

The Forts and Works about the City fled.

Some Aldermen and others Impeached, and Imprisoned.

Some Lords Impeached, Suspended, and Imprisoned.

14. King at *Qatlands*.

18. A Remonstrance of the Gen. and Army, expressing their readiness and desires for the Parliam. closing with the King, and his bringing up to *London*.

23. King dined at *Sion House*.

24. King to *Hampton Court*.

Sept. 7. Propositions presented to the K. at *Hampton Court*, by Commissioners of both Houses, and of *Scotland*.

Octob. 15. The Case of the Army stated presented to the Gen. at *Hampstead* by

by the Agitators of the Army.

Nov. 9. The Agreement of the People presented to the House of Commons by the Agitators of the Army. Which (together with a Petition) were voted destructive to the Being of Parliaments, and the Fundamental Government of the Kingdom.

11. King left *Hampton Court*, and fled into the Isle of *Wight*.

One *White* (an Agitator) shot to Death at *Ware*, for fomenting the said Petition and Agreement, &c.

23. *Thomas Prince*, and *Samuel Chidley* committed to the *Gate-house* for avowing and prosecuting the same.

Jer. Ives, *Tho. Taylor*, and *William Larner*, committed to *Newgate* for the like.

Dec. 24. Four Bills presented to the King.

25. *Scotch Com.* declare their Dissent.

Jan. 10. Voted that no further Addresses should be made to the King.

11. A Declaration from the General and his Council, signifying their Resolutions to adhere to the Houses, for settling and securing the Parliament and Kingdom without the King, and against him, or any other that should hereafter partake with him.

Feb. 10. Capt. *Burleigh* Executed at *Winchester*.

14. Judge *Jenkins* brought to the *Chancery Bar*.

Anno 1648.

April 9. An Insurrection of the *London* Prentices: Some slain in the Streets.

20. D. of *York* escaped from *St. James's*.

30. *Berwick* surprized by Sir *Marm. Langdale*.

May. *Carlisle* taken by Sir *Ph. Musgrave*.

12. An Insurrection at *St. Edm. Bury*.

12, 13. Sir *John Stawel* brought to the *Kings-Bench Bar*.

Surrey Petitioners dispersed, and some slain and wounded at *Westminster*.

G g 4

24. *Kentish*

24. *Kentish* Insurrection.

25. *Chepstow* surrendered.

Sir *Nich. Kemish* slain.

27. Part of the Navy Revolted.

31. *Tenby* surrendered.

June 2. *Maidstone* Fight.

Major *Rolph* accused for designing Mischief to the King.

3. *Pontfract* Castle surprized by Major *Morris* and Capt. *Bonivent*.

6. *E. Norw.* at *Bow* and *Stratford-langi*. with his Forces.

30. Votes for No further Addresses to the King null'd.

July 7. *Fra. L. Villars* slain at *Kingston*.

Aug. 17. *Scotch* Army under Duke *Hamilton*, defeated.

28. *Colchester* surrend.

Sir *Cba. Lucas* } shot to
Sir *Geo. Lisle* } death.

Sept. 15. Commissioners (sent from the Parliament to Treat with the King) arrived in the Isle of *Wight*.

16. They waited on the King.

18. Treaty began in the Isle of *Wight*, Hor. 9. 30^l. A. M.

Octob. 8. Judge *Jenkins* removed from *Newgate* to *Wallingford* Castle.

29. Col. *Rainsborough* slain in his Quarters at *Doncaster*, by a party from *Pontfract*.

Nov. 4. Treaty in the Isle of *Wight* prolonged for fourteen days.

13. Sir *Marm. Langdale* escaped from *Nottingham* Castle.

14. Col. *Rainsborough* Buried at *Wapping*.

16. Large Remonstr. of the Army agreed on at *Windsor*.

20. Large Remonstr. of the Army presented to the House.

27. Treaty in the Isle of *Wight* ended.

30. Army advanced towards *London*.

Dec. 1. King taken away from the Isle of *Wight*, and carried to *Hurst* Castle.

4. Kings party commanded to depart from *London*.

5. Kings

5. Kings Concession voted Satisfactory.

6. L. Gen. *Cromwel* to *London*.

Members Imprison'd and Secluded.

12. M. G. *Brown* Prisoner to St. *James's*.

21. King taken from *Hurst* Castle, and brought that Night to *Winchester*.

22. Thence to *Farnham*.

23 Thence to *Windsor*.
Gen. Counsel of War Voted, that all Papists should have Liberty of Conscience, and all Sequestrations, as Papists only, taken off.

29. Major *Pitcher* shot to death in *Paul's* Church-yard.

Jan. 4. Supr. Authority voted to be in the H. of Commons.

5. *Jews* Petitioned for admittance into *England*, having been Banished thence by King *Edward* the First, *Anno* 1290.

6. Ordinance for Kings Tryal assented to.

9. High Court of Justice Proclaimed.

Voted that Writs should

no longer run in the Kings Name.

10. High Court of Justice met in the Painted Chamber.

Scots Commissioners declare their dissent from the proceedings of the *English*.

16. *Hillary* Term adjourn'd.

18. M. G. *Massey* escaped from St. *James's*.

19. Agreement of the People presented to the House.

M. G. *Brown* Prisoner to *Windsor* Castle.

K. brought from *Windsor* to St. *James's*.

20. King brought the first time before the High Court of Justice.

Voted that the Bishop of *London* might attend the King.

21. High Court of Justice Falted at *White-hall*.

22. *Scotch* Com. deliver in Papers, and a Declarat. from the Parl. of *Scotland* against the proceed. of the *Engl.* Parl. and Army for Tryal of the King.

26. Ambassadors from *Holland*.

27. King

27. King Sentenced to Death.

He desired that B. *Juxon* might be admitted to him: Granted.

It was declared High Treason for any one to Proclaim *Charles Stuart* (his Son) Heir to the Cr. after the King was dead.

28. B. *Juxon* Preach'd before the King.

High Court of Justice Fasted and Prayed.

26. An Act for alterations of the Pleadings in Courts.

A Scaffold erected before the Banqueting-house at *White-hall*.

29. King removed to S. *James's*, whither his Children came from *Sion-house*, and took their leaves of him.

30. K. *Charles* behead. *Hor.* 1. 52¹. P. M.

Duke *Hamilton* escaped from *Windfor* Castle.

Sir *Lewis Dives* and M. *Holder* from *White-hall*.

31. Duke *Hamilton* retaken in *Southwark*.

Feb. 1. Kings Body removed to St. *James's*.

L. *Capel* escaped from the Tower.

2. But retaken in *Lambeth*, and sent back to the Tower.

3. An Act for Tryal of D. *Hamilton*, E. *Norwich*, E. *Holland*, L. *Capel*, and Sir *J. Owen*.

5. A second High Court of Justice sate in the Painted Chamber, and Elected their President.

Charles Stuart (Son of the late King) Proclaimed in *Scotland*.

6. House of Lords voted useles and dangerous,

The Kingly Office unnecessary and burthen-some.

7. Kings Body removed to *Windfor*.

8. The Parliaments Great Seal broken, and another brought in and approved.

9. K. *Charles* Inhum'd at *Windfor*.

Oaths of Allegiance and Supremacy null'd.

9. House of Commons declared to maintain the Fundamental Laws of the Nation.

10. High

10. High Court of Justice sate at *Westminster* in Tryal of *D. Hamilton, &c.*

13. A new stamp order'd for Coyning new Money.

14. A Council of State Erected.

15. *E. Holland* sent for. *M. Beaumont* (a Minist.) Executed at *Pontfract*.

16. *Charles Stuart* Proclaimed King in *Ireland*.

17. A Committee of Estates appointed.

18. The Crown, Jewels, Hangings, and the rest of the Kings Goods order'd to be Sold.

21. *Earl Warwick* displaced.

22. *Hart-Frigot* Revolted.

Enderness (in *Scotland*) surprized for the *Scotch* King.

March 6. *D. Hamilton*, *E. Norwich*, *E. Holland*, *L. Capel*, and *Sir J. Owen* Sentenced.

8. *E. Norwich* and *Sir John Owen* Reprieved.

9. *D. Hamilton*, *E. Holland*, and *L. Capel* Beheaded in the *Palace Yard* at *Westminster*.

22. *Pontfract* Castle surrendered.

25. *M. Lilburn, Walwin, Overton*, and *Prince*, Apprehended and carried to *White-hall*.

30. *L. G. Cromwel* voted Commander in Chief of the Forces sent against *Ireland*.

Voted that *Sir Thomas Fairfax* should be General of all the Forces in *England* and *Ireland*.

April 2. Alderman *Reynoldson* degraded his Majorality.

3. Alderman *Andrews* Elected in his room, and

5. Approved by the H.

7. An Act for the Assessment of 90000*l.* per *Mensem*.

Voted that *M. G. Brown* and *Sir John Clotworthy* should be Tryed for their Lives.

13. Form of a New Mace agreed on.

16. *E. Pembroke* admitted a Commoner.

21. *Laugborn, Powel*, and *Poyer* cast Lots for their Lives: Lot fell on *Poyer*.

23. An

23. An Act for nulling the Monthly Fast.

25. Col. *Poyer* shot to Death in *Covent-garden*.

A Mutiny in *Bishops-gate-street*.

Lady *Elizabeth* desired to go beyond Sea. Denied her.

27. M. *Lockier* (a Leveller) shot to Death in *Paul's Church-yard*.

May 1. Col. *Hewson's* Regiment marched for *Ireland*.

5. L. *Howard* of *Estrick* admitted a Commoner.

6. Dr. *Dorislau* slain in *Holland*.

7. E. *Norw.* Sir *John Owen*, Col. *Laugborn*, and Col. *Powel* Pardoned for their Lives.

9. G. *Fairfax* marched out of *London* against the Levellers.

13. Col. *Reeves* Imprisoned at *White-hall*.

15. Levellers surprized at *Burford*.

16. Three whereof were shot to Death there, and one *Thomson* (their Champion) slain in *Welingborough Wood*.

England Voted a Free State.

21. Ordered that Mr. *Lenth.* should write himself Speaker of the Parliament of *England*.

29. Gen. *Fairfax* returned from reducing the Levellers.

30. Ald. *Andrews* Proclaimed the Act for abolish. Kingly Government.

June 7. Feast at *Grocers-Hall*.

11. *Winchester* Castle ordered to be demolished.

13. Ordered that no Ceremony should be used to the Kings Children.

14. Dr. *Dorislau* buried at *Westminster*.

15. Ordered that Col. *Ireton* should go next in Chief to his Father-in-law; into *Ireland*.

18. An Act for making good of Articles.

21. *Dublin* Besieged by M. *Ormond*.

29. An Act for borrowing 150000*l.*

July 10. L. G. *Cromw.* began his march for *Irel.*

17. An Act for Coyn-ing new Moneys.

23. Sir

23. Sir *Rich. Page* escaped from the *Gate-house*.

Aug. 2. *M. Ormond* defeated before *Dublin*.

10. An Act for admitting *North Wales* to composition.

14. 1000*l.* per annum bestowed on Col. *Jones*, and six of the Kings best Horses.

Act continuing the Excise.

15. An Act settling 2000*l.* per annum on President *Bradshaw*.

An Act settling 1000*l.* per an. on Col. *Hen. Mart.*

An Act for 2000*l.* gratuity to *M. G. Skippon*.

16. *L. G. Cromwel* Landed at *Dublin* with his Army.

Aug. Virginia and the *Carybe Islands* Revolted.

Octob. 11. Voted that all the Members of the House should subscribe the Engagement.

24. *M. Lilburn* quitted by his Jury at *Guild-Hall*.

Novemb. 13. *M. Walker* (a Member of the House, and Author of the History

of Independency) committed to the Tower, where afterwards he dyed.

21. *M. Lilburn* took the Engagement, and was thereupon Elected a Common Council-man.

An Act for discharge of poor Prisoners.

26. The Election of *Mr. Lilburn* a Common Council-man null'd by the House.

Jan. 2. An Act for subscribing to the Engagement.

3. An Act constituting three Admirals.

4. Powder blow in *Tower-street*.

22. *E. Pembroke* dyed.

26. Four Ships going with Souldiers for *Ireland*, cast away.

30. Ald. *Hoyle* laid violent hands on himself.

Feb. 8. *Humph. Marston* kill'd two Messengers which were sent to Apprehend him.

26. Cavaliers and Papists Banished out of *London*.

March 2. Act for Impresting of Seamen.

4. Col.

4 Col. *Bampfild* escaped from the *Gate-house*,

9 *Scotch* Commissioners Imbarqued for *Breda*.

16. *Scotch* King at *Breda*,

19 *Scotch* Commissioners had Audience of their King there,

20 Cavaliers departed *London*,

23 Voted that all compouncers beyond sea should be re-sequestred,

Anno 1650.

26 An Act establishing a third High Court of Justice.

About this the *Barbadoes*, and divers other Plantations in the *West Indies* Revolted from the Parliament,

29 *Montrofs* defeated, May 1. *Montrofs* taken Prisoner,

Treaty at *Breda* concluded,

3 Votes for pulling down and defacing the late Kings Arms,

18 *Montrofs* brought Prisoner to *Edenburgh*,

20 Sentenced to death,

21 Barbarously Executed at *Edenburgh*,

31 Col. *Spotswood*, and Col. *Urry*, with some others, Beheaded at *Edenburgh*,

June 1. L. G. *Cromwel* return'd from *Ireland*.

5 Mr. *Anth. Ascham* (sent as Agent to the King of *Spain*) Landed at *Santa Maria*,

6 King of *Scots* set forth of *Holland* for *Scotland*,

Mr. *Ascham*, and Signior *Riba*, his Interpreter, slain at *Madrid*,

About the middle of this Month the King of *Scots* Landed at the *Spey* in the North of *Scotland*,

Gen. *Fairfax* Voted to march with his Army against the *Scots*,

He laid down his Commission,

26 *Oliver Cromwel* made General of the *English* Forces,

28 G. *Cromwel* advanced for *Scotland*,

July 9. An Act for Tryal of Sir *John Stawell*,

18. Dr:

18 Dr. *Levens* Executed before the *Old Exchange*,

20 Sir *John Stawell* removed from *Newgate* to the *Tower*,

21 *G. Cromwel* with his Army at *Berwick*,

22 In *Scotland*,

A great Fire at *Holborn Conduit*,

Traffick with *Scotland* prohibited,

26 *G. Cromwel* at *Dunbar*,

28 At *Muscleborough*, *Archy* dyed,

31 Kings Children ordered to *Carisbrook Castle*,

Aug. 10. The Kings Picture in the *Old Exch.*

defaced and broken, and this Inscription set behind the Head thereof, *Exit Tyrannus Regum ultimus*,

Anno Libertatis Angliæ restitutæ primo, Anno 1648.

Jan. 30.

His Statue at the West end of *St. Pauls* thrown down and defaced also,

16, 17. *Col. Eusebins Andrews* Tryed for his Life,

17 The remainder of the Kings Picture in the

Old Exchange thrown down and broken in pieces,

22 *Col. Andrews* Beheaded on *Tower-hill*,

24 *Collington House*, and *Read-Hall* (in *Scotland*)

Stormed and taken by the *English*,

Sept. 3. The *Scots* routed the second time at *Dunbar*,

7 *Leith* and *Edenburgh* taken by the *English*,

The Castle Besieged, *Leith* Fortified,

8 Princess *Elizabeth* dyed at *Carisbrook Castle*.

11 Sir *J. Gell* brought to his Tryal before the High Court of Justice,

21 *Scotch* Colours hanged up in *Westminster-Hall*,

24 Princess *Elizabeth* Interred at *Newport* in the Isle of *Wight*,

27 Sir *John Gell* Sentenced,

28 Alderman *Andrews* Elected Lord Mayor,

Octob. 7. Mr. *Benson* Executed, and Capt. *Asbley* Pardoned,

8 An Act forbidding Trade with *Barbadoes*,
An Insurrection in *Norfolk*,

Prince of *Orange* dyed,

Nov. Princess of *Orange* delivered of a Son,

13 Kings House (at *Edenburgh*) consumed with Fire,

Dec. 23. *William Trot*, *William Wilson*, *Nathaniel Benet*, *Robert Bets*, *Davenport Purslow*, and *Edm. Brady*, Executed at *Norwich*,

24 *Edenburgh* Castle delivered by *Dundasse*,

26 Spanish Ambassadour had Audience,

28 *Tho. Cooper* (a Minister) Executed at *Holt*, *Stephen Winwood*, and *Rich. Knap*, at *Downham*,

Jan. 1. The Scotch K. Crowned at *Scoone* in *Scotland*,

2 *Tho. Richardson* Executed at *Fakenham*,

3 Major *Roberts* at *Walsingham*, *William Hubbard*, at *Dereham*,

4 *John Baker*, and *John Olly*, at *Swaffam*,

Major *Roberts* and Captain *Barber* at *Norwich*, *Thomas Collop* at *Thetford*, *William Restal* and *Tho. Wragge* near *Wisbich*,

7 Col. *Saul* at *Lin*,

13 *Portugal* Ambassadour had Audience,

24 Scotch King at *Burnt-Island*,

31 Men and Shipping ordered for reducing of *Barbadoes*,

Feb. 2. *Hume* Castle taken,

4 *G. Cromwel* advanced from *Edenburgh* towards *Sterling*,

19 *Tamptallon* surrendered,

March 4. Sir *Henry Hyde* Beheaded,

9 Lord *Saint Johns* and *Strickland* Imbarqued for *Holland*,

15 Maj. General *Brown* removed from *Windsor* to *Ludlow* Castle,

Prince of *Orange* his Funeral,

M. Tho. Coke, of *Grays-Inn*, Apprehended,

18 He escaped from the Messengers at *White-hall*,

Act

Act for removing Cavaliers continued.

Anno 1651.

25 *Brown Busbel* sentenced.

29 *Brown Busbel* beheaded.

30 *M. Coke* re-taken and committed to the Tower.

April 18 G. Blake set sail for reducing of *Scilly*.

May M. G. Harrison march'd Northward with his Forces.

19 *Peter Wright* (a Jesuit) executed at *Tyburn*.

June 2 S. Mary and *Agnes Islands* (in *Scilly*) surrendered to the Parliam.

Cor. Castle (in *Guernsey*) assaulted, but in vain.

21 *M. Love* arraigned before the High-Court of Justice.

Jul. 5 M. Love sentenced

15 Reprieved for 28 days.

17 *S. James's Fair* forbid.

18 *M. Potter* and *M. Gibbons* arraigned before the High-Court of Justice.

25 They were sentenced

Inchigarvey (in *Scotl.*) surrendered to the English.

27 *Brunt-Island* surrendered.

28 Surrendered to the English.

S. John's Town surrendered.

Aug. 5 Scotch Army at *Woodb.*

7 They entered *England*

8 Marched by *Carlisle*.

10 By *Kendall*.

16 They forced their passage over at *Warrington Bridge*.

22 *Scotch Army* at *Worcester*.

M. Love and *M. Gibbons* beheaded on *Tower-Hill*.

An Insurre^t. in *Wales*.

E. Darby landed at *Weywater* in *Lancashire*.

Sep. 3 E. Dar. defeat. in *Lancash.*

12 *Scotch Army* defeated the third time at *Worcester*.

13 *G. Cromwell* returned to *London*.

Scotch Prisoners marched through *London* into *Tuttle Fields*.

H h

500 l.

500 l. Sterling offered to any that should detect the *Scotch* King.

Oct. 2 King of *Scots* landed at *New-haven* in *France*.

15 Forces Embarked at *Weymouth* for reducing of *Fersey*.

E. Darby beh. at *Bolton*.

Col. *John Benbow* shot to death at *Shrewsbury*.

16, 17 Forces shipped at *Chester* and *Liverpool* for reducing the Isle of *Man*.

18 They hoisted sail, but driven (by contrary Winds) into *Beumorris*.

19 Col. *Hayn* set sail with Forces for *Fersey*.

21 King of *Scots* at *Paris*.

22 *Fersey* Island taken.

25 Sir *Timothy Fetherstonhaugh* beheaded at *Chester*.

28 Forces (design'd against the Isle of *Man*) set sail for *Beumor*.

29 Isle of *Man* surrendered.

Ald. *Kenrick* sworn L. Ma. of *London*.

Cornet *Cast*. (in *Guersey*) surrendered to the Parliament.

Nov. M. Gen. *Masse*y (fore wounded) surrendered himself to the Countess of *Stamford*; but the Lord *Grey* (her son) secur'd and sent him to *London*.

M. G. *Middleton*, and L. G. *David Lesley* taken and secured.

The like several others of the *Scots* Nobility and Gentry at *Ellet* in *Scotland*.

Gen. *Popham* (one of the English Admirals) dyed.

26 L. G. *Ireton* dyed at *Linrick* in *Ireland*.

27 Col. *Masse*y, the Mayor of *Worcester*, and others, brought to *London* and secured in the Tower.

Dec. 17 Dutch Ambassadors came to *Lond*.

19 They had Audience.

Jan. 11 *Barbadoes* surrendered to the Parliament.

15 M. *Lilburn* sentenced to banishment by the Parliament.

30 An Act for execution of the Judgment given against him.

Mar. 11 M.S. *Jobns* and M. *Strickl.* sent Ambassadors from the Parliament into *Hol.* where they were several times affronted,

13 Received at *Rotterdam*, and conducted to the English-house.

Anno 1652.

May 10 Master *Henry Compton* slain in a Duel, near *Putney*, by the Lord *Shandoys*.

19 A Fight in the *Downs* betwixt the English and the Dutch.

25 Sir *George Ayscue* returned from reducing the Plantations.

June 17 A great Fire in *Glasgow* in Scotland.

20 Much hurt done by Thunder at *Church-Laiton* in *Cheshire*.

27 *Holland* Ambassadors craved Audience,

29 Had it.

30 Departed hence.

July Sir *George Ayscue* took, sunk, and dispersed thirty six Dutch Ships.

Aug. 16 Sir *Geo. Ays-*

cue fought the Dutch near *Plymouth*.

31 C. *Massey* escaped from the Tower.

Septem. 5 French Fleet beaten by the English under General *Blake*.

6 *Dunkirk* taken by the Spaniard.

19 Parliament Fleet (consisting of 18 Sail) set forth of *Yarmouth*, to Convoy home the Merchants Ships, who had put themselves under the Protection of the King of Denmark.

24 Those Ships were demanded by the English.

26 King of Denmark refused to deliver them.

27 The Fleet returned for England.

30 *Antilop* lost.

October 2 Portugal Ambassadors had Audience.

15 The Fleet arrived at *Burlington-Bay*.

Mr. *Bradshaw* sent (as Agent) to the King of Denmark on the behalf of the Merchants.

November, Master *Thomas*

mas May dyed suddenly in the night.

20 *Dutch* Fleet on the back of *Godwin-Sands*.

29 General *Blake* worsted by the *Dutch*.

30 *Phœnix* Frigot recovered from the *Dutch*.

February 18, 19, 20 A terrible Sea-Fight betwixt the *English* and the *Dutch*, near the Isles of *Wight* & *Portland*, wherein the *Dutch* were worsted.

English Fleet (in the *Levant-Seas*) worsted by the *Dutch*.

Anno 1653.

April 20 Parliament dissolved by the Army.

30 A Council of State declared.

May 28 The *English* Fleet arrived (from the Northwards) in *Plymouth* Road.

June 2, 3 Another Sea-Fight between the *English* and *Dutch*, who were worsted, yet General *Dean* (one of the *English* Admirals) therein slain.

10 M. *Lilburn* (hearing of the change of Go-

vernment) returned into *England* without Licence.

14 He sued to the General for Protection.

15 He was secured in the Sheriff of *London's* House.

16 Sent Prisoner to *Newgate*.

Jul. 4 New Elected Members met in the Council-Chamber at *White-hall*, where the General made his Speech to them.

13 M. *Lilburn* brought to Trial at the *Sessions-h.* in the *Old-Bayly*.

16 He put in his Exceptions to the Bill of Indictment; the *Sessions* ended, and so his Tryal was deferred till the next *Sessions*.

20 General Assembly of the *Scotch Kirk* dispersed.

29, 30 Another bloody Sea-Fight betwixt the *English* and *Dutch*, wherein their Admiral *Van Trump* was slain, and his Fleet worsted.

Aug. 5 *Chancery* Voted down by the New Parl.

10 M.

10 M. *Lilburn* brought again to his Tryal.

20 M. *Lilburn* acquitted by his Jury, but sent back to *Newgate*.

26 Act for Marriages.

27 M. *Lilburn* removed from *Newgate* to the *Tower*.

September 2. *Londoners* Petition the Parliament for continuance of Tythes.

Nov. 4 An Act for Redress of Mischiefs, arising by Writs of Error, and Writs of False Judgment.

23 Dr. *Wymberly* (a learned Divine, and noble Friend of mine) dyed.

25 He was Inhum'd at *Westm*.

Dec. 12 The second Parliament dissolved, having sate about as many weeks, as the former had done years.

16 General *Cromwell* sworn Lord Protector.

19 Proclaimed so in *England*.

21 Proclamation made for continuing all persons in their Offices.

Jan. 19 An Ordinance declaring what Offences shall be adjudged Treason.

Another repealing the Acts and Resolves of Parliament touching subscribing the Engagement.

20 Warm Blood Rained at *Pool* in *Dorsetshire*.

31 Protector proclaimed in *Ireland*.

Feb. 8 He was magnificently Feasted at *Grocers-Hall*.

Mar. 15 Three Suns seen at *Dublin* in *Ireland*.

Anno 1654.

April 5 Peace concluded with the *Netherlands*.

26 Proclaimed.

June 9 Ordinance for Relief of Creditors and poor Prisoners.

27 H. C. of Justice met in the painted Chamber.

30 Ambassadour *Whitlock* arrived at *Gravesend* from *Sweden*.

July 6 Horse-Races inhibited.

H. C. of Justice sate in *Westminster-Hall*.

H h 3

9

9 Cavaliers again commanded out of *London*.

10 M. Gerard beheaded on *Tower-hill*.

Don Pantaleon Sa, beheaded likewise on *Tower-hill*.

M. Vowel executed at *Charing-Cross*.

August 21 *Humphry Marston* executed in *Alderfgate Street*.

29 An Order for Ejecting Scandalous Ministers.

Sep. 3 A third Parliament met at *Westminster*.

4 They began to sit.

11 Souldiers authorized to exercise any Trade.

12 The Recognition.

Oct. 6 G. Blake set sail from *Plymouth*.

19 Col. *Hammond* buried.

Dec. 13 M. *Bidle* committed to the *Gatehouse*.

19 The Fleet under General *Pen* set sail for *Hispaniola*.

Jan. 4 Col. *Overton* brought Prisoner to *London*.

16 Committed to the *Tower*.

22 Parliament dissolv.

29 G. Pen at *Barbadoes*.

Feb. 1 The Fleet together in *Carlile Bay*.

12 A great Fire in *Fleetstreet*.

26 Horse-Races again inhibited.

27 L. *Gray* of *Grooby* Prisoner to *Windfor Castle*.

Mar. 1 An Insurrection intended about *York*.

10 M. *Wildman* committed to the *Tower*.

12 An Insurrection about *Salisbury* and some other parts.

15 L. *Tufton* Prisoner to the *Tower*.

20 A great Fire in *Thredneedle-street London*.

Anno 1655.

Mar. 26 *Londoners* Petitioned to have the *Militia* revived.

30 *James Duke of Lennox* died.

31 The Fleet set sail from *Barbadoes*.

Apr. 1 Col. *Penrud* and *Jones* examined at *Whitehall*.

Poor Knights at *Windfor* continued.

6 The Fleet by the *Lee* under *St. Christophers*.

8 Passed

8 Passed by *Sancta Cruze.*

6 Colonels *Penrud.* & *Jones* sent back into the West, in order to their Tryal there.

12 Commissioners for the Tryal of the Risers met at *Salisbury.*

Col. *Penrud.* and *Jones* sent to *Exeter.*

13 The Fleet within kenning of *St. Domingo.*

14 The greatest part of the Army landed in *Hispaniola.*

16 The remainder landed.

18 Several persons condemned at *Exeter.*

22 A Fire in *Southwark.*

25 Major Gen. *Haines* slain before *Saint Domingo.*

26 Baron *Thorp* and Judge *Newdigate* had Writs of Eafe.

May 3 The Army (in *Hispaniola*) discomfited and shipped.

Kenly and *Thorp* executed at *Salisbury.*

7 Seven more executed at *Salisbury.*

8 Marquess *Leda* (from *Spain*) had Audience.

9 Colonel *Penrud.* and Colonel *Grove* beheaded at *Exeter.*

10 The Fleet Anchored in *S. Jamaica Harbor.*

11 They entred the Town of *St. Jamaica.*

18 Serjeants *Maynard,* *Twisden,* and *Windham,* committed to the Tower.

21 The Scotch Lords in the Tower, with the Lord Grandson, M. *John Ashburnham,* and his brother Col. *Ashburnham* were removed to more remote places.

25 The Discovery fired and blown up.

28 Serjeant *Steel* admitted Lord Chief-Baron of the *Exchequer.*

June 1 M. *Long* made Recorder of *London.*

6 M. *Coppleston* Knighted.

7 Judge *Rolls* delivered up his Commission.

8 Lords Commissioners theirs.

9 Col. *Nathaniel Fines* made Lord Privy-Seal.

M. G. Lambert Lord Warden of the Cinque-Ports.

Lord Willoughby of Parham committed to the Tower.

Cap. Crook had 200 l. per annum, given him, for his service in the *West*.

11 Com. Gen. Reynolds Knighted.

12 Several of the Nobility and Gentry (who had been of the late Kings Party) imprisoned.

15 L. Hen. Cromwel for Ireland.

Sir Will. Constable died.

Serjeant Glyn sworn Lord Chief Justice.

16 An Order for regulating the Chancery.

17 Collections in London for the Savoy Protestants.

Dr. French (the Divine) died at White-hall.

21 Sir Will. Constable buried at Westminster.

25 The Fleet (bound for England) set sail from Jamaica.

July 3 A fire at Lambeth

19 The Fleet entered the Gulf of Florida.

22 Passed out of the same.

Aug. About the beginning of this month fell that unhappy Accident in the Family of Sir George Sondes of Kent.

21 M. Thurloe (Secretary of State) made Postmaster General.

29 Hannam (the notorious Thief) escaped from Newgate.

31 Fleet anchored at the Spithead, near Portsmouth.

Septem. 5. The weekly Pamphlets restrained.

9 Gen. Venables arrived at Portsmouth.

18 Council of State commenced in Scotland.

20 L. Mayor of London Knighted.

Gen Venables and Pen committed to the Tower.

22 L. Deputy Fleetwood arrived at London.

Oct. 10. M. Biddle removed from Newgate to Plymouth, to be thence transported into Scilly.

Orders passed for regulating Printing.

17 Dutch Ambassadors had Audience.

General

General *Blake* presented himself to his Highness.

26 A Declaration setting forth the justness of the War with *Spain*.

Nov. 1 General *Venables* set at liberty.

An Order for erecting of a Council of Trade.

7 Col. *Edmund Harvey* committed to the Tower.

19 The Peace with *France* Ratified.

24 Cavaliers disarmed, &c.

27 The Assessment of 60000 l. per mens. continued.

28 Peace with *France* proclaimed.

Dec. 4. The *French* Ambassador took leave of his Highness.

The *Jews* Petition again for admittance into *England*.

January 6 Several persons seized on by the Soldiers, as they came from the *Venetian* Ambassadors.

16 Many slain at *Spalding* in *Lincolnshire* by

the fall of a Chamber-Floor.

17 Col. *Pride* Knighted.

19 M. G. *John Barkstead* the like.

Godfrey Goodman (the late Bishop of *Glocester*) died about this time.

February 1 *Venetian* Ambassador had Audience.

Three Gentlemen (Prisoners to Saint *James's*) Tryed at the Upper Bench Bar (for killing of a Soldier, who) were found guilty only of Manslaughter.

12 The *Swedish* Ambassador had Audience.

13 The High Sheriffs freed from their usual expence in the Assise time.

16 War with *England* proclaim'd by the *Spaniards* in *Dunkirk*.

21 A general Embargo in *England* for 21 days.

28 About this time Sir *Thomas Alcock* cut his own Throat.

29 *Charles Stuart* departed from *Colin*.

Mar.

Mar. 15 Sir Thomas
Wortly slain in the Strand.

16 One *Tyson* (a Mini-
ster) of Saint *Buttolphs*
Billinggate, cut his own
Throat.

18 The Fleet put
forth to Sea, but forced in-
to *Torbay*.

21 The late Bishop of
Armagh died at *Rygate*.

Anno 1656.

This month one Mr.
Grantham (being slain in
a Duel) was found dead
in the Fields near *South-*
hampton house.

27 The Fleet set sail
out of *Torbay*.

April 17 Archbishop
of *Armagh* his Funeral.

18 L. H. *Cromwell's*
Lady delivered of a Son,
named afterwards *Oliver*.

May, Records, &c. of
the First Fruits Office sei-
zed on by the Serjeant at
Arms.

13 A Committee ap-
pointed for the discovery
of fraudulent and coun-
terfeit Debentures.

June 12 Wrestling
in *Moor-Fields* prohibi-
ted.

13 M.G. *Worsly* buried in
H. 7 Chappell.

17 R. *Hannam* (that
notorious Thief) execu-
ted in *Smithfield*.

30 Letters Patents
granted to *Robert Villiers*,
for assuming the surname
of *Danvers*.

July 9 L. *Lambert* con-
stituted Chief Justice in
Eyre within the Forrest of
Dean.

10 Peace with *Portu-*
gal Ratified.

Writs (for summoning
a New Parliament) seal-
ed.

20 A prodigious Storm
of Thunder, Lightning
and Hail in *Norwich*, and
other parts of *Norfolk*, ve-
ry obnoxious to the Inha-
bitants.

25 Swedish Ambassa-
dor had Audience.

26 Entertained at
Hampton-Court, and one
of his chief Gentlemen
Knighted.

Ten sail of Ships re-
turned from the Fleet.

August 11. Building
upon New Foundations
Ordered to be staid, in
Lincolns-

Lincolns-Inn Fields and Saint James's Fields.

20 The general Election of Parl. Members.

23 *Swedish* Ambassador departed.

Sept. 3 A Thanksgiving observed by his Highness and Council, for the two Victories over the Scots at *Dunbar* and *Worcester*.

9 A Proclamation for the Cavaliers, &c. their departing *London*, and 20 miles distance, by the 12 instant.

Sir *Henry Vane* Prisoner to *Carisbrook-Castle* in the Isle of *Wight*.

The Ship called the Merchants Delight, burnt upon the *Thames* near *Redriff*.

Divers Gentlemen of the late Kings Party sent to the *Tower*.

15 Alderman *Dethick* and Mr. *George Fleetwood* Knighted.

L. Steele for *Ireland*.

17 Parliament first sat and chose Sir *Thomas Widdrington* Speaker.

23 A Declaration for

a General Fast, *October 30*

24 A Day of Humiliation observed by the Parliament at *St. Margarets* in *Westminster*.

29 Alderman *Tichburn* Elected L. May. of *London*.

30 M. *Pendarvis* buried at *Abbingdon* in *Berkshire*.

Octob. 3 The River of *Thames* Ebb'd and Flow'd twice in three hours.

8 A Thanksgiving at *Westminster*, for success against the *Spaniard*.

24 General *Montague* returned into *Stokes-Bay*.

November 1 The Silver taken, the Spanish Gallion brought into the *Tower* and

The Marquess of *Baden* and his Brother, Prisoners to *London*.

Dec. 10 Col. *William Lockhart*, and Mr. *James Calthrop*, Knighted.

15 Lord Mayor *Tichburn* Knighted.

17 *James Nayler* sentenced.

18 Pillory'd in the *Palace-Yard*, and Whipped at the Old *Exchange*.

27 Pillory'd

27. Pillory'd again, bored through the Tongue with a hot Iron, & Stigmatiz'd in the Forehead, at the Old Exchange.

Jan. 6. Col. *James Whitlock* Knighted.

14. Judge *Jenkins* (that constant Sufferer) ordered his Liberty, yet continues he still in *Windsor* Castle.

17. The Parliaments sentence executed upon *Jam. Naylor* at *Bristol*.

24. Peace with *Portugal* proclaim'd, And.

James Naylor committed to *Bridewel*, *London*.

Feb. 9. *Miles Sundercombe* brought to his Tryal in *Westminster-hall*, where the Sentence of Death pronounced against him as a Traytor—And.

13.—said to have Poyson'd himself,—And.

17. Drawn at the Horses Tail to *Tower-hill*, where under the Scaffold a hole being digged, he was turned in naked, and had a stake driven through him.

20. A Thanks-giving for the deliverance.

Mar. 3. Alderman *Dickenson* of *York*, Knighted.

Anno. 1657.

Apr. 9. Another dangerous Plot said to be discovered.

10. Whereupon—M.G. *Harrison*, C. *Rich*, M. *Danvers*, and Cap. *Lawson*, with several others secured.

Apr. 20. G. *Blake* attempted the *Spanish Fleet* in *Sancta-Cruze*.

May. 4. Sir *Jo. Reinoldson* Commissionated to Command the 6000 Foot, raised for the *French* Service.

8. The Protector gave the Parliam. his final Answer, *That he could not undertake the Government with the Title of KING.*

8, 9. 3500. Of the New raised Forces embark'd for *France*.

16. The remajnder, (now) the like.

17. Sir *Jo. Reinoldson* followed after.

19. Resolved that LORD PROTECTOR should be the Title inserted

serted in the Humble Petition and Advice.

25. Humble Petition and Advice consented to by the Protector.

Jun. 3 Parliament kept a thanks-giving for the great success at *Sancta Cruze.*

11 Captain *Stainer* Knighted for his good Service.

26 The Protector's Magnificent and Solemn Investiture at *Westminster.*

Parliament adjourn'd till *January* 20.

July 1. Protector Proclaimed in *London.*

3. A lamentable accident at *Ratcliffe* by Gun-Powder.

7 Gen. *Montague* to *Greenwich* in order to his Sea expedition.

8 Ground sunk at *Bickley* in *Cheshire.*

9 Protector Proclaim'd at *Dublin.*

15 The like at *Edenburgh.*

18 Lord *Rich. Cromwell* elected Chancellor of *Oxford.*

20 *J. Cleypole* Esq; created Baronet, and afterwards Knighted.

24 Col. *Edward Saxby* Committed to the Tower.

29 L. R. *Cromwell* instal'd Chancellor of *Oxford.*

Aug. 10 News came of the Death of Gen. *Blake*, and Vice Admiral *Baldiey.*

17 Mr. *Jefford*, Mr. *Ashley*, and Mr. *Alanson* Committed to the Tower.

19 The Corps of Gen. *Blake* brought to *Greenwich.*

20 Captain *Bernard* (sometimes of the Army) executed at Tyburn for Robbery.

Aug. 27 Major General *Jephson* sent as a publick Minister into *Sweden.*

29 *John Lilburn* dyed at *Eltham.*

31 One *Nathaniel Butler* executed in *Cheapside*, for the Murder of *John Knight* an Apprentice, Son to a Gentleman of good worth in *Berkshier.*

The same day *John Lilburn* brought to *London*, and

and buried by the Quakers in the New-Churchyard adjoyning to *Bedlam*.

Sept. 4 Gen *Blake* buried in Henry 7. Chapel.

9 *Portugal* Ambaffador had private Audience.

19 The Fort at *Mardike* besieged by the *French*.

Oct. 23 *Mardike* surrendered to the *French*, and by them afterwards put into Possession of the *English*.

Nov. 19 The Lord *Faulconbridge* Married the Lady *Mary Cromwel*, Daughter to *Oliver* Lord Protector.

Dec. 5 Sir *John Reynolds*, Col. *White*, and divers others cast away upon *Goodwin Sands*.

25 Dr. *Wild* Mr. *Gunning*, and others secured by the Souldiers for Celebrating the Anniversary of our Saviours Birth.

31 L. *Rich. Cromwel* Sworn a Privy Counciller.

Jan. 13 Col. *Saxby* dyed a Prisoner in the Tower of *London*.

20 The Parliament met, and sat again.

Feb. 4 Dissolved by the Protector.

16 Mr. *Robert Rich*, Son in Law to the Protector, dyed.

27 Cavaliers and Papists confined to within 5 Miles of their abode.

Mar. 8 *Richard Greenville* (Son and Heir of Sir *Richard Greenville*) Executed.

23 A general search in *London* and *Westminster*, where many were secured.

Anno 1658.

April. Dr. *Hewit* Committed to the Tower.

18 Robert Earl of *Warwick* dyed.

May 1 A Solemn Fast in *London* and *Westminster*.

May 10. A High Court of Justice met in the Painted Chamber.

15, 16. Many seized on, and secured in most places.

19 The Solemn Fast observ'd throughout *England* and *Wales*.

21 A General Rendezvous of the City Regim.

25 The High Court of Justice first sat in *Westminster-Hall* upon Tryal of Sir Henry Slingsby.

June 1 Dr. Hewit, and Mr. Mordant brought to their Tryal.

2. Mr. Mordant acquitted; but Sir Henry Slingsby and Dr. Hewit sentenced to Death.

8 Sir Henry Slingsby, and Dr. Hewit beheaded on *Tower-hill*.

10 Captain Henry Mallory, Mr. Thomas Woodcock, and Sir Humphrey Bennet brought to their Tryals.

15 *Dunkirk* surrendered to the *French*, who the same day put it into the hands of the *English*.

Mr. Woodcock acquitted, and Capt. Mallory sentenc'd to Death, but —

17 Reprieved, and Sir Henry Bennets Tryal deferr'd.

July 1 The High Court of Justice sate upon Tryal of Col. Edward Ashton,

John Sumner, Edward Stacy, William Carent, John Bettely, Henry Fryer, and Oliver Allen.

2 Mr. Carrent acquitted, but John Sumner, Edmund Stacy, Col. Ashton, Oliver Allen, J. Batteley, and H. Fryer, adjudged to Death: And Mr. Christoph. Pitts fined 1000*l.* and Imprisoned during the pleasure of his Highness, for refusing to give his testimony against Mr. Carrent.

7 Col. Edward Ashton Executed as a Traytor in *Tower-street*; John Bettely the like in *Cheapside*; but Henry Fryer reprieved.

9 Edmund Stacy (sometimes a Souldier in the Parliament Army) Executed in *Corn-hill* but John Sumner, and Oliver Allen reprieved.

13 High Court of Justice adjurn'd till Nov. 1.

22 A Solemn day of Thanksgiving.

Aug. 6 Lady Elizabeth (the Protector's Second Daughter) dyed, at *Hampton-Court*.

Aug. 10

Aug. 10 Buried in Henry the 7ths Chappel.

20 Graveline deliver'd to the French.

23 Earl of Mulgrave dyed suddenly at Lincoln.

24 D. of Buckingham Committed to the Tower.

Sept. 3 The Protector left Hampton-Court, and came to White-hall, where he died.

4 Rich. Cromwel (his Eldest Son) proclaim'd Protector in London and Westminster; his Father having at his Death declar'd him his successor; and his Son H. L. Lieutenant (or Vice-Roy) of Irel.

9 Proclaim'd at Edinburgh in Scotland.

14 At Dublin Irel. soon after which he receiv'd congratulation from the Armies of Engl. Scotl. & Irel. all the Independent Congregational Churches, the most eminent of the London-time-serving Ministers, the Fren. Dutch, and Ital. Churches, and most of the Countries, Cities, and chief Towns in England,

with engagements to live and die with him.

20 The late Protectors Corps privatly remov'd from White-Hall to Sommerset-houfe.

Nov. 23 His Funeral Celebrated at a vaster charge than hath formerly been used for the best of K. in the Richest times.

Jan. 27 Another new Parl. began at Westm. call'd on purpose by the Court Party, for the better transferring the Govern. of these Nations from the Stuarts to the Cromwels. In which Parliament Challenor Chute Esq; was chose Speaker.

Mar. 16 Mr. Chute being sick, Mr. Bampfild was Elected Speaker *pro tempore*.

The same day Maj. Gen. Overton and others, Committed by the Old Protector were discharg'd by the Parliament from their Imprisonment.

Anno 1659.

Apr. 7 A representation to Rich. Prot. published by the Officers of the Army.

8 A Copy thereof sent by the Protector, inclosed in a Letter to the Speaker. After which the Protector stood upon his guard.

14 *Challon. Chute* Esq; a no less Honest then Emin. Lawy. departed this Life.

Apr. 15 Mr. *Bampfild* chosen Speaker in his place.

16 The Quakers Petition'd the Parl. against Magistracy and Ministry; but discountenanced.

22 *Rich.* Protector (his Party deserting him) consented to a Commission and Proclamation for dissolving the Parliament which was done accordingly. After which himself also was decently laid aside.

23 The late Kings Party Commanded out of *London*.

25 The House of Com. shut up, and entrance denyed the Members that attempted to sit again.

May 6 A Declar. of the Officers of the Army (inviting the Members of the long Parl. (who continued

sitting till *Apr. 26. 1653.*) to return to the Exercise and discharge of their Trust.) Ordered to be Printed and Published; and *Will. Lenthall* Esq; solicited to sit again Speaker; which (after some Scruples and Objections made by him) he agreed to.

7 Some Members of the long Parliament sat again.

14 The late Protector's great Seal broken in the House, and their own Old one confirm'd.

15 A New Council of State Nominated and appointed.

16 *White-Hall* and *Somerset-house*, Voted to be sold.

June 4 President *Bradshaw*, *Tho. Tyrrel*, and *Jo. Fountain*, constituted Commission. of the great Seal.

22 *H. Cromwel*, (Lieutenant of *Irel.*) by Letters signified his submission to the Parl. in delivering up the Gover. of that Nation to their Commissioners.

July 1 Great Jealousies and Fears which occasion'd

a general Seisfure of Horses in, and about *London*.

2 *Henry Cromwel* arrived from *Ireland*.

6 And (having given the Council an account of the State of Affairs there) had leave given to go where he pleased.

The Sale of *Hampton-Court* Voted to be forborn till further Order.

9 *Henry Cromwel* retired into *Cambridge-shire*.

11 Souldiers at *Enfield* beaten by the Country People, and Nine of them sent to *Newgate*.

26 A Bill passed for fetling the Militia in *England* and *Wales*.

29 The Lady *Mary Howard* committed to the Tower, and numbers of other Persons seized on and secured in several Prisons.

31 Col. *Masse*y taken in *Glocestershire*, but escaped.

Aug. 1 An Insurrection in *Cheshire*, Headed by Sir *Geo. Booth*, whose Forces surpriz'd *Chester*,

Liverpool, *Chirk-Castle*, and some other places.

6 Lord *Lambert* advanced with his Forces toward the North, for suppressing them.

Maj. Gen. *Desborough* towards the West.

9 Sir *George Booth* and others with him proclaimed Rebels.

19 Sir *George Booth* Routed near *Northwich*; and soon after *Chester* and *Liverpool* surrendered to the Parliaments Forces.

23 Sir *George Booth* taken in *Newport-Pagnel*: and the same day 1000 l. bestowed by the Parliament upon the Lord *Lambert*, to buy him a Jewel with, for this his good Service.

24 Sir *George Booth* committed to the Tower and *Chirk-Castle* surrendered upon Articles.

27 A New Act for Sequestration.

Sep. 7 A Procla.against Mr. *Mordant* and others, suspected to be engaged with Sir *George Booth*.

8 *James Naylor* (that notorious

notorious Blasphemer) discharged by the Parliament, from his Imprisonment in *Bridewel*.

20 Lord *Lambert* return'd to *London*.

Octob. 5 A Representation and Petition of the General Council of the Army, presented to the Parliament.

6 The Parliam. Council of State, and Field Officers of the Army, magnificently Feasted by the City, at *Grocers-Hall*.

12 The Lord *Lamberts* and other Officers Commissions Voted by the Parliament (as a special Mark of their Favour) Null and Void, and themselves discharg'd from all Military Employment.

An Act appointing seven Commissioners for Government of the Army.

13 The Parliament shut out of the House by the Army.

14 The Lord *Fleetwood* nominated Commander in Chief.

Col. *Cob.* } sent } *Scotl.*
Col. *Bar.* } to } *Ireland*

to give the Reasons of these their Proceedings in *England*.

20 Gen. *Monk* signifies (by Letters) his dislike thereof, and advanc'd his Forces into *England*.

26 A Committee of Safety established.

27 A Declaration of the General Council of the Officers of the Army.

29 L. Gen. *Ludlow* arrived from *Ireland*.

31 President *Bradshaw* dyed.

Nov. 1 A Committee appointed to prepare a Form of Government.

Four Persons sent (as Commissioners) to General *Monk*, to Remonstrate the State of Affairs in *England*, and compose (if possible) the difference with him.

3 L. *Lamb.* advanced with Forces towards him.

5 A Proclam. inhibiting all meetings for the raising of Forces without Order.

12 Three Comm. (sent from Gen. *Monk*) arrived in *London*.

14 They Treated with as many Comm. of the Ar.

15 The Treaty ended in an Agreement.

Dec. 4 *Portsmouth* revolted, and the pretended Committee of Safety Ordered Forces for reducing thereof, which Forces joyned with the Garrison, so soon as they came before it.

5 Tumults in *London*, wherein some People were slain by the Command of *Hewson*, *Oliver's* Cobling Lord.

6 Army Officers began to sit at *White-Hall*, to find out a New Form of Government.

10 They resolve that a Parliament should be called, to sit in or before *February* next, in hopes thereby to quiet the Spirits of the People.

11 The Lord Mayor placed Guards throughout the City.

24 Army Officers cryed *Peccavimus* to the Speaker *Lenthal*, for their former defection; and promised Obedience for the future.

26 The Rump-Parliament began to sit again.

28 *Windsor-Castle* surrendered to them.

Jan. 2 The Rump order'd an Oath for Renunciation of the Title of his Majesty, and the whole Line of King *James*.

They Pardon'd *Lambert* and all others that should submit by the 9 of Jan. upon which his Forces left him, and dispers'd themselves, and he submitted to the Rump.

6 Thanks order'd to be given Gen. *Monk*, and that he should be desired to come to *London*.

Gen. *Monk* arriv'd at *Newcastle*, after which he was Petition'd by all the Counties through which he Marched (if not all the Counties in *England*) for a Free Parliament.

7 *Morley* made Lieutenant of the *Tower*.

9 The Estates of Sir *Geo. Booth* and his adherent's order'd to be sold.

10 G. *Monk* at *North-Allerton*.

11 At *Burrow-Briggs*.

12 At *Yorke*.

The Rump approv'd of his

his marching into Eng-
land.

16 *Thomas Scot* and
Luke Robinson order'd to
go and meet General
Monk, to congratulate his
Successes.

17 They began their
Journey toward him.

19 The Army Quar-
ter'd in the City.

Mr. *Fra. Wolley* slain
in a Duel, by the E. of
Chesterfield.

20 Three Commissio-
ners sent from the City to
General *Monk*.

22 General *Monk* at
Nottingham.

23 A Declaration from
the *Rump*, promising a
Government without a
King, and many other fine
Things.

General *Monk* at *Lei-
cester*, where the *Rumps*
two Commissioners met
him.

25 Sir *Robert Pye* and
Major *Fincher* committed
to the *Tower*.

Gen. *Monk* at *North-
ampton*.

26 The *Rump* voted
him *Custos Rotulorum* for

Devonshire, and Mr. *Gum-
ble* (his Chaplain) pro-
mis'd fair.

28 Gen. *Monk* at St.
Alban's

Febru. 1 The *Rump*
granted to him St. *James's*
Park during their pleasure,
or rather their possession
of it.

Their Army order'd to
March forth of *London* to
make way for the Gene-
ral's Forces.

2 A Mutiny at *Somer-
set-house*.

3 Gen. *Monk* march'd
into *Lond.* with his Army.

9 He pull'd down the
City Gates and Portcullises
by order of the *Rump*, and
quarter'd his Army in *Lon-
don*.

10 Marched to *White-
hall*, but return'd soon after
with his whole Forces, and
writ to the *Rump* to fill
up the House, &c.

21 Secluded Memb.re-
stor'd, after which Sir *Rob.
Pye*, Maj. *Fincher*, & many
others discharg'd from their
Imprisonm. the City order'd
to make up their Gates, &
Bonfires & ringing of bells

in most places, in hope of a King and free Parliament.

Mar. 15 Bish. Wren enlarged.

16 Parliam. dissolv'd, & another Summon'd to be holden at *Westminster* the 15 of *April*, 1660.

Anno 1660.

Apr. 9 Lambert escaped out of the *Tower*.

14 His Majesties most Gracious Letters & Declaration dated from *Breda*.

21 Lambert proclaim'd Traitor.

22 Taken near *Daven-*
try by the hands of Col. *Ingoldsby*.

24 Brought to *London* and commit. to the *Tower*.

25 The Parliament met at *Westminster*.

May 1 His Majesties most Gracious Letters and Declaration to both Houses, and to the L. G. Monk, presented by Sr. *J. Green-vil*, after which there followed many wholsome Resolves in order to his Maj. speedy return to his People; who throughout the *City* and *Suburbs* express'd their joy by Bonfires, Bells,

and Ordinance from the *Tower*.

2 The like Gra. Letters &c. presented to the L. Ma. Alder. and Com. Coun. of *London*, by the L. Viscount *Mordant* and Sir *J. Green-vil*.

3 L. *Montague* and the whole Fleet (upon reading his Maj. Gracious Let. & Declaration to them) unanimously submitted.

5 Easter T. adjourn'd till *Quing. Pasch.* being *May* the 8.

7 Charles the I. his Statue set up again in *Guild-*
hall-yard.

Justices and Sheriffs &c. (in office *April* 25 1660.) continued, and to exercise their office in the Kings name.

8 His Majesty (with an Univer. acclam.) most solemnly proclaim'd in *Lon.* and *Westmin.* and so afterwards throughout his Dominions.

9 The States Arms (so called) Order'd to be taken down, and the Kings Arms set up in their stead.

10 Spanish

10 Spanish Prisoners in Chelſy Colledge diſcharged.

11 *Somerſet-houſe* and *St. James's* order'd to be quitted of all Lodgers, &c.

11 12 Ls. and Commons (appointed to attend his Maſteſty) began their journey.

Thoſe from the *City* the like.

14 *Whitehall* made ready for his Maſteſties reception.

His Maſteſty left *Breda*.

15 He came to the *Hague*.

16 Comm. from the L. and Commons, and *City* of *London*, had audience of his Maſteſty.

23 Gen. *Monk* at *Rochester*.

His Maſteſty with his two Brothers embark't for *England*.

25 They moſt happily landed at *Dover*, and from thence went to *Canterbury*.

28 Came to *Rochester*.

29 Arriv'd at *Whitehall*, and this Evening Crown'd the Solemnity of the day with incredible de-

monſtrations of joy, for his Maſteſties ſo miraculous Reſtauration.

June 1 His Maſteſty went to the Houſe of L. and the D. of *York* and *Glouceſter* took their places there.

7 Thoſe Monſters of Men the Judges of the late Murther'd King ſummon'd by Proclamation to render themſelves within 14 days.

12 Dyed that Famous Mathematician Mr. *Will. Oughtred*.

15 Commiſſions at Sea (granted by his Maſteſty or his Highneſs the Duke of *York*, before the firſt of *May* laſt paſt) recalled.

25 Sr. *J. Robinson* (that Conſtant Royalliſt) made Lieutenant of the *Tower*.

July 5 His Maſteſty Magnificently entertain'd at *Guildhall* in the *City*.

11 A ſad fire in *Thredneedle-ſtreet*.

12 Dyed that eminent and moſt Faithful ſervant to his Maſteſty *John* Lord *Culpeper* Maſter of the Rolls, &c.

George Monk, created by His Majesty, Duke of *Albemarle*, &c. in consideration of those signal Services performed by him, in Restoring His Sacred Majesty, and with him the three Kingdoms to that Tranquillity and happiness they now enjoy.

13 He took his Place in the House of *Peers*.

18 Earl of *St. Albans* began his journey toward *France*.

26 The *L. Edward Montague* (who commanded the Fleet, at His Maj. Restaur.) being for that & other Eminent Serv. created by His Maj. E. of *Sandwich*, &c. took his Place also in the House of *Peers*.

28 Marq. of *Orm*. the like as Earl of *Brecknock*.

Aug. 23 An Ambassador from *Denmark*.

29 His Maj. assented to an Act (amongst others) for a perpetual Anniversary Thanksgiving on *May 29* being the Day of His Majesties Nativity, and Restoration: So likewise to another for a Free

and General Pardon.

Earl of *Southampton* made Lord High-Treasurer of *England*.

Sept. 10 Peace with *Spain* proclaimed.

13 Parliam. adjourn'd till *November* the 6.

An Act for disbanding the Army; &c.

Prince *de Ligne* (Ambassador from *Spain*) came to *London*.

Henry Duke of Gloucester, (that unparall'd Prince) departed this Life.

20 Bishop of *London* Translated to *Canterbury*.

23 His Majesty with the Duke of *York* went to meet their Illustrious Sister, *Mary*, Princess of *Orange*.

Oct. 9 The Regicides Indicted at *Hicks-hall*.

10 Their Tryals began at the *Old-Bayly*.

13 *Thomas Harrison* (one of them) Executed according to Law, at *Charing-Cross*.

15 Mr. *John Carew* (another) Executed in the same place and manner.

16 *J. Cook* and *Hugh Peters*, (that Belweather of Sedition) executed in the same Place and manner.

17 *Tho. Scot*, *Greg. Clement*, *Adrian Scroop* and *J. Jones*, executed in the same place and manner.

19 *Dan. Axtel* the like at Tyburn. *Francis Hacker* hanged only, at Tyburn also.

27 His Majesty went to meet his Mother the Queens Majesty.

Nov. 2 His Maj. return'd with his Royal Mother to *Whitehal*, after her 19 years absence thence: with whom came the Illustrious Princess *Henrietta* (her Daughter) and Prince *Ed.* brother to the Prince Elector Palatine.

6 Lords and Commons (their recess being ended) met again in Parliament.

8 Council for Trade first met at *Mercers-hall*.

16 *Robert* (sometimes Maj.Gen.) *Overton* Committed to the Tower for Treason.

22 Mr. *J.* (sometimes Sir *J.*) *Lenthall* Commit-

ted to the Tower.

Dec. 4 Earl of *Argyle* sent for Scotland.

8 The *Assurance* Frigate over-set.

24 The Illustrious *Mary*, Princess of Orange dyed.

General *Middleton* for Scotland.

29 Parl. Dissolv'd; and afterwards the Roy. Corps of *Mary* Prin. of Orange inter'd in *Hen. 7.* Chappel.

Jan. 1 Parliament met in Scotland.

2 Qu. Mother with the Illustrious Princess *Henrietta Maria*, began their journey for France.

6 *Venner* and his Phanatique Profelytes Rebelled, but dispersed.

8 Sir *Arthur Hazlerig* dyed in the Tower.

9 The Phanatiques (again) in Arms, but all dispers'd, Kill'd, or taken; amongst which *Venner* their Seditious Ringleader.

17 *Venner* and 19 more of them arraign'd.

19 *Venner* and *Hodgkin* hang'd and quarter'd in *Coleman-street*; *Oxman* and

and *Prichard* hang'd at *Woodstreet* end in *Cheapside*.

21 Nine more of them executed in several parts of the *City*.

25 Solemn League and Covenant Rescinded in *Scotland*.

Queen Mother and her Highness the Princess *Henrietta Maria* imbarqued for *France*.

30 The Odious Carcasses of *O. Cromwel*, *H. Ireton*, and *J. Bradshaw*, drawn upon sledges to *Tyburn*, and being pull'd out of their Coffins, there hang'd at the several Angles of the Triple-tree till Sun-set, then taken down, beheaded, and their loathsome Trunks thrown into a deep hole under the Gallows. Their heads were afterwards set upon Poles on the top of *Westminster-Hall*.

Feb. 27 Cardinal *Mazarine* dyed.

Mar. 23 *Zachary Croften* committed to the Tower, for matters of High-Treason.

Anno 1661.

Apr. 11 His Maj. (being 31 years old) washed and kifs'd the feet of 31 Poor Men.

15 He went to *Windsf.*

16 Knights of the Garter there Installed.

19 68 Knights of the *Bath* created.

20 6 Earls, and as many Barons created.

22 His Maj. Magnificent proceeding from the Tower to *White-hall*.

23 *Charles II.* Crowned at *Westminster*.

May 7 A general muster of the *London Forces* in *Hide-Park*.

8 Parl. began in *Eng.* wherein the House of *Lo.* were restor'd to their Privileges.

Parl. began in *Ireland*.

11 The scatter'd Limbs of the Immortal *Montross* being brought together, were honorably Inter'd at *Edinburgh*.

16 Convocation began

17 *Eliz. Qu.* of *Bohemia* arrived at *London*.

22 Solemn League and Covenant burnt in *London* and

and *Westminster*, and afterwards all the Kingdom over, with wonderful great solemnity.

24. Earl of *Argyle* received his sentence.

27 Beheaded at *Edinburgh* for High Treason.

June 1 *Guthery* and *Giffen* there also executed for High-Treason.

7 The Solemn Funerals of Sr. *Ch. Lucas* and Sr. *Geo. Lisle* (Savageely Murder'd in cold Blood at *Colchester*, Aug. 28, 1648) most Honourably there Celebrated.

19 Earl of *Sandwich* weighed Anchor in the *Downs*.

25 The Ls. Bishops of the several Diocesses of this Realm, most nobly entertain'd at Dinner by S. *Ric. Brown*.

July 1 L. *Mounson*, Sr. *Hen. Mildmay*, and Mr. *Rob. Wallop* brought to the Bar of the House and there sentenc'd to be drawn (like themselves) upon sledges, with ropes about their Necks, from the *Tower* to *Tyburn*.

15 Mr. *Prin* recanted his Sundry reasons, &c. and the House remitted his Offence.

19 L. Commissioner of *Scotland* came to *Whitehall*.

29 Earl of *Sandwich* before *Argiers*.

30 Parl. adjourn'd till Nov. 20 following.

Aug. 1 Commissioners from the Parl. in *Ireland* came to *Westminster*.

13 His Highness the D. of *York* with several other great Personages, highly entertain'd by the Artillery Company at *Merchant-Taylers-hall*.

15 His Sacred Maj. the Illustrious Duke of *York*, &c. dined at the *Inner Temple*.

Sept. 7 E. of *Clarendon*, L. H. Chancellor of *England*, at *Oxford*.

10 Parl. in *Ireland* adjourn'd till Oct. 10 follow.

28 *Francis Meynel* and *Sam. Starling* Esq; Sworn Sheriffs of *London*.

38 *Swedish* Embassador landed at *Tower wharf*, where the *French* and *Spanish*

nish Ambassadors so hotly contended for precedency.

Sir *John Fredrick* Elected Lord Mayor of *London*.

Octob. 15 The Learned, Loyal, and truly Pious, *John Berwick* (Doctor of Divinity) Elected Dean of *St. Pauls*.

19 The Election confirm'd.

20 A Proclamation for removing the Mercats from *St. Pauls Church-Yard*, into *Aldermanbury* and *Broad-street*.

29 Sir *John Fredrick* Sworn Lord Mayor of *London*.

The Dauphin of *France* born.

Nov. 4 *James* Duke of *Ormond*, (that truly Honourable and most constantly Loyal Personage) made Lord Lieutenant of *Ireland*.

19 *J. James* arraign'd for Sedition and Treason.

20 Parl. sat again, in which the Lords Spiritual were restor'd to their Privileges.

21 11000001 Voted

for supply of his Majesties present occasions.

22 D. of *York* return'd from *Dunkirk*.

J. James sentenced to be drawn, hang'd and Quarter'd.

24 *Hen. E.* of *St. Albans* (L. Ambassador Extraordinary from his Maj. to the Crown of *France*) came to *Whitehall*.

25 Theremaining Regicides in the *Tower* (*Pennington* only by reason of his bodily Infirmities excepted) were brought to the Barr of the House, and *Lambert*, *Vane*, and the rest lately sent away, Ordered to be sent for back to the *Tower*.

Illegal Protections Null'd.

Praise-God Barbone, and *Sam. Moyer* Committed to the *Tower* for Treasonable Practices.

26 Major *Wildman*, Mr. (sometimes Sir) *James Harrington*, Mr. (sometimes Alderman) *Ireton*, and Major *Haynes*, Committed also to the *Tower* of *London*.

27 Capt.

27 Capt. *Rob. Holms* Committed to the *Tower* by order of the Council.

J. James drawn hang'd and Quartered at *Tyburn*.

28 The truly Honorable and no less valiant Gentleman, Sir *Charles Compton* departed this life.

29 Col. *Salmon* Committed to the *Tower* for Treasonable designs and Practices.

30 Dyed the Learned and Reverend *Brian* Lord Bishop of *Chester*.

Dec. 2 Capt. *Holms* released.

3 The noble E. of *Peterborow* took his leave at *Whitehal* to go for *Tangier*.

9 His Majesties Forces intended for *Tangier*, Imbark'd at *Dunkirk*.

20 Parl. adjourn'd till *Jan. 7* next following.

30 *Hen. Coventry* Esq; (Son to the late Famous *Tho. Lord Coventry*, Lord Keeper of the Great Seal of *England*) sworn one of the Grooms of his Majesties Bed-chamber.

Jan. 7 Parliam. met a-

gain according to the last adjournment.

Frederick L. Cornwallis Treasurer of his Majesties household departed this Life.

10 *Sr. Hen. Vane*, and Mr. *J. Lambert*, order'd to be sent for back to the *Tower of London*.

The Marquess *Duraz-*
20 Ambassadour Extraordinary from the Commonwealth of *Genoa*, enter'd *London*.

13 Had his Audience.

27 *L. Mounson*, *Sr. H. Mildmay*, and Mr. *Robert Wallop*, all drawn from the *Tower of London* on Sledges with Ropes about their Necks to *Tyburn*, and (having there Threded the Triple-tree) back again in like manner to the *Tower*.

30 Earl of *Peterborough* took possession of *Tangier* in *Africa* for his Majesty.

February 1 The *Genoa* Ambassador took his leave of his Majesty.

7 The condemned Prisoners in the *Tower* brought to the Barr of the

the House of Peers.

13 *Elizabeth* Queen of *Bohemia* departed this life.

18 Prodigious Winds doing great mischiefs in most parts.

21 Died that most Loyal and Signal Sufferer for the Crown of *England* Sr. *John Stawell*.

Christopher L. Hatton (that most Pious and Faithful Councillour to his late Majesty) sworn one of his Majesties most Honourable Privy Council, made Governour of *Guernsey*, *durante vita* and the Reversion of that Government most deservedly Conferred on his son.

March 16 *Miles Corbet*, *John Okey*, and *John Barkstead*, brought Prisoners to the *Tower of London*, having been taken at *Delft* not many days before, by the care and faithfulness of Sr. *George Downing*.

24 *George Withers* removed from *Newgate* to the *Tower* for his wonted practise of Seditious Libelling.

Anno 1662.

April 3 the most Noble and Valiant Sr. *Will. Compton*, Master General of his Majesties Ordinance (Son to that magnanimous Heroe, *Spencer*, late Earl of *Northamp.* who so gallantly sacrificed his Life in defence of his late Majesty at the Battle on *Hoptonheath*, Anno 1642.) sworn of his Majesties most Honourable Privy Council.

13 Qu. *Kathrine* Embarked for *England* in the Royal *Charles*.

16 *Miles Corbet*, *John Okey*, and *John Barkstead* received the sentence due to Rebels and Traytors to their Sovereign Lord and King.

19 They were all 3 drawn on sledges from the *Tower* to *Tyburn*, and there Hang'd and Quarter'd.

23 Articles of Peace concluded with those of *Algiers* by Sr. *John Lawson*.

28 His Highness Prin. *Rupert*, *George* Duke of *Buckingham*, and *John L. Middleton*, sworn of his Majesties

Majesties most Honourable Privy Council.

30 Her Highness the Dutches of *York* deliver'd of a Daughter. at Saint James's.

May 14 Qu. *Katharine* landed at *Portsmouth*.

15 Bonfires throughout all the streets of *London* for joy thereof.

19 His Majesty Prorog'd the Parliament till February 18 next following.

20 His Majesty at *Portsmouth*.

21 King *Charles II.* & *Donna Catharina Infanta* of *Portugal* publickly married by *Gilbert* Lord Bishop of *London*, at *Portsmouth*.

27 E. of St. *Albans* set sail for *Calis*, to wait upon the Queen Mother into *England*.

29 The King and Qu. Majesty came to *Hampton-Court*.

June 2 The L. Mayor and Aldermen of *London*, with the chief Officers of the City, came to *Hampton-Court*, and tendred

their duty to the Queens Majesty.

6 Sir *Henry Vane* Indicted and found guilty of High-Treason.

9 Mr. *John Lambert* the like.

11 Both received their sentence, but Mr. *Lambert's* Execution Respited by order from His Majesty because of his Prudent and Civil demeanor at his Tryal.

14 Sir *Henry Vane* beheaded one *Tower-Hill*.

Earl of *Peterborough* (being returned from *Tangier*) came to *Hampton-Court*.

22 Rump Officers and Souldiers commanded by Proclamation to depart *London* and *Westminster*.

28 *English* Forces arrived at *Lisbon*.

July 9 His Grace the Duke of *Ormond*, Lord Lieutenant of *Ireland*, began his Journey towards that Kingdom.

27 Landed in *Ireland*.

28 Qu. Mother landed at *Greenwich*.

August 23 Queen *Katharine*

tharine came first to *White-hall* with great Triumph.

24 *Exit Jack-Presbyter.*

Nevertheless —

27 He presumed to Petition His Majesty for a Dispensation, but to no purpose.

Septem. 8 Mr. *William Lenthal* dyed very penitently.

29 Sir *John Robinson* Knight and Baronet, His Majesties Lieutenant of the *Tower*, unanimously chosen Lord Mayor of *Lon.* for the following year.

Oct. 2 Captain *Mynns* (with incredible Valour) took the City of *St. Jago*, with the Castle and Block-houses of the Harbor, and six Sail of their Ships riding before it.

5 Articles of Peace between His Majesty and those of *Tunis*, concluded by Sir *John Lawson*.

18 The like with those of *Tripoli*.

Sir *Henry Bennet* sworn Principal Secretary of State to His Majesty in the

place of Sir *Edward Nicholas*.

Nov. 9 10 Several Conspirators against His Majesty, seized on, and secured in *Dublin*.

12 A lamentable Fire at *Tiverton* in *Devonshire*.

16 A Proclamation declaring His Majesties City and Garrison of *Tangier* in *Africa*, a Free Port.

19 All the Captives in *Algiers*, *Tituan*, &c. who were Subject to His Majesty of *Great-Britain*, redeemed from Slavery, by the charitable Contribution of the Right Reverend Archbishops, Bishops, &c. of the Kingdom.

Dec. 11 *Tho. Tongue*, *Geo. Philips*, *Francis Stubbs*, *James Hynde*, *John Cellars* and *Nathaniel Gibs*, arraigned for High Treason, at the *Sessions-house* in the *Old-Bayly*, of which *James Hynde* only Pleaded Guilty, and on his Knees beg'd his Ma. Pardon. The rest were all found Guilty by the Jury, and condemned to be Drawn, Hang'd, and Quarter'd.

22 *Geo. Phillips, Tho. Tonge, Nathaniel Gibbs, and Francis Stubbs*, Executed at *Tyburn* for High-Treason.

24 One *Mr. Gardner* executed at *Tyburn* for Coining.

26 A most lamentable Fire in *Lothbury London*, wherein were consum'd *Mr. De Laune* (a Merchant) and his Wife, and with them, 5 or 6 other Persons, being all in the House.

27 *Col. William Legg* return'd from *Ireland*.

29 The *Russian* Ambassador had audience of his Majesty, and deliver'd his presents, consisting of Sea-horse-teeth, Hawks, Horses, *Persian* Carpets, Sables, &c.

Jan. 6 *Mr. Edmond Calamy* Prisoner to *Newgate*.

The right Honourable *Geo. Earl of Norwich* died at *Brainford*.

14 *Philip Gibbs*, (brother to *Nathaniel Gibbs* lately executed at *Tyburn* for High-Treason) appre-

hended, and sent to *Newgate*.

16 *Mr. Edw. Bagshaw* (a Minister) committed to the *Tower* for Treasonable designs and practices.

18 *Phil. Gibbs* remov'd from *Newgate* to the *Tow*.

24 *Archibald Johnston* (commonly call'd *Laird Warreston*) brought prisoner to *Dover*, having been found and apprehended in *France* a little before.

26 That great Souldier (the *L. Rutherford*, late Gov. of *Dunkirk*) created E. of *Troviot* in *Scotland*.

J. Ireton (being brought back from *Scilly-Island*) committed to the *Tower*.

Archibald Johnson committed to the *Tower* for crimes of High-Treason.

30 *Capt. Mynns* (with his wonted resolution) stormed and took the Fort and Town of *Campeach*.

Febr. 18 The Lords and Commons of Parliament met again at *Westminster*, according to Prorogation the 19 of *May* last.

K k

19 The

19 The before named *Philip Gibbs* and one *Baker* (another notorious conspirator) arraigned at the *Sessions-House* in the *Old Bayly*, who (confessing themselves guilty of High-Treason) received sentence of Death accordingly.

23 Both were executed at *Tyburn*.

Mar. 18 The right Honourable *Jerame* Earl of *Portland* (one of the Lords of His Majesties most Honourable Privy Council) departed this Life.

Anno 1663.

Apr. 2 *Abraham Goodman* committed to the Tower, for attempting the Murther of his Grace the D. of *Buckingham*.

4 *Count de Conniges* (Ambassador from *France*) made his publick entrance into *London*.

5 He had Audience of His Majesty at *White-hall*.

22 The King and Queen's Majesty arrived at *Windfor* in order to the Celebration of the Anni-

versary of *St. Georges Feast* which began that Evening.

May 12 Capt. *Blake* (Commander of the *Lizard*) received into his Custody *Archibald Johnston*, to be (by him) transported into *Scotland*.

26 Col. *Robert Overton* committed to the Tower.

29 The *Castilians* defeated by His Majesty of *Portugal*, in which Fight the undaunted *English* obtain'd great Honour.

June 9 The *Russia* Ambassador having had his last Audience, and taken leave of His Majesty, went away from *York-house* by Water.

July 1 The right Honourable *Edward* Earl of *Clarendon* (L. High Chancellor of *England*) Sworn L. Lieut. of the Country of *Oxon*, in the place of that truly Noble L. the L. Visc. of *Falkland* deceased.

3 E. of *Peterborough* arrived at *Portsmouth* being returned from *Tangier*.

4 Carae to *White-Hall*.

6 *George*

6 *George Elton* (a Fifth Monarchy-man, and one said to be of the Council of Six in the late Conspiracy) committed to the Tower for Treasonable designs and practices.

9 *Dr. William Juxon* late Lord Archbishop of *Canterbury* was buried in the Chappel of *St. John's Colledge* at *Oxford*.

About a fortnight after the Body of that great Martyr Arch-Bishop *Laud* (his predecessor in that See) was removed from *Barking Church* near the Tower, (where he was Canonically buried *Jan. 11. 1664.* by honest *Mr. Tho. Fletcher*) to the Chappel of *St. John's Colledge* aforesaid, and there interr'd close by the said *A. B. Juxo*.

11 *John Dodington Esq;* committed to the Tower.

15 *Alexander Jephson*, Col. *Edward Warren*, and Lieutenant *Thompson* Executed at *Dublin* for High Treason.

21 The Earl of *Carlisle* sent Ambassador to the Emperor of *Russia*.

22 *James* (Son to His Royal Highness *James Duke of York*) was Christned at *St. James's* by *Gilbert* then Lord Bishop of *London*.

Archibald Johnston Executed at *Edinburgh* upon a Gibbet 22 Foot high.

23 The King and Qu. Majesties went toward *Tunbridge*.

27 Parliament Prorogued till the 16 of *March* next coming; and soon after the E. of *Bristol* step't aside.

Aug. 11 His Majesty removed from *Tunbridge* to *White-hall*.

15 His Majesty went back to *Tunbridge*.

18 The King and Qu. Majesties both return'd from *Tunbridge* to *White-hall*.

21 The Parliament of *Scotland* passed an Act for a National Synod, the first that ever was in that Kingdom under the Government of Bishops.

25 His Majesties Proclamation for discovery and apprehension of the

Earl of *Bristol*.

26 The King and Qu. began their progress toward *Bath*, and lay that Night at the Widdow *Whitfields* in *Maydenhead*;

27 At (that worthy Gentlemans) *Sr. Thomas Doleman* of *Shaw* near *Newbury*.

28 At the Right Honourable the *L. Seymours*.

29 Arrived at the *Bath*.

Sept. 5 Most Nobly entertained at the City of *Bristol*, whence after dinner they returned to *Bath*.

Their Royal Highnesses (the Duke and Dutchess of *York*) went to *Portsmouth*.

10 The King and Queen dined at (that Loyal Gentlemans) *James Thynns*.

The Lord *Mont-Alexander* (Master General of His Majesties Ordinance in *Ireland*) departed this Life.

23 King and Queen Magnificently treated by the Right Honorable the Lord High Chancellor of *England*, at *Cornbury*,

from whence they afterwards went to *Oxford*.

An Act of the *Scotch* Parliament whereby is offer'd 20000 Foot, and 1000 Horse, to be in readiness for His Majesties service, whensoever they shall be called for by his Majesty to march to any part of his Dominions of *Scotl. Engl. or Irel.* for suppressing of any Forraign Invasion, intestine trouble or insurrection, or for any other service wherein His Majesties Honor, Authority or Greatness may be concerned.

25 His Maj. with His Royall Highn. the Duke of *York*, went to *Cornbury*, where that night they Lodged, and (having view'd *Woodstock-Park*)

26 Returned to *Oxford*.

30 The Court removed from *Oxf.* to *Wickb.*

Octob. 1 To *White-Hall*.

2 *Sir Richard Fanshaw* Kt. and Bt. Sworn on of His Majesties most Honorable Privy Council.

12 A general Commotion designed by the Fanatics, but timely prevented by the great Wisdom and Vigilancy of His Majesty and his most Honorable Privy Council.

18 Dyed, the Right Honor. Sir *Will. Compton* Kt. Mast. Gen. of His Maj. Ordinance in *England* and one of His Maj. most Honor. Privy Council, A Person of so much integrity, true Valour and Affability, the loss of him can never be sufficiently Lamented.

Nov. 4. One *Blackburn*, a Clothier of *Leeds*, and one of the precious Saints in the late Rebell. being accused of High Treason cut his own Throat.

10 A Proclamation for discovery and Apprehension of divers Traiterous Conspirators therein Named.

Dec. 6 Dyed that Eminent, Loyal, and renowned Patriot, Judge *Jenkins*, at his House, at *Cowbridge*.

24 Earl of *Tiviot* Embarked for *Tangier*.

The Judges and Justices of *Oyer* and *Terminer* began their Journey towards *York* for the Tryal of the late Conspirators.

Jan. 5 They arriv. at *Y.*

8 Were arraigned and tryed, 17 Conspirators, whereof 15 Convicted of High Treason.

9 Three more Convicted for the same Crime.

12 Two more Convict.

16 *James Turner* (well known by the name of *Col. Turner*) arraign'd and Cast at the *Old Bayley* for Felony and Burglary.

Sixteen of the late Conspirators Executed at *York*, whereof two of their Heads sent to *Doncaster*, two more to *North-Allerton*, and the rest pitch'd upon Poles, and set on the City Gates in *York*.

19 Three more of them Executed at *Chappel-moor* near *Leeds*, whose Heads were afterwards set on the *Tolbooth* there.

21 Sir *Richard Fanshawe* (Lord Ambassador to the *Spanish King*) set

out for *Portsmouth*.

Col. *Turner* Executed in *Leaden-Hall Street*.

22 *Sr. John Lawson* arrived at *Portsmouth*.

23 *Sr. Richard Fanshaw* came thither also.

25 A Fire at *Whitehal*.

31 *Sir John Lawson* (with the *L. Ambassador Fanshaw*) Embarked for *Spain*.

Feb. 20 John Twinn (a Printer, arraign'd and condemn'd at the *Old Bayly*, for Printing a most execrable Libel against his Maj. and the Government.

22 Executed in *Smithfield*.

Mar. 1 Tho. Brewster (a Bookseller) and *Natha. Brooks*, (and a Bookbinder) stood in the Pillory in *Cornhil*, and the day following in *Smithfield* for Selling and Uttering Malicious, Scandalous and Seditious books against the King, the State, and peace of the Kingdom.

16 The *Ls. and Commons of Parl.* met at *Westminster* according to Prorogation *July 27 1663*.

and adjourned till *Munday* following.

18 Began the Assizes at *Appleby*, where four more Conspirators were indicted for High-Treason, whereof three found Guilty, the other acquitted.

21 Three more such indicted whereof One found Guilty, the other two acquitted: and Sentence pass'd upon the former Three, and the Last, found Guilty to be drawn, Hang'd and Quarter'd.

An antient Gentleman (a *Portuguese*) lodging in *Coventgarden*, most cruelly Murther'd by one *Peter Caesar* his Servant.

24 Three of the Condemned Rebels executed at *Appleby*.

Anno 1664.

26 27 A Notorius tumult in *Cheapside*, fomented by the Industry of the Phariatiques, whose design was to improve a Riot into a Rebellion.

April 3 Mr. Dodington removed from the Tower to *Hull*, *Samuel Moyer* to *Tinmouth*, *Waite*, *Smith*

Smith, Overton, Heveningham, Millington, and Temple to *Jersie*.

4 Count *Conningseck* (the Emperors Envoy) had his audience.

April 5 *Edward Bagshaw* removed from the Tower to *South-sea* Castle.

House of Ls. adjourned till the 18 of *April* following.

6 The House of Commons did the like.

Paul Hobson removed from the Tower to *Chepstow*.

18 *Mildmay*, *Fleetwood* and *Garland* to *Tangier*.

27 *Peter Caesar* (formerly mention'd) executed for the horrible murder of his Master.

The two Houses concurred with the Vote of the Commissioners for the advance and improvement of Trade, touching the depredations and Injuries done by the *Dutch*, wherein it was resolv'd that they would with their lives and fortunes assist his Majesty against all opposition what-

soever.

May 3 The Earl of *Tiviot* and his party cut off by the *Moors* near the *Jews* River at *Tangier*.

15 Col. *Richard Nichols*, Sir *Robert Carr*, and Col. *Cartwright* imbark'd for *New-England*.

17 Parliament Prorogued to the 20 of *August* following.

30 A Proclamation for recalling and prohibiting *English* Seamen from the services of *Forraign* Princes and States.

31 Sir *George Downing* arrived at *London*.

June 7 A Dreadful Tempest of Thunder and Lightning, in and about *London*.

10 His Grace the Du. of *Ormond* arrived at *White-hal* from *Ireland*.

The Heer *Van Goch*, Embassador Ordinary to his sacred Majesty from the States General, at *Gravesend*.

12 Col. *Fitz-Gerald* with Capt. *Spraggs*, and Captain *Victors* Companies imbarqued at *Perisf-*
mouth

mouth for *Tangier*.

16 Earl of *Argyles* Head taken down from off the *Tol-Booth* in *Edinburgh* by order of his Majesty, and his Son admitted of his Maj. most Honor. Privy Council there.

25 The *Heer Van Goch* (the States Embassador) after two private Audie. & a formal entry, had publick Audience.

July 4 The King and Queens Majesties treated at *Tilbury-hope* by the right Honorable the Earl of *Sandwich*.

15 A Proclamation for further Proroguing the Parlia. from the 20. of *August* next (the Term of Prorogation at the last Session) till the 24. of *November* following.

27 A Proclamation for discovery and apprehension of several Persons engaged in the late horrid conspiracy of the *North* and other parts of this Kingdome.

Aug. 3 *Richard Oldroyd* (commonly call'd the Devil of *Dewsbury*) ar-

raign'd, condemn'd, and afterwards Executed.

20 Parl. met and Prorogued to Nov. 24 following.

21 That notorious Regicide *Lisle*, overtaken by divine Vengeance at *Lossanna*, where the miserable wretch was shot dead by the gallantry of three *Irish* Gentlemen, who attempted the surprisal of him and four more impious Parricides.

Sept 4 Mr. *Coventry* (Groom of his Majesties Bedchamber) envoy Extraordinary to *Sweden*.

Sir *Gilbert Talbot* the like for *Denmark*.

8 *Don Francisco Ferreira Rebello*, envoy Extraordinary from His Majesty of *Portugal*, arrived at *London*.

29 Sir *John Lawrence* Elected Lord Mayor of *London*.

Oct. 11 Sir *John Lawson*, and Captain *Beckly* arrived at *Portsmouth* from the *Streights*.

12 Captain *Berkly* came to *White-hall*, where His Majesty was pleased to confer

confer upon him the Honor of Knighthood.

15 The Earl of *Sandwich* and Sir *John Lawson* came to *London*.

26 The Royal *Katharine* (a goodly Frigate) Lanch'd at *Woolwich*.

27 The Common Council of *London* unanimously voted 100000 *l.* to be sent His Majesty.

30 Peace concluded between His Maj. and the City and Kingd. of *Argiers* by Sir *Tho. Allen* Kt. then Admiral of His Maj. Ships in the *Mediterranean Seas* when the *Hollanders* (who first invited His Maj. into a conjunct Engagm. with them) had not only quitted the place by stealth, and so deserted him, but most treacherously at the same time invaded His Maj. Rights in *Guinea*.

Nov. 9 His Royal Highness the D. of *York* (Lord High Admiral of *England*) set forth towards his charge at *Portsmouth*.

23 Sir *Will. Pen*, with part of His Maj. Fleet set

Sail from *Dover*.

24 The Parliam. met again according to Prorog. Aug. 20 last past.

25 The Honor. House of Commons Voted His M. a supply of 2500000 *l.* Sterling to be raised in three years, to be accomplished from the 25 Dec. 1664. And the same day the Fleet from the *Downs* arrived at the *Spit-head*.

30 His Royal Highness the Duke of *York*, his Highness P. *Rupert*, and Sir *J. Law*s (having been Cruising to and again, ever since the 27 day towards the Coasts of *France* to see if the *Dutch* would adventure through the Channel, but perceiving they had betaken themselves to a safer resolution) arrived all at *St. Hellens Rhode*.

Dec. 4 His Royal Highn. return'd to *White-hall* having found that the *Holland*. had rather rest contented with the blind passage of the North, then adventure unmannerly to provoke him, by pressing through the Channell.

16 An order of Council for giving Letters of general Reprisals, against the *Dutch*, and for the final adjudication of all Prizes already made, or hereafter to be made.

20 The Parliament adjourned until *January* the 12 next coming.

24 A Blazing Star appeared in *England*.

29 Admiral *Allent* took four Prizes from the *Dutch*, and beat their Convoy, with the remainder of their March. Ships into *Cadiz*.

Jan. 8 Mr. *E. Hide* (3. Son of the Right Honora. the L. High Chancellor of *Engl.*) Died of the small Pox. A very hopeful Young Gentl. and much lamented.

9 His Maj. (having passed His Royal word that a particular and severe enquiry should be made into the actions of Major *Holms* against whom the *Holland*. had complained for several *Misdemeanors*) order'd his Commitm. to the Tower, until there should be a full examination of the whole matter.

12 Parl. met again, according to adjournment of *December 20* last past.

13 Mr. *E. Hide* very Hono. interred in the *Abbey* at *Westminster*.

Feb. 21 The Lord *Carlington* murdered at *Pontoise*, by his own Servant a *Flemming*.

25 A most notorious and impudent *Dutch* impostor (who under the disguise of a *Swede*) Newly arrived from *Guinea*, reported the utter destruction of the *Engl.* there by *De Ruyter*, and affirmed upon Oath that with his own eyes he saw 1500 of them thrown over-board, but being detected to be a Cheat, was whip'd through the Streets with a Paper on his Head expressing his Crime, viz. Scandalous words and Perjury.

Mar. 2 Parl. Prorog'd till *June 21*. following.

4 War proclaimed against the *Dutch*.

7 His Maj. set out (very early) for *Portsm.* and the same morning was that sad loss of the *Lond. Frigate*,

as she was coming up towards *Lee*, by Fire taking the Powder in the Gun-room.

11 His Maj. returned from *Portsmouth*, amply satisfied to find his Naval preparations in so excellent order.

21 The L. Mayor and Court of Aldermen moved His Majesty for his Royal leave to promote a voluntary subscription toward the speedy building of another Frigate to supply the loss of the *London*: which was most graciously accepted by His Maj. who was pleased to Honor it with the Epithet of *Loyal* to be added to the intended name of *London*.

Major *Holms* (having fully and clearly acquitted himself from the unjust Calumnies and Clamours of the *Dutch*;) discharged from his Imprisonment.

Anno 1665.

April 5 Was observed a general Fast throughout

England, for a Blessing of God upon His Majesties Forces employe in this present Expedition against the *Dutch*.

6 Arrived at *London* His Highness the D. *De Verneville* and *Monsieur Courtin*, upon an Embassy Extraordinary from the *French K.* to His Maj. generally conceived to be in order to an Accommodation with *Holland*.

8 The Lord *Bellaftis* Governor of *Tangier*, arrived there.

15 His Maj. Vouchsafed to honor the Colledge of *Physitians London*, with His Royal presence at their Anatomy Lecture which finished, he conferred the Honor of Knighthood upon the Learned Reader Dr. *George Ent*.

20 *De Ruyter* with his Fleet, attempted the Island of *Barbadoes*, but beaten off with shame and disorder.

21 His Royal Highness set Sail with his whole Fleet.

28 Before the *Texel*.

May 4

May 4. Eight Dutch prizes taken by some of His Majesties Frigats, their Convoy being forced to desert them.

8 The French Ambassador, before mentioned (together with Monsieur de Connings) made a very Splendid and Magnificent entry.

9 They had audience of his Majesty.

A great Plague began in London.

29 The Holland Fleet about the Dogger-Sands.

30 His Royal Highness (with the whole Fleet) Weighed Anchor at Gunfleet neer Harwich.

A Proclamation for further Proroguing the Parliament from June 21 next coming, till a further time, which should be prefixed by his Majesty at their actual Prorogation.

The Hamborough Fleet fell into the hands of the Dutch, notwithstanding they were precaution'd of the Danger, and advised not to put to Sea till further Order.

Jun. 1 His Royal Highness with the whole Fleet arrived about 6 this morning at Southwold-Bay, where they Anchor'd five miles from the Shore.

2 Within three leagues of the Dutch-Fleet.

3 Was that glorious victory obtained against the United Naval force of the Netherlands, under the Personal and Auspicious Conduct of his Royal Highness the Du. of York wherein above thirty of their best Ships were taken and destroyed, and at least 8000 (modestly computed) of their men killed and taken Prisoners.

16 His Royal Highness arrived at Whitehal, accompani'd with his Highness Prince Rupert, whose Prudence and Courage in the late Engage. Crown'd all his former atchivems.

19 2063 Dutch Prisoners, brought to Colchester, whereof 13 Commanders.

20 A Publick Thanksgiving observ'd in London and Westminster and other places

places adjacent, for the late glorious victory obtain'd against the *Dutch*.

21 The Parliam. met at *Westminster* according to the term of Prorogation, and was again Pro-rogu'd to the 1 of *August* next.

His Excellency the Count *de Molina* (Ambassador to his Majesty from the *Spanish King*) made his publique entry with great Splendor and Magnificence.

22 Was Interred the Body of the most Noble Earl of *Falmouth*, unfortunately slain in the late Fight with the *Dutch*.

His Majesty conferr'd the Honour of Knighthood upon Vice-Admiral *Mynns*, and Capt. *Smith*, for their Eminent services in that Fight.

23 His Excellency the Count *De Molina* had publick audience.

26 Mr. *William Coventry* (Secretary to his Royal Highness) received from his Sacred Majesty the Ho-

nour of Knighthood, and was afterwards sworn of his Majesties most Honourable Privy Council.

27 His Majesty with his Royal Highness the D. of *York*, his Highness P. *Rupert* his Grace the Duke of *Monmouth* and others of the Nobility, arriv'd at the Buoy in the *Nore*, together with her Majesty the Qu. Mother, who thence prosecuted her journey toward *France*, his Majesty taking his leave this night, and afterward going aboard the Royal *Charles*, Conferred the Honour of Knighthood upon Rear-Admiral *Tyddiman*, Capt. *Jordan*, Capt. *Spragg*, and Capt. *Cuttings*, for their eminent valour shewed in the late Fight with the *Dutch*.

July 2 His Majesty return'd to *Greenwich*, whence he pass'd (by Coach) to *Hampton-Court*.

4 A Publick Thanksgiving throughout *England* and *Wales*, for the late glorious Victory obtain'd

tain'd against the *Dutch*.

5 Part of his Majesties Fleet set sail from *Southwold-Bay*, towards the Coasts of *Holland*.

A general Fast observed in *London* and *Westminster*, and places adjacent, by his Majesties Command, upon occasion of the Plague and Pestilence, then raging there: And the second of *August* next to be kept in like manner, and so the first *Wednesday* in every month for the future, until it pleased God to remove that heavy Judgment.

27 His Majesty and the Queen Consort removed toward *Salisbury*.

28 Their Majesties parted this morning at *Farnham-Castle*, her Majesty proceeding towards *Salisbury*, his Majesty to *Portsmouth*, whither he came this day at Noon.

29 Her Majesty arrived at *Salisbury*.

31 His Majesty in the Isle of *Wight*.

Aug. 1 His Majesty

came to *Salisbury*.

Parliament again Prorogued to the 3 of *October* next coming.

5 Their Royal Highnesses, arrived at *York*.

15 The Receipt of his Majesties Exchequer (being removed to his Majesties Honour of *Non-such* in *Surrey*, in regard of the great and dangerous increase of the Plague at *Westminster*) opened there.

16 His Royall Highness at *Hull*.

The *Dutch Smyrna Fleet* and *Straits-Men*, *De Ruyters* and their *East-India* return Ships (in all about 50) being arrived at *Bergen* in *Norway*, were by a Squadron of 22 Sail (commanded by Sir *Tho. Tyddiman*) most gallantly Attack'd in that Harbour. But the *Danes* (having suffered the *Dutch* to land, and plant their Guns ashore, to the best advantage of annoying us) assisted them by their Shot from the Castle and Forts: All which would not yet

have

have served their turn, if a strong Gale out of the Harbor had not made our Fire-ships useles, whereupon our Ships retired with some loss of Men (amongst whom M. *Edward Montague* and Mr. *Wyndham*, who lost their lives honourably in the service of their King and Country) and some 4 or 5 of our Ships disabled : But not without some severe Execution done both upon their Men and Shipping.

30 His Majesties Fleet commanded by his Excellency, the Earl of *Sandw.* set sail towards the Coast of *Holland*, in hope once more of ingaging the *Dutch* this year.

31 A great storm at Sea, especially upon the Coasts of *Norway*, which scatter'd the *Dutch* thereabouts.

September 1. His Grace the Duke of *Ormond*, Arrived at *Waterford* in *Ireland*.

The Bishop of *Munster*

advancing (with an Army) against the *States General* for recovery of *Bokelo*, the *Eyler Fort*, and several other places, by them unjustly detained from him, being assisted thereto, with a great sum of Money by his Majesty of *Great-Brit.* to find them work at Land; as well as by Sea.

Sir *George Downing* return'd from *Holland*.

3, 4 Four *Dutchmen* of War, two rich *East-India* Ships, and several other of their Merchant-men taken, by some of his Majesties Navy, commanded by his Excellence the Earl of *Sandw.* with the loss only of the *Hector*, a small *Flem.* Vessel of 22 Guns, taken from them in the last War, unhappily sunk in this ser.

5 Fires kindled and continued 3 days & 3 nights in all the Streets, Courts, Lanes & Alleys of *London*, to correct and purifie the Air.

7 The *Holland Fleet* joyn'd with the rest of their Merchant-men at *Bergen*.

9 Some of his Majesties

Ships

Ships encountred 12 sail of *Hollanders*, and took the greatest part of them, amongst which were four *Dutch-men* of War, and several others, *West-India* Men, and Provision-Ships, with above 1000 Prisoners. So that no less than 30 Prizes were taken from the *Dutch*, in this Expedition, under his Excellency, the Earl of *Sandwich*, who had pursued this advantage into their own Harbours, had not a most violent storm (this very day) put the Fleet into some disorder, many Ships being thereby separated from the Body thereof.

11 His Majesty removed from *Salisbury* to the Right Honourable the Lord *Ashleys* at Saint *Giles's*, where he lay that night.

15 His Majesty at *Pool*.

17 At *Lutworth-Castle* in the Isle of *Purbeck*.

18 At *Weymouth*.

19 His Majesty at *Portland*.

20 At *Dorchester*, whence he return'd to St. *Giles*.

21 Thence to *Salisbury*.

23 His Royal Highness set forth from *York* toward *Oxford*, and lay at Sir *George Savills*, at *Rufford*, that night.

24 At *Warwick-Castle*.

25 His Majesty set out from *Salisbury* toward *Oxford*, where he arrived and met his Royal Highness the same night.

26 The Queens Majesty came to *Oxford*.

Her Royal Highness began her Journey from *York* toward *Oxford*.

29 Sir *Thomas Bludworth* elected Lord Mayor for the ensuing year.

October 5 Her Royal Highness arrived at *Oxford*.

9 Parliament met at *Oxford*, according to the Term of Prorogation.

10. The two Houses met, and attended His Majesty in *Christ-Church-Hall* this Morning, where His Majesty Entertained them with a most Gracious Speech, which was Seconded by another from the Right Honourable the L. Chancellour: After which, the House of Commons Voted, That Humble and Hearty Thanks should be returned to His Majesty for his great Care and Conduct in the Preservation of his People, and the Honour of this Nation; and that they would Assist him with their Lives and Fortunes against the *Dutch*, or any other that should Assist them against His Majesty.

That the Humble and Hearty Thanks of the House be returned to His Majesty for the Care he hath of the Person of his Royal Highness.

Also, That the Concurrence of the Lords should be desired therein.

11. Resolved by the Houses, That an Additio-

nal Supply of 1250000*l.* be given to the Kings Majesty, for his present Supply, to be raised by a proportionable Addition to the Monthly Assessment, to begin from *Christmas* next.

Part of *Michaelm.* Term, viz. from the first Return thereof, called *Tres Michae^{ls}*, to the fifth, (called *Octabis Sancti Martini*) Adjourn'd from *Westminster* to *Oxford*, by His Majesties Proclamation.

14. The *Dutch* Fleet hovering up and down upon the Coast of *Margate*, against which they bestowed some three or four hundred Shot to no purpose, and so Sailed off again before they could be called to an Account for the Bravado.

25. The *Dutch* Fleet returned into Harbour.

Octob. 30. Sir *Tho. Bludworth* Sworn Lord Mayor of *London*, at the outmost Gate of the Bulwark, by the Honourable Sir *John Robinson*, Knight and Baronet, His Majesties Lieutenant

tenant of the Tower, by Vertue of His Majesties Commission to him directed for that purpose.

Nov. 17. *Don Patricio Omuledei*, Resident from the Catholick King, had his Audience of Conge from His Majesty, being in few days to return for *Spain*.

18. The several Courts of Justice sat in the Schools at *Oxford*, according to an Adjournment made at *Westminster* to that purpose, in pursuance of His Majesties Proclamation of *September 26*. last.

23. The *French* Ambassadors took their leaves of His Majesty.

Here Ended this Learned Person's Chronology of the Acts of Great Britain.

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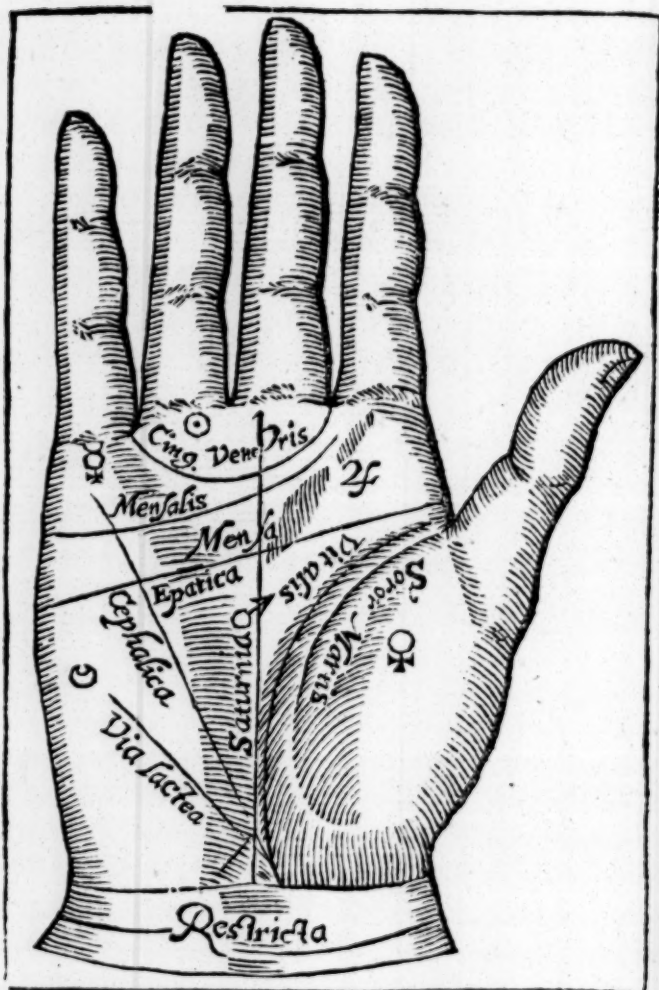
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On the 1st of January 1800
the following was received

Place this Hand before the Title
of *Chiromancy*.



Job 37. 7.

*Qui in manu omnium hominum signa posuit, ut
cognoscerent opera ejus singuli.*

XEIPOMANTI'A:

OR, THE

ART OF DIVINING

BY

The *LINES* and *SIGNATURES*
Engraven in the *HAND* of *MAN*,
By the *HAND* of *NATURE*,

Theorically,
Practically.

Wherein you have the Secret *Concordance*, and *Har-*
mony betwixt *It*, and *Astrology*, made Evident in
Nineteen *GENITURES*.

Together with

A Learned *Philosophical* Discourse of the *Soul* of the
World, and the *Universal Spirit* thereof.

A Matchless Piece.

Written Originally in *Latine* by *Jo. Rothman*, D. in
Physick, and now Faithfully *Englified*,
By *George Wharton*, Esq;

Manus membrum Hominis loquacissimum.

London, As it was Printed in the Year 1652.

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To the Truly NOBLE, and Universally *Learned* (My much Honoured Friend) *Elias Ashmole*, Esq;

Worthy Sir,

WERE it not that in Common Civility I am bound upon this Occasion, as to acknowledge my Infinite Obligations to you (that being the best Quality of a Bad Debtor, and even All a Christian Creditor should expect, where the Means of a juster Requital is wanting,) so to give you an Account of the present Work, unto which you first incited Me:

Yet (Sir) the Rarity of the Subject, and the Gipsy-like Esteem it hath amongst the Vulgar, would have necessarily enforced Me to shelter it under the Wings of none but an Absolute Mercurialist.

That you are no less, The Ingenious Works you have already Publish'd, The Succinct and Learned Annotations you have made upon some Part of those, (to omit what I know you have in Design;) your exquisite knowledge in Arithmetick, Geometry, Astrology, Natural Magick, and Physick: And in those other Inferiour Objects of your Delight, viz. Limning, Engraving, Painting, and Musick, may and do abundantly manifest: I shall not, I need not expatiate: (To instance the particular knowledge you have in Chiromancy, were but Actum agere, in that Astrology (before mentioned) comprehends the same, as here it is apply'd; and your self Them both.)

The Epistle Dedicatory.

Nor could I glory at all in the Name of a Greater Personage to Patronize this Piece: It is not the Blustering noise of an Empty Title, or the Frail Support of a Signal Birth, only, that can be a fit Champion for this or the like Myste^rious Sciences: Learning is best Fortres'd of those by whom she is most understood: I confess her Admirers may wish her Happiness; yet they commonly fail her in Extremity.

And herein I follow the Example of mine Author, who made choice of the best Deserving in his Countrey, unto whom he Dedicated this Work in the Original: That is, unto such as were sober and skilful: Not to Men that were Mighty and Ignorant, or Learned and Malicious.

Nor yet have these any just cause to complain, unless for the want of Ingenuity; whereby they are Doom'd to an Absolute Depravation of that, whereby Wise Men daily Ascend, even to the Presence of God and his Angels; I mean the Knowledge of his Works: For it is not sufficient we hear a story of God in the Scriptures, unless also we read or see him in the large Volume of his Creatures: Neither do we Read Him by a bare Gazing upon the outward Form thereof, but by a narrow Enquiry and search made into their hidden Nature and Disposition: For, In the Beginning (saith my Author) God adorned all things Created with Signatures, that so the Mind of an Ingenious Man might delight it self by a diligent searching into the Nature and Disposition thereof, and thence boldly acknowledging the Wonderful Works of God, and converting them to a right use, be chearfully constrained to the Love of God himself, and to Worship him with all his heart, for his Infinite Wisdom and Goodness.

Let us therefore behold the Heaven, the Stars, and Coelestial Signs, the Animals, Plants, Roots, Stones, Metals,

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The Epistle Dedicatory.

Metals, &c. in and upon the Earth; and consider how wonderfully their various Signatures every where present themselves unto us, and by a Tacite Language proffer us their Nature and Disposition! How exceedingly the Seven wandring Stars (Vulgarly called Planets) do differ, not only in Magnitude and Motion, but also in the Brightness and Beauty of their Light! How variable an Influence is in each; what a Lively, Lasting Spirit, diversly Disposing, Moving, Animating, Producing, Signing, and Sustaining these Inferiours, according to their different Position in the Heavens, and the sundry Complications and Mixtures of Beams occurring from other Stars!

The Philosophers of old have acknowledged, (and we shall willingly the same) Et in infimis Suprema, & in Supremis infima: There are in Heaven Earthly things, in respect of the Causes, and by a Cœlestial manner, and Cœlestial things in Earthly, but by a Terrestrial manner: Whence indeed it is, That the Sun, the Moon, and other Stars are considered in the Earth, but that in regard of a Terrene Quality; so also Plants, Stones, Metals, &c. in the Heavens, but this in respect of a Heavenly Nature, endued with Life-Intellectual. And this was the Reason why Heaven it self was depainted with sundry Images by the Ancient and Holy Fathers: And that he who had through his Ingenuity attained these Holy Mysteries of the World, was by the Hebrews truly named Rabbi, by the Latines, Magister; and by almost all other Nations, Magus: Nevertheless this Name is now so much suspected and bated, that some had rather forgo the Gospel it self, than receive it again into Favour: So wilfully Obstinate, Blind, and Stupid are the Masters this Age hath produced.

But let us Instance a few Examples, and first, of the Cœlestial Bodies: You know that the Image of the Ser-

The Epistle Dedicatory.

pent *bath the Nature of a Serpent; that is, it causeth death by Poyson, so oft as the Lord of the Geniture, or the Moon is therewith unhappily Posited at the Birth: The like of the Scorpion; For even the same Images drive away and kill Serpents and Scorpions, Spiders and Flyes, they expel Poyson and the Plague, being deduced from Heaven upon the Terrestrial Chaos, at an observed time: Leo makes Men Bold; Virgo, Docile; Taurus, Robust; Aquila procures Honours; Lyra instills the love of Musick, and the Study of Poetrie: Sagittary addiceth to Hunting; and much more of that Nature, marked with their proper Signatures.*

Next, let us contemplate the Animals of the Earth, how every one beareth its own Nature; and how we know the same in most of them by their Effigies, [*viz. by their Countenance*] Voyce, Gesture, Habit, often by their Colour. *The Horse by his Gesture bewrays his Pride: The Ass his Slowness: The Lyon (by the Face and Gesture) his Courage: The Bear his Fierceness; The Cock his Chearfulness: The like are every where obvious in other Creatures, unto any but such as regard the knowledge of nothing. Now by observing the outward Forms of Beasts, ariseth Physiognomy in Man: For look what Beasts a Man resembles most, either in Face or Proportion, he is truly said to possess the Disposition and Nature thereof.*

If now we descend to Plants and Roots, we shall there enter a Theatre of Signatures worthy our Contemplation. For Example: *Solatrum vesicatorium (barbarously termed Alkakenge) shuts up its Husks so soon as the Vessels thereof are filled with Juice, and replenished with little Stony-Grains, as if intimating unto us by a Tacite Language, That therein resides a vertue of Purging the Bladder, and of Diminishing the Gravel and Stone therein.*

Chelidonia;

The Epistle Dedicatory.

Chelidonia, not only Blushes with a certain Bloody Moisture, and therewith stains the Hands of him that Touches it, but in the Root it also shews a Cavity much like the Venrricles in the Heart of Man: whereby is intimated that its vertue is to Purge the Blood, to quicken the Vital Spirit, and to free the Heart from the Injuries of Poyson.

Cynosbatus, as also Mespylus, fill the Belly with little Stones, that break in pieces the Stone in the Bladder.

Carduus offends the Fingers of those that touch it by prickles, yet such is the secret vertue thereof, that it consumes and Expels all pricklings and stingings in the Body of Man.

The Numulariæ resembles in the Leaves thereof the Epiglottis, and heals the Inflammation of the Throat.

Nux Juglans and Moscata represent in the Faces thereof the Composure of the Brain and Head, and are therefore comfortable to both.

Orchis in the Root thereof, resembles the Testicles, and therefore is Venus excited by it.

The Hypericon and Persicaria are notoriously known to Operate according to their proper Signatures.

Many Hundreds more might be instanc'd of Flowers, Seeds, Leaves, and Roots. The Signatures are most apparent in such Herbs as are least endued with Odour: Those that are Sweeter, Evidence their Vertues unto us (notwithstanding we were Blind) by their Smell. So also in the Leaves of Trees, in Rinds and Barks, in Wood and Roots, we find such Signatures, as do manifest the hidden Vertues thereof, and thereby learn to apply them to Humane use, or the Healing of Diseases. The like we see in Stones and Metals.

*If this then be so clear in the Stars and Signs of Heaven, if so in Animals, Plants, Roots, Stones, and Metals: Who but a Mad-man, or Fool dare say, That the
like*

The Epistle Dedicatory.

like Signs in the Hand of Man are Idle and Vain? Man is he for whom all things were made, and where- in all things of the Greater World are comprehended, although with a Face more Occult. Man only Rejoy- ceth in this Honour [that he hath a Resemblance, Ope- ration, and Conversation with all things in the World:] He symbolizeth (as I may say) with the Matter in the Proper Subject, with the Elements in their Four- fold Composure of Body, with the Plants in the Ve- getative Vertue, with the other Animals in the Sensi- tive, with the Heavens in the Sydereall Spirit; that is, in the Motion and Influence of the Superiour Bo- dies upon these Inferiour, with the Angels in the In- tellect, Wisdom, and Speech; with God himself in the Containing Power of all things. And therefore we cannot imagine the Signs so variously Pourtray'd in the Hand of Man are in vain: But that they are there placed by Nature, with intent to make known unto us the Inscrutable Works of GOD, if Job (Chapter 37.) may be Credited.

That the Explanation of these Signs is named Chiro- mancy, I need not acquaint you: Nor what Canons the Ancient and Modern Philosophers have written con- cerning the same: Only this I shall tell you, My Author hath not only (in this small Tract) Reduced all to a Concise and Methodical Discourse, and added divers others of his own Observations: But also Illustrated the Practick Part thereof with sundry Notable Examples, whereby he hath manifested an Astrological Consent and Harmony betwixt the Hands and Genitures of all Men. A work not attempted by any before him. And whereas the Masters in this Science have not Assigned the Tubercula, or Mounts of the Hand to the Planets, without some Successive Discrepancy: Nor although all of them deliver it for a general Rule [That by how much

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much every one hath a Planet more Dignified at the Hour of his Birth, by so much more Evident the Characters and Signs will appear upon the Region appropriated to the same Planet,] yet hath not this been approved untill by this Author, who hath hereby abolished all former Doubts, and clearly demonstrated the Truth of that Doctrine.

Nor hath He thereby (in my Judgment) restor'd the Art of Chiromancy to more certainty, than he hath confirmed the Grounds and Credit of Astrology, and dash'd in Pieces the Bug-bear Arguments of all the Enemies of either: For what more Convincing to the Judicious, than if (by Inspection made into the Hand of any Man) I truly pronounce this or that Planet Essentially Dignified or Angular in his Geniture, or in such or such a Position with other Planets or Stars: Another Infortunate, Afflicted, or Dejected? Or if (on the contrary) by looking first into the Geniture, and considering therein the several Positures of the Planets, and their Configurations one to another, and with other Stars; I tell him (and that distinctly and truly) the Lines and Signatures engraven in his Hand: What (I say) is or can be more satisfaction than this to Rational Men, as touching the Power and Influence of the Planets and Stars upon these Inferiours, and consequently of the Lawful use and verity of the Sciences of Astrology and Chiromancy, betwixt whom there is such a secret Coherence and Harmony? And this I dare undertake to perform for the Honour of these Sciences, to the shame of all Malicious and Pestilent Detractors.

Indeed (I confess) we cannot by Chiromancy so exactly determine the time of any Accident, as by Astrology, where the Arch of Direction may be Resolv'd into the most Scrupulous Parts of Days: I suppose Chiromancy was not so much Ordained by Providence for the
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use of such whose Purer sights can penetrate the Coelestial Spheres, and there exactly read their own, or others Fate, in those Golden Letters of the Stars: But rather for the Benefit of such that be of a Grosser Genius, and whose Dimmer Eyes cannot Discern the Decrees of Nature at so great a Distance. Yet are not these Signatures wanting in any Man (more, or less) lest he should prove wanting to himself in the Accomplishing of a Higher Scrutiny.

As touching the Version it self, I have done it with all Integrity: And if in some places I may seem to differ from the Original, it is but where I find the Author abounding more with Elegance, than Variety of Matter, and even forsaking the Terms of Art, rather than he will miss of an Eloquent Expression: For perhaps I have herein sometimes Contracted him, yet still retained his Genuine Sense. In other Places I have only Corrected the Errors of the Press, the which indeed were many more than the Author's Errata specified, and very Gross ones besides: And therein have done no more than I desire others may do for Me. For any thing else I know not that I have exceeded the Laws of Translation, unless it be in retaining the Terms of Art, and that I did purposely, lest in Abolishing them, I should therewith abolish the Art also: Nevertheless in the first Seven Pages I have given the English thereof, and that (I hope) is sufficient.

The End proposed, is, That hereby all Persons, who are not acquainted with the Latine, might in plain English Read and understand their own Destiny: And (if possible) Avert (at least-wise Mitigate) the Mischiefs Threatned them: Or with comfort attend, and (by Humane Prudence) Cherish and Augment the Good portended: Whereby they may greatly be enabled to give God thanks for his Infinite Mercy and Goodness

The Epistle Dedicatory.

ness; at least-wise Glorifie him in the midst of their greatest Afflictions.

And this is the first Tract (of this Nature) that ever appeared in the English Tongue; and I may confidently say in any Language whatsoever, (the Latine excepted;) wherein the Author writ no less Learnedly, than Elegantly: And I heartily wish (and desire, Sir, you will joyn with me in it) That some one or other of our ablest Astrologers, (who have better Encouragements than my self,) would pursue this Design of the Authors, it being (in my Opinion) the best and only way of bringing this Science the nearest to Perfection.

Sir, I have now but a little to say, and that is, First, to give you Thanks for all the variety of Favours you have conferred upon me ever since the first Hour of our (to me) Happy Acquaintance: Next, to assure you (in a short time) Ptolomy himself, in the English Tongue, which so long hath been expected from me, yet still retarded by Reason of the many Discouragements and Cross-grain'd Events I have Laboured under for some Years past, begging your kind Acceptance of this in the Interim: Then to crave your Pardon for this Prolixity: And Finally, the Continuance of your wonted Affection and Opinion of Him, who unfeignedly am,

Feb. 18.

1651.

*Sir,
Yours in the utmost of all True
Love and Friendship,*

Geo. Wharton.

M. Manlius



M. Manlius *in his Preface*
to Aug. Cæsar.

WHen every Species of the glittering Sphere
(The Stars returning) Ranked did appear
In their own Seats : And by the Fates Decree,
Each had restor'd its Formal-Potency ;
Experience framed Art, by various use,
Example guiding where it was Abstruse :
And (though at a vast Distance) plainly saw
The Stars All-ruling, by a Tacite Law :
The whole World Mov'd by Reason-Alterate,
And how, by SIGNS, to Judge the Turns of Fate.



A short and plain Rule of CHIROMANCY.

CHIROMANCY is a Rule whereby to know the Signs in the Hand of Man, and a Science of Judging Rightly concerning them. There are Two Primary Parts of Chiromancy,

1. Theoretical.
- and
2. Practical.

1. The *Theoretical* is that which considereth the Parts of the Hand, as the ὑποκειμενον [*i. e.* the Argument, Matter, or Subject] of the Art.

The Parts of the Hand [that is, of the Hand and Palm thereof Extended and opened,] are,

1. The *Vola*, or *Inner-part* of the Hand, wherein the *Lines*, the *Tubercula* or *Rising* parts, the *Ferrens* or *Smiting-part*, the *Cavea* or hollow, and the *Mensa* or *Table* thereof, are, (by a clear and certain Method) known and considered.

2. The *Five Fingers*; viz. The *Pollex*, or *Thumb*, the *Indix* or *Fore-finger*, the *Medius* or *Middle-finger*, the *Annularis* or *Ring-finger*, and the *Auricularis* or *Little-finger*.

I. LINES.

I. L I N E S.

THE *Incisures*, or *Lines*, are engraven by God and Nature, within the *Spaces* and *Distinctions* of the *Inner-part* of the *Hand*: And of these, some are *Principal*, others *Less Principal*.

The Principal Lines.

1. *Kαρδιακή Cardiac* [that is, the *Line* of, or belonging to the *Heart*] which includeth and embraceth the *Mount* of the *Thumb*. It is also called, *The Line of Life*.

2. *Epatica*, *The Liver-Line*, or the *Natural-Mean*, which runs through the middle of the *Hand*, arising from the same place with the *Cardiac* at the *Root* of the *Fore-finger*.

3. *Cephalica*, or the *Line* of the *Head* and *Brain*, which ariseth below from the *Cardiac*, and (being drawn thence to the *Epatica*) makes a *Triangular Figure*.

4. *Thoralis*, the *Table-Line*, or the *Line* of *Fortune*, which takes its *Original* under the *Mount*, or *Root* of the *Little-finger*, and extends it self towards the *Fore-Finger*.

5. *Restrieta*, or the *Dragon's Tail*, which separates and distinguishes the *Hand* from the *Arm*, either by a *Simple* or *Double Transcursion*. This *Line* determineth the *Τὸ ὑποκείμενον*, or *Subject* of the *Art*. It is likewise called the *Discriminal Line*.

The Less Principal Lines,

Are not in every ones *Hand*, or when they be, not very clearly to be seen. And of these there are *Five* in Number.

1. *Via Solis*, or the *Sun's way*, which is a *Right Line* running downwards from the *Tuberculum* (or
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Rising Part) of the Ring-Finger, into the Cavity of the Hand.

2. *Via Lactea*, or the *Milky-way*, running upward, from the *Restricta*, through the *Ferrens*.

3. *Saturnia*, or the *Line of Saturn*, thence ascending through the middle of the *Vola*, to the *Tuberculum* of the *Middle-finger*; which Line, if it be cut and parted, is called *Via Combusta*, or the *Burnt way*.

4. *Cingulum Veneris*, or the *Girdle of Venus*, which is the *Figure* of a *Hemicycle*, drawn from the space betwixt the *Fore-finger* and *Middle-finger* to the space betwixt the *Ring-finger* and *Little-finger*.

5. *Linea Martis*, the *Line of Mars*, or the *Vital Sister*, which is *Parallel* to the *Line of Life*, in the *Tuberculum* of the *Thumb*.

2. TUBERCULA.

THE *Tubercula*, are, the more Eminent *Muscles* under the *Fingers*.

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1.	} of {	<i>Venus.</i>	} In the root of the	<i>Thumb.</i>
2.		<i>Jupiter.</i>		<i>Fore-finger.</i>
3.		<i>Saturn.</i>		<i>Middle-finger.</i>
4.		<i>Sun.</i>		<i>Ring-finger.</i>
5.		<i>Mercury</i>		<i>Little-finger.</i>

3. FERRENS.

THE *Ferrens* (or *Smiting part*) taking its name à *Feriendo*, or *Percutiendo*, is that part of the Hand which we turn about in giving or receiving of things: And this is the *Mount* comprehended betwixt the *Mensal* and *Discriminal Lines*, under the *Tuberculum*

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culum of the *Little-finger*, the which is attributed to the *Moon*.

4. C A V E A.

THE *Cavea*, is, the *Hollow* place in the middle of the *Palm*, wherein the *Three Principle Lines*, *Cardiaca*, *Epatica*, and *Cephalica* make the *Triangle*. And this is given to *Mars*.

5. M E N S A.

THE *Mensa*, is, the *Interval*, or *Space* betwixt the *Thorai* and *Epatica*, the which is given to *Fortune*: Whence the *Thorai* is called *The Line of Fortune*.

V E R S U S.

Est Pollex Veneris; sed Jupiter Indice gaudet:
Saturnus Medium; Sol Medicumq; tenet.

Hinc Stilbon Minimum: Feriente candida Luna
Possidet: In Cavea Mars sua Castra locat.

Venus the *Thumb*, and *Jove* the *Index* guides;
Saturn the *Middle*; *Sol* the wanton *Brides*:
Stilbon the *Least*, *Luna* the *Ferient*,
And *Mars* in *Cavea* doth pitch his *Tent*.

Here we must Note, That there is some difference amongst Authors concerning the places of *Mars*, *Venus*, and *Mercury*: For some give the *Tuberculum* of the *Thumb* to *Mars*, The *Cavea* to *Mercury*, The *Region* of the *Little-finger* to *Venus*. Now, to satisfy my self, I first of all observed such Men as were *Venerial*, [that is, such as were given to *Feasting*, *Fair*, *Merry*, *Agile*, *Lovers of Musick*, &c.] And these I found had the

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Region of the Thumb plainly Marked with decent Signs, comely Notes and Characters: And that, not without their Nativities portending the Luxury of Venus, she being either collocated under her Proper Prerogatives in a competent place of the Figure, or in a good Aspect of some Planet. The like regard I had concerning Mercury. Wherefore the Cavea belongs to Mars.

The Practical part of Chiromancy.

The Practick of Chiromancy is that which gathereth probable Predictions from Lines, the Places of the Planets in the Hand, and from the Notes and Characters every where posited in the Hand and Fingers.

Wherefore let this Series be Observed for Method-sake.

1. Cardiacæ, or the Line of Life.
2. Epaticæ, or the Liver Line.
3. Cephalicæ, or the Line of the Head and Brain.
4. Thoralis, or the Table Line.
5. Restricta, or the Dragons Tail.
6. Via Solis, or the Suns way.
7. Via Lactea, or the Milky-way.
8. Via Saturnia, or Saturn's way.
9. Cingulum Veneris, or the Girdle of Venus.
10. Via Martis, or the way of Mars.
11. Mons Veneris, or the Mount of Venus.
12. Cavea Martis, or the Cave of Mars.
13. Mons Jovis, or Jupiter's Mount.
14. Mons Saturni, or Saturn's Mount.
15. Mons Solis, or the Sun's Mount.
16. Locus Lunæ, or the Moons place.
17. Mons

17. Mons Mercurii, or *Mercury's Mount*.
18. Mensa, or *the Table*.
19. Pollex, or *the Thumb*.
20. Index, or *the Fore-finger*.
21. Medius, or *the Middle-finger*.
22. Annularis, or *the Ring-finger*.
23. Auricularis, or *the Little-finger*.

QUESTION.

*Whether we must Judge by the Right-Hand,
or the Left?*

IT is certain, that in one Hand the *Lines*, and other *Signatures*, are very often more manifest, and by their Featness more perspicuous, than in the other, as well in *Men* as *Women*: Wherefore a Question hence arises, whether in both *Sexes* the *Right* or *Left Hand* is to be taken: Or whether the *Right Hand* in a *Man*, (as some teach) and the *Left* in a *Woman* only?

ANSWER.

That *Hand* (in both *Sexes*) which shews and exhibits the *Lines* thereof most clearly, and abounds with a *Series* of *Characters* and *Signs*: yet so, as that the other, whose *Lines* are more obscure, may pay its contribution. If in both *Hands* they consent and appear to be *fair* and *comely*, they declare a *Constancy* of *Fortune* and *Health*. The cause of which diversity is this: He who is Born in the day time, and hath a *Masculine Planet* [the *Sun*, *Saturn*, *Jupiter*, or *Mars*] Lord of his *Geniture*, bears the more Remarkable *Signs* in his *Right Hand*, especially when the *Sign Ascending* is also *Masculine*. The contrary befalls those that are Born by *Night*, so oft as a *Femi-*
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nine Planet predominates, and the Sign *Ascending* is *Feminine*. If both Hands agree, it must needs be, that in a *Day-Nativity* the *Feminine Planets* Rule: Or that there falls out a *Mixture* of *Masculine* and *Feminine*. So in the *Night*, by the contrary Reason: Which *Diversity* must necessarily be observed.

I.

Of the Line of Life.

This is also called *Cardiaca*, or the *Heart-Line*.

1. **W**Hich being *Broad*, of a *Lively-colour*, and *decently drawn* in its *Bounds*, without *Intersections* and *Points*, shews the Party *Long-Lived*, and subject but to *few Diseases*.

2. If *slender*, *short*, and *Dissected*, with *obverse little Lines*, and *deformed*, either by a *Pale* or *Black* colour: It presageth *weakness* of the *Body*, *sickness*, and *shortness* of *Life*.

3. If orderly joyn'd to the *Natural Mean*, and beautified in the *Angle* with *Parallels*, or a little *Cross*, it argues a good *Wit*, or an *evenness* of *Nature*.

4. If the same have *Branches* in the upper part thereof extending themselves towards the *Natural-mean*, it signifies *Riches* and *Honour*.

5. If those *Branches* be extended towards the *Restricta*, it threatens *Poverty*, *Deceits*, and *Unfaithfulness* of *Servants*.

6. If in this *Line* there be found some confused little *Lines* like *hairs*, be assured of *Diseases*; and they to happen in the *First Age*, when they appear below; if towards the *Cavea*, in the *Middle*; if towards the *Epatica*, in the *Declining Age*.

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7. If this Line be any where *broken*, it threatens extream danger of Life, in that Age which the place of the *Breach* sheweth: For you may find out (almost *ad unguem*) the Dangerous or Diseased Years of your Age, if (this Line be divided into 70 parts) you begin your number and account from the lower part thereof, near the *Restrieta*, for the number falling where the *Breach* is, determines the Year.

8. If the *Character* of the *Sun* (as commonly it is made by *Astrologers*) be found in this Line, it prefigures the loss of an Eye: But if two such *Characters*, the loss of both Eyes.

9. A Line ascending from the *Vital* beneath the Congress of it and the *Eatica*, to the *Tuberculum* of *Saturn*, designeth *hominem invidiosum* [That is, An Envious Man, who rejoyceth at anothers Calamity;] the scite of others concurring. This also frequently shews a most perillous *Saturnine* Disease, as is the *Plague*, &c. in that part wherein it touches the *Vital*: And so much the worse if it cut the same.

10. But such a Line passing from the *Vital* to the *Annular* or *Ring-finger*, promiseth *Honours* to ensue, from or by means of some Famous Woman, or Queen, or the gainful *Favour* of some Lady of Honour.

11. The *Vital Line* thicker than ordinary at the end under the *Fore-finger*, denotes a Laborious Old Age.

12. A Line passing through the *Vital* to the *Cavea* of *Mars*, fore-tells of Wounds and Fevers, and of Misfortunes in Journeys.

II.

Of the Epatica, or Natural-mean.

1. **T**His Line being *straight, continued*, and not *dissected by obverse little Lines*, denotes a *Healthful Body*.

2. If it be *short (or broken)* and reach not beyond the *concave of the Hand*, it bodes *Diseases*, and *shortness of Life*.

3. By how much more the same is produced, by so much longer the Life may be warranted.

4. If *cut* at the end thereof by a small intervening Line, it threatens *Poverty* in *Old Age*.

5. If in the upper part, it be distant from the *Vital* by a great space, it bodes *Distemperatures of the Heart*, as *Palpitation, Syncope, &c.*

6. This also shews *Prodigality*, especially if the *Table* be broad.

7. If *Tortuous*, [that is, if it wind and turn several ways,] *unequal*, of a different *colour*, and *dissected*, it argues an evil constitution of the *Liver*, and thence *Diseases* proceeding from the weakness thereof: *Covetousness* also, and a *Pravity* both of *Nature* and *Wit*; especially, if from under the *Region* of the *Middle-finger*, it approach towards the *Cardiaca*, thereby making a short or narrow *Triangle*.

8. If *Decently drawn*, and *well coloured*, it is a *sign of a chearful and Ingenious Disposition*.

9. If it have a *Sister*, it promises *Inheritances*.

10. If *continued* with some little hard *knots*, it demonstrates *Man-slaughters*, either perpetrated, or to

be perpetrated, according to the number of those knots.

11. If therein a *Cross* be found under the *Region* of the *Middle-finger*, it denounces *Death at hand*.

12. If it terminate with a *Fork* towards the *Ferient*, it is a sign of a *Depraved Wit*, of *Hypocrisie*, and *Evil manners*.

13. When it tends to the *Mensal*, it is a token of a *slandrous* and *reproachful Tongue*, and of *Envy*.

14. When it projects a remarkable *cleft* through the *Vital*, to the *Mons Veneris*, and the *Sister of Mars*, especially if the same be of a *Ruddy colour*, it bids *beware of Thieves!* and intimates also *Fraud* and *Deceits of Enemies*.

15. This *cleft* likewise insinuates a most vehement *Heat* of the *Liver*, proceeding from the *Rays* of *Mars*, whereby the *Life* is disquieted, for that *the Line of Life is distressed*.

16. This *Line* having some *breach*, yet such a one as that nevertheless it seems to be almost *continued*, shews, that the manner of *Life* will be, or is already changed. And this in a *Declining Age*, if the *breach* be under the *Ring-finger*: But if under the *Middle-finger*, in the *strength of Years*.

III.

Of the Cephalica.

1. **T**HIS is called the *Line of the Head and Brain*: Which if (arising from its place in a due Proportion,) it connect the *Lines* of the *Liver* and *Heart*, in a *Triangular* form, have a *lively colour*, and no *Intersection*.

tersection falling out between, declares a Man of admirable *Prudence*, and one of no vulgar *Wit* and *Fortune*.

2. By how much more *Decent* the *Triangle* is, by so much happier shall the *Temperature*, *Wit*, and *Courage* be: But if it be *obtuse*, it argues an *evil disposed Nature*, and a Man that is *Rude*: If no *Triangle*, far worse: [*A Fool*, a *Prodigal*, a *Liar*, and commonly a *short Life*.]

3. The *Superiour* being a *Right Angle*, or not very *Acute*, fore-tells the best *Temperature* of the *Heart*; but when it is too much *Acute*, especially if it touch the *Line of Life* upon the *Region* of the *Middle-finger*, it argues *Covetousness*.

4. The *Left Angle*, if it be made upon the *Natural-mean*, in the *Ferient*, and be a *Right Angle*, confirms the goodness of the *Intellect*.

5. But when the *Cephalica* projects *unequal*, and *incomposed clefts* to the *Mons Luna*, thereby making unusual *Characters*; in *Men*, it denounces *Weakness* of the *Brain*, and *Dangerous Sea-Voyages*: But in *Women*, frequent *sorrows* of *Mind*, and *Difficulties* in *Child-bearing*.

6. *Equal Lines* (thus projected) preface the contrary in both *Sexes*: viz. In *Men*, a good composure of the *Brain*, and *Fortunate Voyages* by *Sea*: In *Women*, chearfulness and *Felicity* in *Child-bearing*.

7. This one thing is *Peculiar* to the *Cephalica*: [If it project a *cleft*, or a manifest *Star*, upwards, to the *Carvea Martis*; it signifies *Boldness* and *Courage*: But if it let fall the same, downwards; *Thefts* and *Deceitfulness*.]

8. The *Cephalica* joyned to the *Dragons Tail*, by a remarkable *concourse*, promises a *Prudent* and joyful *Old Age*.

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9. The same drawn upward in the shape of a *Fork*, towards the *Place of Fortune*, signifies *subtily* in managing of Affairs, and *Craftiness*, either to do good or bad.

10. If in this *Fork* a Mark appears, resembling the part of *Fortune*, as it is noted by *Astrologers*, that gives an assurance of *Riches* and *Honours* to succeed, by means of *Ingenuity* and *Arts*.

IV.

Of the Thorax Line.

1. **T**HIS is also called *the Line of Fortune*; It is termed likewise *the Mensal*, because it makes up the *Table of the Hand*: Which Line, when it is *long enough*, and without *Incisures*, argues a *due strength* in the *Principal Members* of Man, and withal, *Constancy*: The contrary, if it be *short* or *crooked*, cut, or *parted*.

2. If it terminate under the *Mount of Saturn*, it shews a *vain* and *lying Fellow*.

3. If projecting small *branches* to the *Mount of Jupiter*, it promiseth *Honours*.

4. If there it be *naked* and *simple*, 'tis a sign of *Poverty* and *Want*.

5. If cutting the *Mount of Jupiter*, *Cruelty* of *Mind*, and excessive *wrath*.

6. If it project a *branch* betwixt the *Fore-finger* and the *Middle*, in a *Man* it threatens a *Wound* in his *Head*, in a *Woman*, danger in *Child-bearing*.

7. *Three Lines* ascending directly upwards from this Line, viz. One to the *space* betwixt the *Middle* and

and *Fore-finger*; a second to the *space* betwixt the *middle* and the *Ring-finger*; and a third to the *space* betwixt the *Ring* and the *Little-finger*, argues a *Contentious Person* in many *Respects*.

8. A little *Line* only thus drawn to the *Interval*, or *space* betwixt the *middle-finger* and the *Ring-finger*, *Sorrow* and *Labour*.

9. If annexed to the *Natural-mean*, so, as that it makes an *Acute Angle*, it bringeth *Sorrow* and *Labour*.

10. If the *Natural-mean* be wanting, and the *Thorax* annexed to the *Vital*, it threatens *Decollation*, or a *Deadly Wound*.

11. If no *Mensal* at all, it shews a Man *Malevolent*, *Contentious*, *Faitblefs*, *Inconstant*, and of *base Conditions*.

12. *Confused little Lines* in the *Mensal*, denote *Sicknesses*: If under *Mercury*, in the *First Age*: Under the *Sun*, in the *Flower* thereof; under the *Middle-finger*, in *Old Age*.

13. When in this *Line* there are certain *Points* observed, they argue *strength* of the *Genitals*, and *burning Lust*.

V.

Of the Cauda Draconis, or the Restricta, and the Lines arising thence.

1. IF this be double, or treble, and drawn by a right and continued tract, it promiseth a good composure of the Body.

2. That *Line* which is nearest the *Hand*, continued,

nued, and of a good colour, assureth of Riches.

3. But if the same Line be cut in the middle, crooked, and very pale, it denounces debility of Body, and a want of all things.

4. A *Cross*, or *Star* upon the *Restrieta*, fore-shews Tranquillity of Life in Old Age.

5. If there be a *Star*, simple or double, or any *Lines* near the *Tuberculum* of the *Thumb*, in Women, they denote Misfortune and Infamy.

6. A *Line* running from the *Restrieta* through the *Mons Veneris*, presageth Adversities, either by the means of some Kindred, or a Wife.

7. A *Line* extended from the *Restrieta* to the *Mons Lunæ*, denotes Adversities, and private Enmity. If it be crooked, it doubles the Evil, and betokeneth perpetual Servitude.

8. Such a *Line* also being clear, and straight, and reaching so far as the *Region* of the *Moon*, fore-tells many Journeys, both by Sea and Land.

9. If it extend to the *Tuberculum* of the *Fore-finger*, it tells the Man he shall live in a Foreign Countrey, in great Estimation.

10. If to the *Epatica*, it argues an Honest behaviour, and prolongeth Life.

11. If to the *Mons Solis* (be it simply, or doubly) it shews inseparable good, and enableth to Govern, or Rule in great Affairs.

12. By the same Reason, if it pass to the *Mons Mercurii*, it betokeneth a Man that is fit for many things. But if it reach not the *Mons Mercurii*, but be broken about the middle, and end beneath the *Mons Mercurii*, this marks out a Prating Fellow, a Liar, and a Murmurer.

13. If directly ascending to the *Mons Saturni*, it signifies a good Position of *Saturn*, in the *Geniture*,
whose

whose Decrees shall shortly follow: But if crookedly both towards the *Restricta* and the *Epatica* especially; it bodes a Man that is Covetous, Laborious, and hard.

V I.

Of the Via Solis, or the Sun's way.

THIS being whole, equally drawn, and well coloured, promiseth the Favour of great Men, and joyful Honours: But if dissected, and unequal, the contrary; and exposes to divers Impediments, and Envy in attaining the same.

V I I.

Of the Via Lactea, or the Milky-way.

THIS well proportion'd, and continued, presages Journeys that be Fortunate, both by Sea and Land, and moreover, a good Brain; the Favour of Women (*Venus* assenting,) a composedness, and gracefulness of speech: If it be cut, or distorted, it argues Infelicity and Lies; but whole, and ascending to the *Little-finger*, is a sign of great Happiness.

V I I I.

VIII.

Of the Saturnia, or Line of Saturn.

1. **T**HIS being fully and wholly protracted to the *Middle-finger*, is an Argument both of profound Cogitations, and likewise of Fortunate Events in Counsels and Actions.

2. *Combust* or *Deficient*, an evil sign, portending many misfortunes, unless other Positions favour it.

3. Bending backward, in the *Cavea* of the Hand, towards the *Ferient*, in the form of a *Semi-circle*, threatens Imprisonment.

4. A Line drawn from the *Vital* through the *Epatica* to the *Tuberculum* of *Saturn* (if there it touch the *Saturnia*) the same.

IX.

Of the Cingulum Veneris, or the Girdle of Venus.

IF this Line have a *Sister*, it argues Intemperance and Lust, in both Sexes, and baseness in Venereal congression; a filthy Man especially, who abhors not the carnal knowledge of Beasts. And if dissected and troubled, Losses, and Infamy by reason of Lusts.

X.

Of the Via Martis, the way, or Line of Mars, or the Vital-Sister.

THIS *Line* (so oft as it appeareth) augments and strengthens the things signified by the *Cardiaca*. But (particularly) it promises good success in War, provided it be clear, and decently Red.

Two Observations concerning Lines.

1. THE *Quantity* of all *Lines* must be wisely observed, [that is, their *Length* and *Depth*:] So likewise their *Quality* [that is, their *complexion* and *shape*, whether they be *crooked* or *straight*.] Next, their *Action*, which is, to *touch* or *cut* other *Lines*: Their *Passion*, to be *touched* or *cut* of others. And lastly, their *Place* and *Position*.

2. We must know, that the *Lines* are sometimes prolonged until certain Years of our Age, otherwhiles shortned: Now they wax pale, anon they become notable, and as it were *Luxuriate* with a kind of *Redness*, and this as well in the *Principal*, as *Less Principal Lines*.

Again, (as touching the *Less Principal*, and such as are found in the *Tubercula* of the Planets,) it is most certain, that some do one while quite vanish, and that another while, others rise of a different shape and complexion.

The cause of which, I suppose to be no other than the various *Progressions* of the *Aphetical Places* in the
Geni-

Genitures; that is to say, *Fortunate*, and *Infortunate*, to the Influence whereof Man himself is wonderfully subject. The Signs of his Hand are presented at different times with different Faces: *Such a Vertue, such a Love resideth in the Imagination of the Greater World towards this Lesser.*

And therefore the most studious in *Chiromancy* cannot attain the knowledge of *Particulars*, by one inspection, only made to a certain Year of the Persons Age. Things that worthily merit our Observation, yet known or approved of but by a few.

Of the Planets.

The *Planets* also administer not a little in judgment, from their respective places: For, if they be *Happy* and *Benevolent*, good things are portended, but being *Unhappy* and *Froward*, the contrary.

Here we must also Note, that those *Planets* are termed *Benevolent*, in whose *Tubercula*, and places, the accustomed *Lines* are found to be *Equal*, their *Characters* fair and proportionable, as a *Cross*, *Stars*, three or four *parallel Lines*, *Ladders*, *little branches*, a *Quadrangle*, the Character of *Jupiter*. But the *Froward* and *Unfortunate* are those *Planets*, whose *Tubercula* and places are deformed with *troubled Lines*, and *uncouth Figures*, as a lame and interrupted *Semi-circle*, *Grid-irons*, the Character of *Saturn*. And this is to be Observed in all the *Lines* of the Hand. Now, as touching the *Planets*, let us proceed according to the Method proposed.

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XL

V E N U S.

V*enus* shining well and happily; (that is, when in her *Tuberculum* she presents a clear *Star*, or *Furrows* that be red and transversly *Parallel*; and so often as her *Tuberculum* is much elevated, makes such Men to be Merry, Chearful, Luxurious, yet Amorous, Grateful, Comely, and Libidinous, very Honest also, and Just, with whom an entire and interrupted tye of Friendship (once made,) is permanent.

She renders the Body somewhat tall, and clear, the Eyes pleasant, and sparkling with the splendour of Beauty, full of allurements and temptation: The Hair crisped, and very thick, yet gently curling: She instills a spotless, and a Noble Mind. Yet oftentimes gives Men full of boasting, and incontinency. She inclines the Mind to Musick, Painting, and all other Arts that have Beauty, &c. Sometimes (according to the strength of the *Geniture*) she produceth *Priests* and *Pedagogues*, *Apothecaries*, *Gardiners*, &c.

But being *Infortunate*, she causeth Lasciviousness, Incontinency, and Boasting: And if you find a *Cross* also, near the first joynt of the Thumb, it commonly designs an Adulterer, or such a one, on whom a mishap hath fallen in some Uxorious matter, or thing.

If the place of *Venus* be untill'd, and void of *Incisures*, it points out an effeminate, rude, and sorrowful Person, Foolishly and Ridiculously addicted to be Merry and Jeasting.

XII.

M A R S.

MARS is *Fortunate*, so often as his *Sister* appeareth red, clear, and decently drawn, and when either *Stars*, or a *Cross* are found in his *Cavea*.

Thus therefore he denotes such as are bold, and full of Courage, Stout, Warlike, Contentious, and not easily mutable, strong, and lusty Trencher-men, Imperious: The Hair for the most part yellow, the Eyes from black waxing red and terrible. If *Jupiter* participate, he possesseth the Gall, the Reins, the Back, the Liver; If with *Venus*, the Privy Members, &c.

But if he be *Froward* and *Infortunate*, that is, when his *Signus*, and *Place* are afflicted, &c. He describes Men that be Litigious, Violent, Deceitful, Angry, Intolerable: Also (the rest dissenting) Thieves, Bloody-minded, and such whose Arts or Occupations are conversant with *Fire* and *Iron*. He hath significations of a Wife, Sons, and dissembled Friendships: Thus also he ingendreth Fevers, and Blisters or Wheals, filthy Eyes and Skin, the Apoplexy, Holy fire, Wounds, and troubled Thoughts.

If you find a *Saturnine* Particle in the *Cavea* of *Mars*, it threatens a Precipice, or fall from some high Place.

If there ascend a crooked *Line* from the same *Cavea*, to the *Tuberculum* of *Saturn*, it threatens Imprisonment.

If a *Line* run from the *Cavea* of *Mars* towards the *Restrieta*, and terminate in that part thereof which is under the place of the *Moon*, it is an Infalible sign of many Peregrinations and Journeys.

XIII.

XIII.

J U P I T E R.

Jupiter is *Happy*, or *Fortunate*, when in his *Region* he exhibits signs that be *Auspicious*; that is, if there be a *Star*, or a *Doubled Cross*, *Parallel Lines*, or a *Line* decently drawn from the *Vital* to his *Tuberculum*, &c. For, thus he signifies Men that are Noble, Glorious, Honest, Benevolent, Affable, Honourable, Merry, Renowned, Neat, Just and Equitable, Beautiful, Formidable, and Happy, such as have comely Eyes, thick Hairs, and a Grave Gesture; likewise such as be shame-fac'd, and keepers of their Promises.

These Men are preferred to great Dignities, and solicited by the Conversations of Great Men, &c. and do highly favour and esteem of their Wives, Sons, honest and good Men, &c. In a Man *Jupiter* hath the Liver, Blood, and Ribs, the Lungs, and Gristles.

But if he be unhappy, he oft-times throws a Man head-long from a great Estate, to Calamities: If there be half a *Grid-Iron* in his *Tuberculum*, it betokeneth Losses, especially by means of the more Potent sort of Women: Otherwise (thus constituted) he occasioneth Grievs of the Heart, the Cramp, Inflammation of the Lungs, and other Diseases proceeding from Wind. If a *Line* transversely cut his *Tuberculum*, and afterwards tend to the place of *Saturn*, making there little hairs, it threatens the Apoplexy.

But if you find a *Cross* especially, or a clear and red *Star* in his *Tuberculum*, he premonstrates splendid Honours, confers Riches, and Publick Rewards from Princes, or other great Personages.

XIV.

S A T U R N.

Saturn is happily Placed, when we find his *Line* wholly running to his *Region*: But less happy, when he presents some inauspicious Characters. Unhappily, if he shew Confused, and Infortunate Signs. He governs the Spleen, Bones, and Bladders. When he is *Fortunate*, he makes Men silent, Provident, of good and profound Counsels; such as Muse much, and are somewhat sorrowful; Men that are puffed up with a silent Spirit, and whose aim is at Honours. And these are slender of Body, somewhat tall, pale and feeble, their Hair blackish, Eyes hollow: They are Fortunate in Tilling of Ground, and in Metals of all sorts, yet more careless of their Wives, and less addicted to Venery; foolishly Laughing, and Jeasting: Tenacious also, and more Worldly than is fitting or just, &c.

But if *Saturn* be *Infortunate* and *Froward*, he makes Men Sorrowful, Laborious, Sordid, Humble, Covetous, Unfaithful, Lyars, Luck-less, Malicious, Incumbred and Oppressed with perpetual Grievs and Anxieties. Thus also he afflicteth with dangerous Diseases, Catarrhs, Coughs, Melancholy, and Hypochondriacal Infirmities; the Dropsie, Gout, Falling-Sickness, Heetick and Quartan Fevers: He likewise occasioneth

Imprison-

Imprisonment, Falls from Houses, and endangering of Life by Waters. A gross Line running from the *Interval* of the *Middle* and *Fore-finger*, to the *Mensal*, and breaking or interrupting it, denotes Diseases or Wounds in the lower part of the Belly.

XV.

S O L.

IF the *Sun* do *Fortunately* Rule, he makes Men Faithful, Ingenious, Honoured, High-minded, Wise, Humane, Religious, Just, Moderate, Aged, and such as always manage their Affairs Honestly.

He gives a Body well composed, and adorns it with yellow Hair. He governs the Heart, the Midriff, and the Nerves.

But if *Unfortunately*, Men that are Proud, and Highly elated, manifesting their access to Dignities by unjust means, Boasters, and immodest. He brings Fluxes of Rheum upon the Eyes, and thereby hurt both to them and the Mouth, Trembling of the Heart, *Syncope*, &c.

The *Via Solis*, being chearful of Colour, signifies Honours in Political Affairs, the Favour and Grace of Princes: But if (on the contrary) it be *Confused*, and *Unfortunate*, it obstructeth Honours, and intimates the wrath and hatred of Princes.

XVI.

L U N A.

THE *Moon, Happy*, makes Men Famous, Honest, Honourable, and of a great Body; yet well proportioned, pleasant also, and willingly Journeying by Sea, and walking by the sides of Rivers. But if any ways dissenting in the rest, unconstant both in Life and Actions, yet tending (for the most part) to the best.

She Rules the Brain, the Stomach, and the Belly.

But if *Unfortunate*, she portends a various, and inconstant kind of Life, Weakness, and an increase of Griefs and Anxieties: She (thus) occasions the *Paralysis*, a commotion of the Members, oftentimes an Epilepsie and Canker, Spots of the Body, cruel Colicks, and whatever else proceedeth from abundance of Cold and Moisture: And this the rather when the *Lines* found in the *Tuberculum* of the *Moon* do appear very pale. If there be *Fair* and *Comely Signatures* near the *Ferient*, they premonstrate Happines to the *Man* in his Journeys and Messages; and in Foreign Countreys: To the *Woman* Felicity, and Fertility in bearing of Children. Ominous *Signs* do shew the contrary.

XVII.

M E R C U R Y.

M*ercury, Happy, and Fortunate*, makes Men Ingenious, desirous of Sciences, and seeking diligently after Secrets, such as be apt for any thing; Orators, Poets, Eloquent, Crafty, Variable, and ready to learn any thing, Mathematicians, Arithmeticians, and Men addicted to Merchandize, &c.

He governs the Tongue and Memory, &c.

If he be *Unhappy*, he denotes Men full of Levity, Lyars, Pratlers, Thieves, Cheats, Unconstant, Faithless, Traytors, &c. He suscitates dry Diseases, Madness, Fury, and Acute Fevers, according as the rest shall assist him.

But forasmuch as he very seldom yields the Rule to one Planet only, (the Familiarity of Two, Three, or Four often concurring) we ought to proceed very warily in finding out their Decrees: For, to collect and dispose the *Mixtures* of the *Planets* rightly, is a thing very hard to be done, especially of those who are but slenderly excited: Because such *Mixtures* are almost inscrutable, in respect of the general influence of the Heavens.

Nevertheless, the Work is sooner effected, where the *Lines* and *Signatures* are fair and clear: But if they be obscure, the Judgment is more intricate.

XVIII.

The Mensa, or Place of Fortune.

1. **T**His *space* being Great, and Broad, and the Figure Decent, declares a Liberal Man, Magnanimous, and long-liv'd.

2. But if small, and narrow, it argues a slender Fortune, Niggardize, and Fearfulness.

3. A *Cross* or *Star* within it, clear, and well proportioned, especially under the *Region* of the *Ring-finger*, betokeneth Honours and Dignities to ensue, from, or by means of great and Noble Personages: If the Character of *Jupiter*, it promiseth notable Dignities Ecclesiastical.

4. The same *Cross* or *Star* Tripled, excellently increaseth the Portents of good Fortune: But if it be cut by confused little *Lines*, the good Fortune is thereby diverted, and Anxieties and Labours threatned, in defending his Honours, especially if they be under the *Region* of the *Ring-finger*.

5. A *Cross* or *Star* in the uttermost part of the *Mensa*, is a sign of Fortunate Journeys.

6. The *Mensa* sharpened by the concurrence of the *Thorax* and *Cardiacque* Lines, point out Deceits, and danger of Life.

7. If no *Mensa* be found in the Hand, it shews Obscurity both of Life and Fortune.

8. Good and equal *Lines* in this *Space*, do speak the Fortune good: But if evil and incompounded, they quite overthrow it.

9. A little *Circle*, shews perfection of Wit and Sciences, the rest Assenting.

XIX.

XIX.

The Pollex, or Thumb.

OVerthwart *Lines*, that be clear and long, underneath the Nail and Joynt of the *Thumb*, confer Riches and Honours.

A Line passing from the upper Joynt of the *Thumb*, to the *Cardiaca*, threatens a violent Death, or Danger by the means of some Married Woman.

Lines every where disperfed in the lower Joynt of the *Thumb*, describe Men that be contentious, and such as rejoyce in Brawling and Scolding.

A *Line* surrounding the *Thumb*, in the middle-joynt, portends the Man shall be Hang'd: *Equal Furrows* drawn under the *Lower-joynt* thereof, argue Riches and Possessions. If the first and second Joynt want *Inci-sures*, it is a token of Drowziness and Idleness.

XX.

The Index, or Fore-finger.

MAny *Lines* in the uppermost *Joynt*, and they proceeding overthwartly, denote Inheritances, but running so in the middle-joynt, an Envious and Evil Disposed Person.

Right Lines running betwixt those *Joynts*, declare (in Women) a Numerous Issue; In Men, Bitterness of the Tongue. If they be in the *First Joynt*, near unto

unto *Jupiters Mount*, they manifest a Jovial Disposition; that is, they point out the Man, whom *Jupiter* favoured well in his *Geniture*.

That Woman who hath a *Star* in the same Place, may safely be Pronounc'd unchast, and Lascivious.

XXI.

Medius, or the Middle-finger.

THis *Finger*, presenting little *Grid-Irons* in the Joynts thereof, plainly declares, an unhappy and Melancholy Wit: But if *Equal Lines*, it manifesteth Fortune in the Veins of Metals.

A *Star* there, presages a violent Death, by Drowning or Witchcraft, &c. If a *Gross Line* be extended from the Root thereof upwards through the whole *Finger*, unto the end of the last Joynt, it argues Folly and Madness.

XXII.

Annularis, or the Ring-finger.

A *Line* rising from the *Mons Solis*, and ascending by a Right Tract through the Joynts thereof, is an Argument of Noble Fame.

Equal Lines in the *First Joynt*, premonstrate Honours and Riches: *Overthwart-Lines*, the Enmity of Princes; Howbeit, if these *Lines* shall seem to be Intersected, it is the better, because they argue Impediments.

XXIII.

XXIII.

Auricularis, or the Little-finger.

FROM the *Joynts* hereof, as from the *Mount* it self, are Judgments and Decrees pass'd concerning Merchandize, and Favours.

A *Star* in the *First Joynt*, near the *Tuberculum*, argues Ingenuity and Eloquence.

Other *Obtuse Signs*, the contrary: But when there appear *Infortunate Signs* in the *First* and *Second Joynt*, they mark out a Thief, and a very deceitful Person: If *Adverse Lines* in the *last Joynt*, perpetual Inconstancy.

Some there are, who predict the Number of Wives from the little Lines in the *Mons Mercurii*, at the outmost part of the Hand: And I have often observed them hit the Truth; but yet I will not boldly confirm any thing, in this respect, because it properly appertains to *Venus*, and her *Disposition*.

If the end of this *Finger* reach not so far as to touch the *last Joynt* of the *Ring-finger*, it signifies a Wife most Imperious in all things: The Truth thereof may be approved, almost, in any Body.

Two Observations touching the Mounts and Fingers.

1. **A**S the *Mounts* adorned with good *Figures* and *Characters* do carry a good and happy *Omen*: So likewise being vitiated with confused and unhand-some *Lines*, they evermore bode the contrary, and this as well on the *Fingers* as *Mounts*, unless they be restrained by the Confederacy of other *Lines* that be good.

2. *Chiromancers* do Teach and Affirm, That the *First Joynt* near the *Mount* of the *Finger*, must be attributed to the *First Age*: The *Second* to the *Flourishing Estate* of *Age*; And the *last* unto *Old Age*. The *Marks* found according to the Nature of the *Planets*, we have already explained; concerning which, (notwithstanding we have formerly admonished it) it is our Opinion, that the *Directions*, or *Progressions* of the *Principal* places in every *Geniture*, do in due times, manifest their respective *Marks* and *Characters*, whether *Fortunate* or *Infortunate*.

The

The Special Practice of Chiromancy, and its Genethlicall Concordancy, in Nineteen Examples.

I Have Read in Authors, That the *Characters* of *Places*, and the *Faces* of *Lines*, are represented according to the Position and Habitude of the *Predominating Planets*, in every *Geniture*: And I found it so: Nor shall I (anon) deny it verified in my own: But met with none that had ever brought *Examples*, or Collected any thing of this Nature. Whereupon, I more Ardently endeavoured to make Tryal thereof my self, That so the Truth, and Excellency of this Science, might (both with me and others) remain fully approved of and certain. And having observed one, and another Example, manifesting their *Concordancy*, by a more Covetous and diligent search, I quickly found the like *Harmony* in divers others, *Nineteen* whereof (*Ingenious Reader*) I now expose to thy view: *Read, Understand, and Judge*. As for the *Ignorant*, let him either *Learn*, or be *Silent*: And for the *Envious*, God send him his *Health*, and let him *upbraid* where he pleaseth.

• Example

Example I.

One Born at Uratislavia, in the Year of Christ, 1567. August 17. Hor. 12. 10^l. in the Afternoon.

HE is promised Long-Life, and seldom to be troubled with Diseases: His Complexion (for the most part) Phlegmatick.

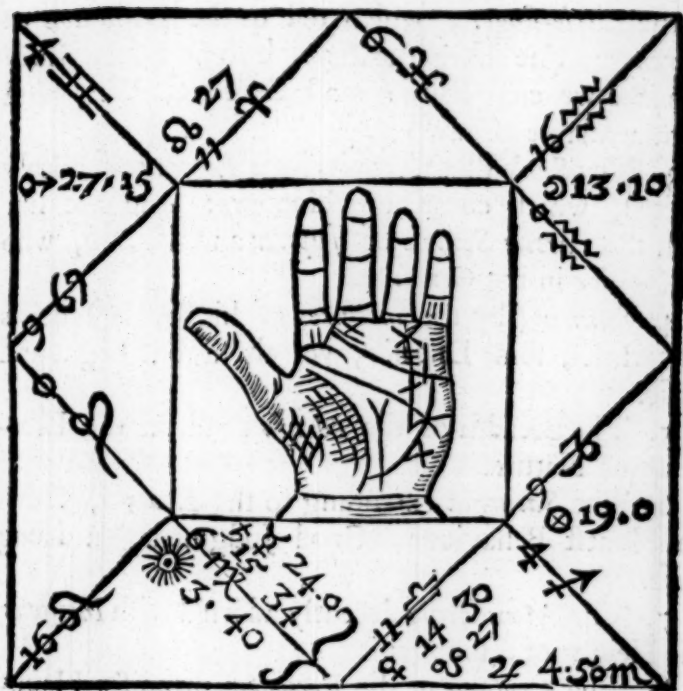
Mercury Angular, and in his own House, denotes his Ingenuity.

The *Mid-Heaven* Irradiated by the *Trine* of *Jupiter*, an Affluence of Joyful, and easily-attained Honours, without Impediments.

Mars in the 12. and in the *House* of *Mercury*, whom he Afflicts by a *Quartile*, obstructs his *Muse*; by *Martial Men*, especially: And such as are given to *Merchandize*, &c.

Venus is excellently well and Fortunately Placed, for Marriage, and Plenty of Children.

We



We find an increase of Riches, by Marriage, so likewise from his own Services, and Offices, Honestly undertaken, on the behalf of others: No Testimony of Imprisonment, or a violent Death: Yet some Misfortune to be taken heed of, proceeding, either by the means of Thieves, or by some of the greater sort of Beasts: Frequent Journeyings in his *First*, and *Middle-Age*, and those Famous, Honourable, and Gainful.

Now, if we Trace these things by the *Lineaments* of the *Hand*, we shall find an agreement.

1. For, in the first place, the *Mons Veneris* notably *Furrowed*, shews, that *Venus* had the best Posture in the *Geniture*. Hence we must gather the significations of *Venus*, to compleat the Judgment.

2. There

2. There are three clear *Lines* in the *First Foyn* of the *Little-finger*, which tell us the *Dominion* of *Mercury*: The like, the *Triangle* so aptly described. Whence we conjecture a most Excellent Wit, and Commendable Behaviour.

3. The *Sun's Place* hath its little *Lines* not foolishly Posited, which contribute Honours: And the like doth the *Partile Sextile* of *Jupiter* and the *Sun*, who is *Angular* in the *Geniture*.

4. *Saturn* (by the *Incisures* of his *Mount*) shews Adversities, some Diseases; yet those but Light and Easie.

5. The Breadth of the *Mensa* confirms the Liberality of Nature.

6. The *Saturnia* extending to the *Epatica*, shews an Honest Behaviour, Good Judgment, a Long Life.

7. The *Mons Jovis* decently adorn'd with *Incisures*, the Height of Honours.

8. The *Cross* near the *Ferient*, promises Happy and Honourable Journeys: Otherwise the *Region* of the *Moon* were here untill'd.

9. The *Cross* in the *Mensa* under the *Annular*, contributes Honours, and good Fortune: But insomuch as it is cut by the same, (being let down through the *Epatica*) it threatens loss of House-hold Goods in his Old Age.

To be short, the *Principal Lines* being endowed with the best Conformity, demonstrate strength in the Principal Members of the Body, as also appears by the *Geniture*: For, it is not our purpose to draw, or examine all the *Incisures* in General, especially the least of all, running through the *Fingers* or the *Restricta*: We hold it sufficient, that we have Rightly applied the significations of the *Principal Lines* and

Characters

Characters to the Planets and Stars in the Geniture, and their Significations: So, that the rest may be very well referred to the Readers own Ingenuity.

Example II.

Another Born (Spurcè puta) in the Countrey of Uratisslavia, of Ignoble Parents, in the Year 1590. Feb. 2. New Stile, Hor. 1. 30^o. Afternoon.

AS soon as I saw this Child (in my Travels) I desired to know the time of his Birth: For he was hardly Four Years Old, and looked with an exceeding free and comely Face: And perceiving him *Illegitimate*, I did the more diligently observe and describe the *Lineaments* of his Hand; And how exactly they agree with the *Stars* in his *Geniture*, shall be the next presented to our Enquiry.

We find *Four* or *Five* of the *Planets* Excellently well dignified; in which respect, it might fitly be called, *A Regal Geniture*. *Venus* her self is in her *Exaltation*, and more than so, in mutual *Reception* with *Jupiter*, from *Houses*. The like *Reception* there is betwixt *Saturn* and *Mercury*. *Mars* is in his *Triplicity*, and very strong in that part of Heaven. *Sol*, *Saturn*, and *Jupiter* make a *Triangle*; in *Airy Signs*, and so doth the *Part of Fortune*.

○ ○

i. They

Dominion of Jupiter with the Virgins Spike, not without the Reception of Venus.

4. In like manner the *Tuberculum* of *Venus*, beautified with convenient *Incisures*. And therefore in describing the *Genius* of the *Native*, we must make a *Mixture* of the significations of *Mars*, *Venus*, *Jupiter*, and *Mercury*.

5. *Saturn* letting down Three Little *Lines* from his *Tuberculum*, and therewith cutting the *Thorax*, denounce *Sickness* in his *Old Age*, *Poverty* also and *Neediness*.

6. The *Capaciousness* of the *Mensa*, shews the *Goodness* of his *Nature*.

7. The *Via Solis* designs him to *Honours*, but (being touched by *Diminutive Lines*) not without some slender *Impediments*.

8. The *Line* of *Saturn* Ascending (by a straight Path) even to the *Middle-finger*, confirms the *Excellency* of the former *Judgments*.

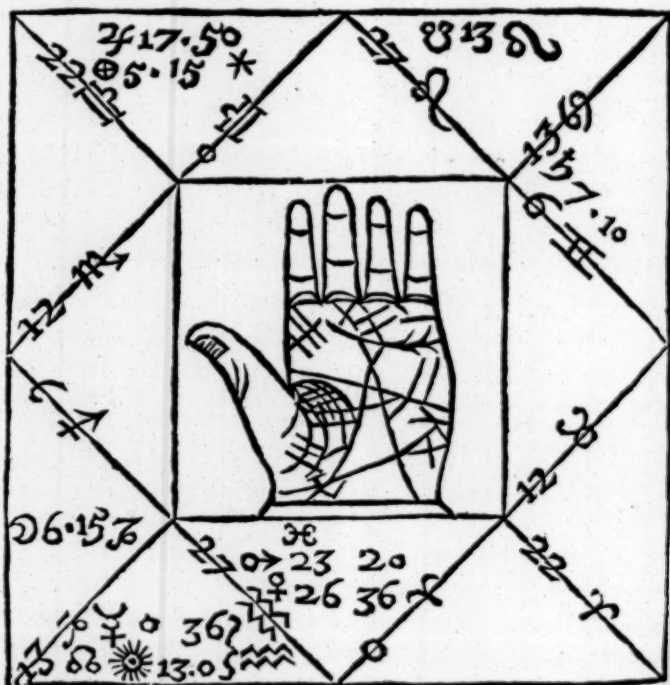
9. The *Ferient* tells of *Journeys*: And the like are signified in the *Geniture*, by the *Positure* of the *Moon* in the *West-Angle*: So also by the *Trine* of *Mercury* to *Saturn*, *Lord* of the *Ninth House*.

10. The *Epatica* (having a *Breach* in the End thereof) denotes a *Change* of the *manner* of his *Life*, in *Old Age*, &c. The *Excellent Reception* of the *Planets* disposing of the 4, 5, 6, 7, 8, 9, 10, 11, and 12th. *Houses*, what further concerns the *State* and *Condition* of the *Native*.

Example III.

The same Day and Year (abating but 12 hours and 30 min.) A Female was Born in Turingia, where the Pole is Elevated 51 Deg. 30 Min.

IT will merit the Pains, if (in some sort) we compare the *Discourse* of the former *Hand*, with this that follows.



1. The

1. The *Principal Lines*, [viz. the *Vital*, *Epatica*, and *Thorax*,] do almost agree in their *Scite* and *Conformity*: In the *Less Principal* you see a *Difference*.

2. The *Vital* is thrice *Cut*. First, near the *Restricta*, which shews a *Disease* about the 7th. Year of her Age: And although in *Directions* there appear nothing suspicious about that time; yet, in regard there are for the most part some *Dangers* of *Sickness*, or *Craziness* in all *Clymaetrical* Years, even when there happens no unlucky *Progression* of the *Aphetical* places: You may conjecture a small *Fever*, some short and slender *Distemperatures*, the *Small Pox*, or the like.

Another *Section* (conspicuous in the middle of the same *Line*) agrees with the *Direction* of the *Horoscope*, to the *Opposition* of *Saturn*, which falls out about the 32 Year of her Age; and brings with it a *Disease* very *Dangerous*.

The third *Section* must be referred to the 52. or 54. Year of her Age, the *Horoscope* then coming to the *Quartile* of *Mars*: And this premonstrates *Wounds*, or a *Burning Disease* in the *Lower Parts* of her *Belly*; because it interrupteth other *Lines*, through the *Cavea* of *Mars*. But dye she does not of this *Disease*, in regard *Venus* Assists in the *Geniture*.

3. The *Sister* of *Mars* is wanting: But the *Venerable Furrows* are sufficiently Eminent. Wherefore they portend *Lasiviousness*. The same is signified by the *Conjunction* of *Mars* and *Venus* in *Pisces*, *Mars* being *Lord* of the *Horoscope*.

4. The *Cephalica*, here, excels; and therefore endues her with the more *Ingenuity*. In the *Geniture* you see *Mercury* in the *Third House* (a *Competent* place) in *Reception* and *Aspect* of *Saturn* himself: Notwithstanding the *Tuberculum* of *Mercury* scarce shews so much as one *Incisure*.

5. A *Cross* in the *Moons Place*, fore-tells of *Fertility* and *Happiness* in *Bearing of Children*. And to this, *Venus* is fitted in the *Geniture*, notwithstanding she hath *Mars* in *Conjunction* with her. Yet, seeing he disposeth of the 6th. House, it is to be feared, lest at some time he occasion *Danger* in the *Birth* of a *Boy*.

6. The Place of *Jupiter* is also otherwise understood, than in the preceding *Example*. The *Region* of the *Sun* likewise favoureth in some measure. An *Honourable Life* is seldom obtained by the more *Generous* sort of *Women*, unless by *Marriage*.

7. The *Line* arising in the very *Middle* of the *Hand*, and thence *Ascending* to the *Root* of the *Thor*al beneath the *Region* of *Mercury*, by *Dissecting* the *Epatica*, points out an *unfaithful Friend*, which (in her *Declining Age*) should occasion *Loss* and *Detriment* in her *House-hold Goods*, and *Things*.

8. The *Epatica* (Cut in the End thereof) bodes a deficiency of *Wit* in her *Old Age*: The *Cross* there, is the *Fore-runner* of some *Good*: The *Reception* of *Mercury* and *Saturn* from *Houses*, in the *Geniture*, and they *Dispositors* of the 3, 4, and 8. Houses, a sign of *Inheritance*.

9. The *breadth* of the *Mensa* is very *Feat*, and the *Site* of the *Thor*al comely and decent, which argue her *Goodness* of *Nature*, *Readiness* of *Wit*.

10. The *Line* of *Saturn* running in an *Oblique Tract* from the *Respecta*, to the *Tuberculum* of *Saturn*, doth usually mark out such as be *Laborious*, something *Covetous* and *Hard*.

But that the *Lines* of the *Hands* are not compleatly perfect at the *Hour* of the *Nativity*, this *Example* abundantly manifests. Moreover, seeing by this, it is certain, That the *Positure* of the *Planets* in the

Figure

Figure are of great *Authority*: It necessarily follows, that the *Lines*, especially the *Less Principal*, do truly receive their clearer *Conformity* from the *first Moment* of the *Birth*, in which the *Infant* begins to move its hands, and make, as it were, to lay hold of, or catch at things.

As touching the *Principal Lines*, there is no doubt but that they are clearly enough *Engraven* at the very *Instant* of the *Nativity*: But that (in process of time) there is an *Access* of some *Incisures* and *Characters*, *Reason* it self will teach him that shall make more diligent *Inspection* into the *Hands* of little *Infants*. For, at first we find an obscure and subtle Draught of the *Lines*: Afterwards, (the *thin* and *tender skin* being worn away, by the continual *Motion* and *Bathing* thereof) all the *Lines* grow *fairer* and *brighter* every day more than other: For then the *Vertue* of the *Stars*, and the *Sydereal Spirit*, (where-with every one is *Inspired*) begin to perfect the *Lines* more compleatly (the *Element* of *Water* intervening.) Whatsoever is *Generated* in this *World*, is *Generated* of *Water*, and the *Spirit*. And whosoever is not *Regenerate* of the *Water* and *Spirit*, shall not enter into the *Kingdom* of *GOD*, (as our *Saviour* speaks:) *Water* hath a respect unto the *Heart* of *Man*, but the *Spirit* hath regard of the *Divine Efficacy*. Moreover, the *Stars* do first of all convey their *Influence* through the *Air*, which is nearest the *Nature* of *Fire*, like as is the *Nature* of the *Stars* themselves; whereby the *Water* it self, (that is next to the *Air* in *Situation*) receives the *Cœlestial Vertue*, and *Communicates* it to the *Earth*, from which *Communication* the *Fecundity* thereof proceedeth.

And this is evident in the *Spring-time*, whilst things are *Sprouting* from the *Bosom* of the *Earth*: For, if

showers be then wanting, they grow but slowly: And the *Increment* they have is either by the *Vaporous Cold* of *Night*, (the *Image* of *Humidity*) or else the *Nightly Dew*, or both together, (the *heat* of the *Sun* assisting in the day-time:) Which being continued for some days, afterwards (when a *shower* comes) you shall quickly perceive them *increased* in a *Moment*: Because that now the *Sydereal Spirit* enlivening them, renders it self more *Excellent* than they, by its plentiful besprinkling of *Moisture*. The like is to be understood of the slender *Skin* upon the *Hands*.

You see also in the *Plants* themselves, how *Rude* their *Leaves* be, when first they peep out of the *Earth*, in respect of the *Lineaments* and *Pictures* of their *Branches*, (they are otherwise called *Signatures*;) which by little and little shew themselves more plain and openly to our view. The like we must judge of the *Lines*, or *Incisures* of the *Hands*, which hold the like *Analogy* and *Proportion* in the *Manifestation* of their *Signatures*. Whereby it appears, How Great the *Works* of *GOD* are: He hath put these *Signs* in the *Hand* of all *Men*, that every one also might hereby acknowledge his *Works* past finding out, as *Job* saith, *Chap. 37. v. 7.*

Nevertheless, there are some, (both *Divines* and *Philosophers*) who account it a Hainous thing of us, that we wrest this saying of *Job's* to *Chiromancy*: But that we may briefly satisfie such, we will examine the meaning thereof more fully.

The *Text* there, runs thus:

V. 5. *God will Thunder Marvellously with his Voyce, who doth Great and Inscrutable things.*

V. 6. *Who commandeth the Snow to fall upon the Earth, so likewise the Winter showers, and the Rain of his Strength.*

V. 7. *Who*

V. 7. *Who hath placed Signs in the Hand of every Man, that all Men may know his Work.*

V. 8. *The Beast entereth into his Covert, and remaineth in his Den.*

IN the beginning of the Chapter, you have, as it were, certain *Præludiums* to a following Proposition, laid down in the 5th. Verse: For thus he saith, *Jehovah Thundreth, or speaketh loud in his Works, That they may be Great and Inscrutable. The Examples of the Proposition follow in the 6, 7, 8, 9, 10, &c.*

He maketh (saith he) the Snow to descend like Wool, as the Psalmist addeth. The Reasons of the Generation of Snow, are indeed speciously delivered amongst the Peripateticks; yet if you reduce them to a Level, they will by no means stand, but terminate in Dotage.

Another Example of the Proposition, you have in the 7th. Verse, *GOD Signeth all Men in their hands, That every one might know his Work: That is, Those Lines were not made there by Chance.*

The Hebrew Version verbatim:

He shall Sign all Men in the Hand, that every man may know his Work.

The 70 Interpreters.

He marketh all men in the Hand, that every Man may know his Infirmary.

St. Hierome.

He hath placed Signs in the Hand of all Men, that every one may know his Works.

The Chaldee Translation.

He maketh Signs in the Hand of all the Sons of Men, that all the Sons of Men might know their Work.

These

These we wholly apply to the *Lines* of the *Hands*, because that every Man beholds them daily, but seldom knows what they signifie unto him. You have in each an *Universal Particle*, and therefore no Man is Excluded: Which very thing Refutes the *Translation* of some, who Read [*That every one might know his Work-men:*] But there are many *Thousands* of *Men* Living, that have no *Work-men* at all, who earn their *Bread* with the *Labours* of their own *Hands*.

Besides, *To know their Work-men*, is not a *Great and Inscrutable Work*, but altogether such a one, as every common *Rustick* daily is capable of.

And therefore that *version* wholly dissents from the *Proposition*.

Object. But now ye may *Object*, That if the *Disposition* and *Draught* of the *Lines* of the *Hands* be an *Inscrutable Work*, then nothing of *Certainty* can be pronounc'd as touching their *Decrees* and *Significations*: And therefore the *Science* of *Chiromancy* will be *Imperfect* and *Lame*, or (if you please,) no *Science*.

Solu. I *Answer*: All *Sciences* in this *Life* are *Imperfect* and *Lame*, if ye look upon the *Force* of *Humane Wit*; as the *Apostle* himself Testifies. And surely they were so made, lest we should wax *Proud*, and *Boast* of our *Wit*, and of those *Sciences*, but rather seek for the *Absolute Perfection* of all things in *GOD*, who hath reserved that *Perfection* for the *World* to come: Yet therefore are not those *Sciences* to be *Despised*, and utterly *Rejected*: But that the *Mind* of an *Ingenious Man* might delight it self in them, because *Sciences* are the only *Food* of the *Mind*.

We maintain also, that *Chiromancy* containeth things that be *Inscrutable*, by a *Three-fold Reason*.

1. Because that in this *Science*, we cannot attain the *Knowledge* of all the *Particular* and scrupulous *Lineaments*,

Lineaments, so, as that we can *explicate* the *Decrees* of every *Incisure*. And although many *Particulars* may be pronounced, yet are they such *Particulars* as may not recede from the Number of *Universals*: Yet when ye can or would pick out the *Decrees* of all the most *scrupulous Incisures*, there may be oft-times above an hundred *Portents* to be considered, which is *Impossible* to be done. Therefore our knowledge hardly reaches to the one half of this *Science*: In which respect the *Significations* of all *Particular Signs*, are not Injuriouly deemed *Inscrutable*.

2. Another *Reason*, is, for that the *Position* of these *Lines* very much differs in all Mens *Hands*: For, although you should observe a thousand, yet could you not find any *Two* exactly agree in every *Particular Posture* of their *Lines*. And this *Diversity* proceeds from no other thing, than *The Soul of the World*: She it is that by her *Spirit*, from hour to hour, variously *Disposeth*, *Moveth*, *Animateth*, *Produceth*, *Signeth*, *Sustaineth* all things of this *Inferiour World*: This is it that *Communicates* to every Man a certain *Sydereal Spirit* from the *seven Planets*, and *Twelve Signs*, by whose *Rule* and *Instinct* every thing (that is it self,) exceedingly *Profits*; the *Liberty of Will* remaining. The *Ancient Philosophers* called it, *The Good Spirit*, or *Proper Genius* of every one: Wherefore, if the finding out of these *Signatures* were not to all Men almost *Inscrutable*, every one might easily find and know his own *Genius*, and what were needful for him to do. But touching the *Soul of the World*, and the *Spirit* thereof, I shall annex some things at the end of this *Work*.

3. Lastly, the *Structure* of the *Hand* it self, is admirable, in regard of the *Proportion* it beareth to the *Face*, and certain *Parts* thereof:

Which

Which is this:

1. The whole *Hand* is of *Equal length* with the *Face*.

2. The *Greater Foynt* of the *Fore-finger* (which adjoyns upon the *Tuberculum* of *Jupiter*,) Equals the *Height* of the *Fore-head*.

3. The other *Two* (to the *Extremity* of the *Nail*) are the just *Length* of the *Nose*: [*viz.* from the *Intercilia*, or place betwixt the *Eye-brows*, to the *Tip* of the *Nostrils*.]

4. The *First* and *Greater Foynt* of the *Middle-finger* is so long as it is betwixt the bottom of the *Chin* and the top of the *Under Lip*.

5. But the *Third Foynt* of the same *Finger*, is of equal length with the distance that is betwixt the *Mouth* and the lower parts of the *Nostrils*.

6. The *Greater Foynt* of the *Thumb*, gives the *Wideness* of the *Mouth*.

7. The *Distance* betwixt the bottom of the *Chin*, and the top of the *Lower-lip*, the same.

8. The *Lesser Foynt* of the *Thumb* is equal to the *Distance* betwixt the top of the *under-lip*, and the lower part of the *Nostrils*. The *Nails* obtain the just half of their respective uppermost *Foynts*, which they call *Onychios*.

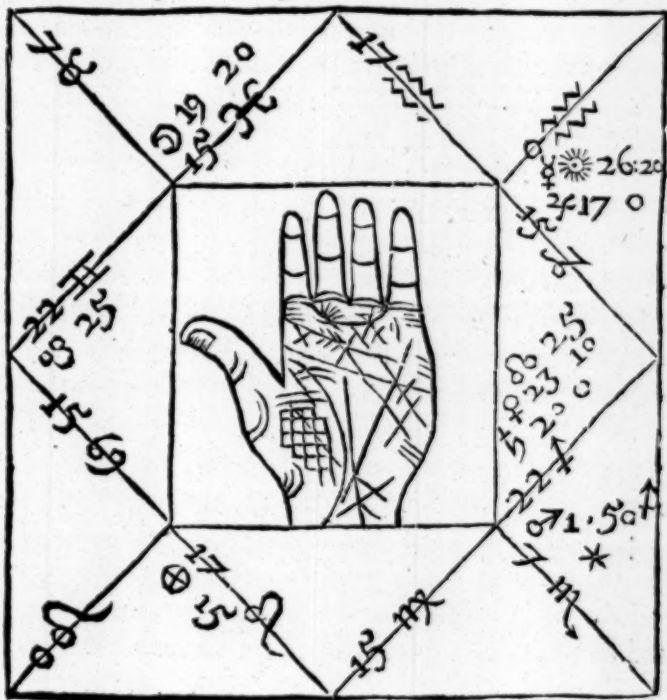
Now I suppose it well enough understood, what *consideration* is requisite to the *knowledge* of the *Hand*, the *Parts* and *Signatures* thereof, which yet is supposed but a small *Particle* of the *Humane Body*: But the cause of the afore-said *Proportion*, who can tell? Verily therefore, *Man is the work of GOD*, as the *Hebrew Translation* hath it, (*Ad verbum*,) in the afore-said *Place* of *Job*.

The third *Example*, proposed by *Job*, is, concerning *Beasts* that seek their *Dens*, and leave them at their

their pleasure, not otherwise, than as if some-body had taught them it. Whence it is manifest, *Beasts* do live indeed by *sense*, yet not wholly destitute of some *Reason*: Which very thing is proved also by other *Documents*. But we may more Rightly attribute unto them, an *Image* or *Proportion* of *Humane Reason*. Now the rest, I leave. Nor yet have I here said thus much, as if without it this our *Chiromancy* could not stand. Let those to whom it is acceptable, approve thereof; otherwise, let him it *pleases* not, *abound* in his own *sense*.

Example IV.

One Born upon the River Rhene, A.C. 1546. January 6.
Hor. 1. Min. 20. in the Afternoon, the Pole Elevated almost 52 Degrees.



The

The things considerable in this Example, are,

1. A Token of the Gout, under the Finger of Saturn, whereof he was sick (by Turns) for some Years: Notwithstanding, that Disease could not be fore-told (*in specie*) from any Characters. Mars Posited at the Geniture in Sagittary, and in the sixth House, brings Infallibly the Gout: Of which Posture we have also known other Examples.

The Girdle of Venus whole, yet twice Intersected, is a palpable sign of Intemperance, and of Beastly Behaviour in Venereal Actions, not without some stain both in Name and Repute, which he found by the Event. Consider, I beseech you, Saturn in the 7th. House, joyned to Venus in a Quartile of the Moon.

2. For, such a Conjunction produces Minds that be Impure, unless Jupiter interposeth. He likewise denies Issue, and oft-times takes away the Children given, or maketh such as are to be Born Infortunate.

3. The Triangle perfect; the Cephalica extended, by a continued Tract, to the Place of Mercury; and the Saturnia rightly touching the Natural Mean; the Place of Jupiter, Mercury, and Venus: And lastly, the Via Lactea, not foolishly formed, Argue, A Fortunate Man.

In the Geniture you may behold Saturn and Jupiter disposing of the 7th. 8th. 9th. 10th. 11th. and 12th. not without Reception of Houses: In which places you find all the Planets (Mars only excepted:) This Native therefore was most Fortunate in such things as are subject to Venus, Mercury, and Jupiter.

4. The two Parallel Lines conveniently drawn (in the form of a Ladder) from the Region of Saturn and the Sun, to the Moons Place, denote a prosperous and constant Fortune in Foreign Countreys.

5. The

5. The *Mons Lunæ* well and fairly depicted with convenient *Incisures*, premonstrates *Journeys*.

6. The *Mensal* cutting the *Mount* of *Jupiter*, denotes Men that are full of *Wrath*: And so they are wont to be, for the most part, in whose *Nativities* *Mars* resideth in the 6.

7. The same *Dissected* under the *Finger* of *Saturn*, by a short and thick *Line*, threatens a Grievous *Disease* in the lower part of the *Belly*, and that in his *Old Age*.

8. The *Vital* broken, towards the end thereof, by a double *Incisure*, bodes *Diseases* about the 52. or 54 Year of his Age. At that time the *Horoscope* comes (by *Direction*) to the 6th. degree of *Leo* (the *Terms* of *Saturn*) very *Ominous*, &c.

9. The *Via Lactea* adhering to the *Dragons Tail*, (another *Cross* occurring,) speaks his *Old-age* to be full of *Tranquillity*.

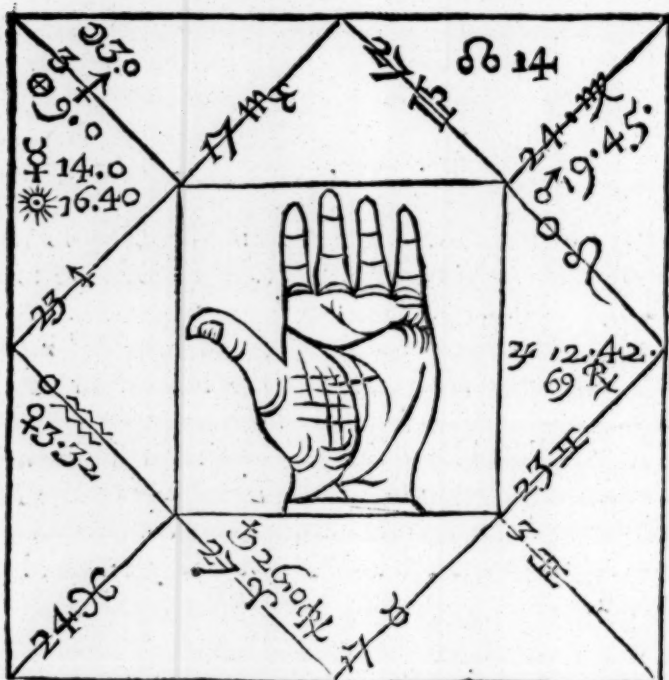
10. The *Cross* in the *Mensa*, under the *Solar Finger*, designeth *Honours*, and the *Favour* of *Great Men*.

It is not requisite to describe all that is signified by the *Geniture*, because in the *Disposition* of the *Planets*, shewed you before, all things are comprehended; which *Sydereal Face* and *Position* very seldom happeneth.

Example

Example V.

One Born in the Year 1586. Decemb. 9. New
Style, Hor. 8. Min. 40. Before Noon, in
the Upper Lusatia.



AS you see but a simple Concourse of Lines in the Hand; so the Places of the Planets in the Geniture are sufficiently dejected.

1. 'Tis true, Jupiter is accounted *Angular*, and in his *Exaltation*; yet is he *Retrograde*, and by Calculation, not (partily) found to be in the *West Horizon*:
He

He hath not (as yet) adorned his *Mount* with any *Lines*; yet there, (in the *Geniture*) he favoureth *Marriage*, and when he doth so, the *Lines* that shall arise in their due time upon the *Tuberculum* of *Jupiter*, will manifest; not without some other *Prosperity*.

2. *Venus* also is hereunto fitted, as being in the *Second House*, yet adorns her *Tuberculum* but slowly, because she is *Peregrine*.

3. This *Child* was sometimes afflicted with an *Epilepsie*; nor was he ever *Cured* thereof: Which *Accident*, whether it should be attributed to those little *Branches*, arising from the *Thorax*, under the *Region* of *Saturn*; Or, to the *Conjunction* of the *Thorax* with the *Epatica*, by that little clear *Incisure*, I cannot determine. 'Tis hardly possible to find the *Signs* of all *Accidents* in the *Hands*: And I confess, I have not here so accurately distributed the *Lines* of the *Fingers*; for that in *Children* we can very seldom perceive their *Delineations* plainly.

Indeed, in the *Geniture*, the *Conjunction* of the *Luminaries* is *Infortunate*; because the *Brain* is thereby much *weakened*, and greatly bereft of the *Animal Spirit*.

By how much nearer their *Conjunction* is, by so much more evidently do we find the *Evils* thence descending. I know that such are of a *weak* and *simple* *Ingenuity*; almost continually *Sick*; but especially *Afflicted* with *Hypocondriacal Melancholy*. Moreover, *Saturn* being here in *Aries*, augments the *Infirmities* of the *Head*.

4. The *Epatica*, inclined towards the *Restricta*, (thereby making a *Narrow Triangle*,) Contracts his *Wit*, diminisheth his *Prudence*: But withal it renders him somewhat *Covetous*.

The *Cephalica* decently drawn, helpeth the *Wit* in some measure.

In the *Geniture* you find but slender *Testimonies* of *Ingenuity*; for *Mercury* in *Sagittary*, nigh to the *Sun*, is altogether *weak*: The *Moon* is hardly a *Days Journey* from the *Sun*: The *Horoscope* also not *Irradiated* by either *Jupiter*, and *Saturn Annular*, are the only *Assistants*.

The *Line* passing by the *Vital* to that *Concave* of *Mars*, and there *Erecting a Cross*, with the *dimidiate Line* of *Saturn*, betokeneth *Wounds*, and dangers of *Life*, by the means of *Thieves*, &c.

The same is rightly manifested by *Mars* in the *Geniture*, he being then in the *Cuspe* of the 9th. House, because of his *North Latitude*; and in *Quartile* to the *Sun* and *Mercury*.

The *Conjunction* of the *Thorax* and *Epatica*, by the small *Intervening Line*, confirms this *Judgment*.

The afore-said *Cross* in the *Concave* of *Mars*, threatens *Fevers*, and other *Diseases* of his *Nature*, &c.

Now, it sufficiently appears, that the *Abject Course* of the *Stars* in the *Nativity*, do agree with the *Rude Draught* of the *Lines* in the *Hands*; which very thing I have elsewhere also observed.

Another

Another Born in Thuringia, in the Year of Christ, 1585. June 26. Half an hour before Noon.

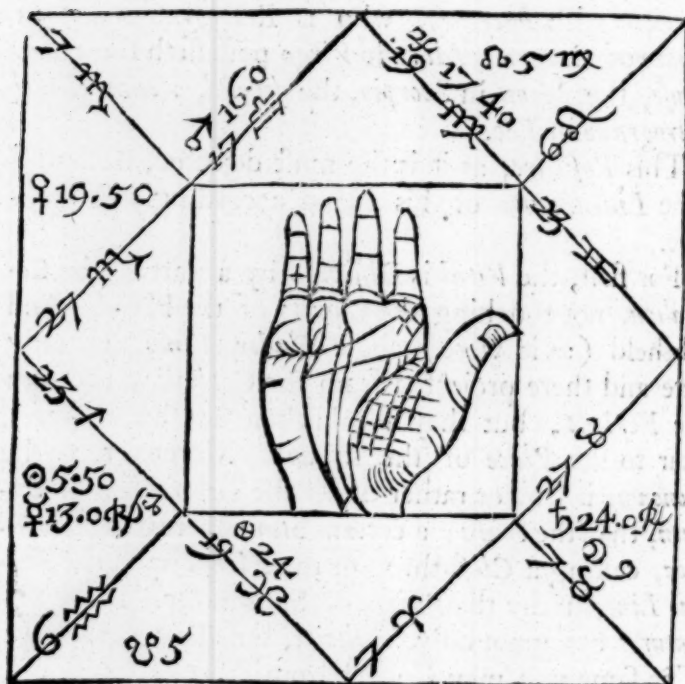
IN which Geniture, Saturn falleth in the 7th. House, in Aries; Jupiter in the 9th. in the beginning of Gemini; the Sun in the 10th. in Cancer, and in Conjunction with Mercury, who is Retrograde, and in Square of Saturn: Mars in Virgo possesseth the 12th. House, the Moon in Scorpio, the second, Venus being Retrograde in Leo.

This Positure, as it is the most dejected, so found I the Lineaments of his Hand accordingly Infortunate.

For first, the Vital is Dissected by a part of the Cephalica, not touching the Cavity of the Hand. And I beheld (as it were) some Ruder Lines not only here and there projected from the Cephalica through the Ferient, but they also broken one by another, near to the Place of the Moon. Moreover, in the Concarve it self, or rather under the Tuberculum of Saturn, than the Sun's; a certain Star adheres to the Epatica, casting a Cleft through the Mensa upon the Thorall Line, under the Region of Saturn, &c. These Signatures bring not only Infelicity, but shorten the Life. The same you may Collect from the Geniture it self. The Horoscope comes by Direction to the Opposition of Saturn, about the 15 Year of his Age, designing a Deadly Disease.

Example VI.

*The Brother of the former Born in the Year
1588. December 17. (New Stile) at 5 in
the Morning.*



1. **M**ARS (Lord of the Horoscope) received of Venus from Houses, (yet they dejected) ingenders Lust and Incontinency. You see the Region of Venus how evidently it is adorned with Furrows, a Cross being Posited in the upper part thereof; which often-times produceth Adulteries.

2. Jupiter

2. *Jupiter* is partly collocated in the *Mid-heaven*, making a sufficiently decent *Triangle* with *Saturn* and *Mercury*, in *Earthly Signs*. And therefore *Jupiter* adorneth his *Seat* by the little *Line*, and the *Cross* annexed thereunto: Whence you may conjecture, that this *Planet* hath greatest *Dominion* over the *Native*. His *Significations* may be Collected from what hath been said before, yet more Remissly, because he is in his *Detriment*.

3. *Saturn* (in *Conjunction* with the *Moon*) is *Lord* of the *Geniture*, and this by a double *Proportion* in respect of *Jupiter*. And therefore you see the *Saturnia* whole and Entire; and, which is more, a *Sister* annexed thereunto, the same extending beyond the *Thorax* by a decent *Tract*.

4. Although that from *Jupiter*, *Venus*, and *Saturn*, there be something (of *Wit*) demonstrated; yet you may see the *Cephalica* drawn to the *Tuberculum* of *Mercury*; and the *Auricular* bearing a small *Line*, which is clear enough, and running through the *Joynt* it self.

Mercury in the *Geniture*, in *Capricorn*, promotes the *Wit* exceedingly, (and so he does when he is in *Aquarius* and *Libra*, in which *Signs Saturn* predominates.) The like is declared by the *Trine* of *Jupiter*, and also the *Sextile* of *Mars* and *Mercury*: But the *Quartile* of *Mars* afflicts *Mercury*, obstructing the Attainment of *Honours*.

5. The *Moon* is excellently well Posited in *Taurus*, and in *Trine* to the *Sun*; but yet in the *Cuspe* of the sixth, and therefore two little clear *Lines* adorn the *Ferient*, assuring an increase of *Honourable Journeys*.

6. The *Via Solis* whole, and equally drawn, promises the Favour of Noble Men, and Joyful Honours. The Dignities fore-seen by the *Geniture* will come by the Excellent knowledge of *Learning*, and from such things as are Dedicated to *Mercury*: The Position of the *Sun* in *Capricorn*, brings something peculiar to all manner of Affairs.

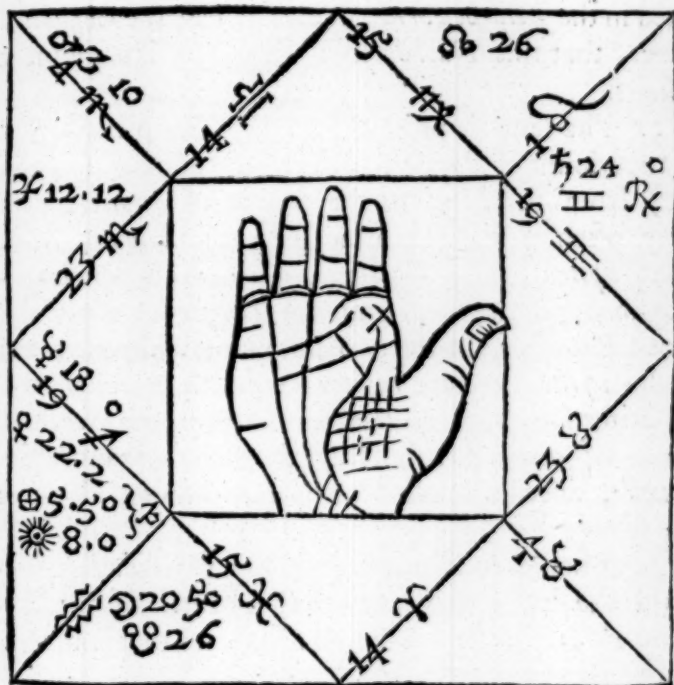
7. The *Mensa* it self of a large Capacity, confirms the former significations. A Cross there troubling the *Saturnia*, shews some Misfortune to descend from the Malice of *Saturn*. The *Opposition* of *Venus* and *Saturn* is not only adverse to *Matrimony*, but also usually wont to deny *Issue*.

8. The *Thorai* emitting little Branches towards the *Ferient*, doth sometimes presage Poverty. Thus (we hope) both the Lines of this Hand, and the significations of the *Geniture*, have been sufficiently Examined.

Example

Example VII.

*The Brother of the former Born in the Year of
Christ 1590. December 30. (New Stile)
Hor. 4. min. 30. in the Morning.*



I. THE Genius of this Native depends upon Mercury, Venus, Saturn, and Jupiter, because you see their places handsomely adorn'd, and the Lines wholly produced. And although Mercury exhibits no Character on his Tuberculum, save only a little Line; yet the Cephalica, drawn by a direct Path,

even to his *Tuberculum*, universally gives his Decrees: Hence do appear the Endowments of a Ready Wit, a Happiness to Eloquence, and other Ingenious Arts: Whereof before in its proper place.

2. Although the *Sun* be (here) in *Capricorn*, (as in the precedent *Geniture*) yet appears there no *Via Solis* in the *Hand*: In which respect, the Favour of *Princes* shall not so easily be gained by this as the former Native, who hath *Jupiter* himself partly constituted in the *Mid-heaven*. Nevertheless, the *Cephalica* shews, that this *Native* shall happily Manage great Affairs.

3. The same is promised by the Conspicuous Star in the Mount of *Jupiter*. The *Line* running (as you see) from the *Vital* to the Mount of *Jupiter*, hath very often manifested to me the *Conjunction* of *Mars* and *Jupiter* in the *Genitures*, especially when it passeth through the *Vital* and the *Temple* of *Venus*, as you see it does, in the two following *Examples*, and in the 17th. therefore *Jupiter* is excellently well placed, he being *Direct* in *Motion*, and nigh to the *Southern Lance* of *Libra*, beholding the *Mid-heaven* by a *Sextile*, notwithstanding he be in a Dejected House of the Heavens.

4. The *Moon* affords but slender signification, because she is not as yet come to a *Sextile* of the *Sun*. The *Ferient* presents but one *Line*, and that is attributed to short Journeys.

5. The *Mensal* projects little *Branches* towards the *Ferient*, as in the former *Example*.

6. Concerning the *Portents* of *Saturn*, which are yet more *Obscure*, we say nothing. For, seeing he is *Retrograde* in the 8th. House, (although in his *Triplcity*) his Condition is but *Indifferent*: He afflicts *Venus* more by his *Opposition*, than he does *Mercury*,

in that he is Extremely Adverse the Nature of *Venus*. As to their *Opposition*, we have but newly spoke.

7. The *Mensa* it self hath a due and simple proportion, whereby the goodness of *Wit*, Temperament and Behaviour is confirm'd.

8. The little *Line* posited in the *Interval* of the *Index* and *Medius*, is *Infortunate*, and points out a Wound in the lower part of the Belly.

9. The *Vital* vitiated near the beginning thereof by an *Incisure*, bodes a Disease in his *Infancy*. And he was accordingly seiz'd on by an absolute *Phrenzy*, at the middle of the *Spring*, in the Year 1593. Yet happily escaped it without the Application of any *Remedies*, Corruption flowing abundantly from one of his *Ears*.

Hereupon we thought him Reserv'd for greater Matters. The same *Vital* dissected by the *Intervening* of a *Line* descending from the *Region* of *Saturn*, threatens a most dangerous *Disease*, of the Nature of *Saturn*; and this about the 40th. Year of his Age: You see also the *Horoscope* it self comes (at that time) by *Direction*, to the *Opposition* of *Saturn*. This thing (as also elsewhere) we can scarce sufficiently admire. *Mercury* Lord of the 8th. (the *House* of *Death*) is found in his *Detriment*, hostility Afflicted of *Saturn* himself: Which denotes a *Fall* from some *High-Place*, *Drowning*, *Poyson*, *Plague*, &c. *Venus* interposing her self, mitigates, and abates of the *Evil*, in some sort, but takes it not wholly away.

Example

Example VIII.

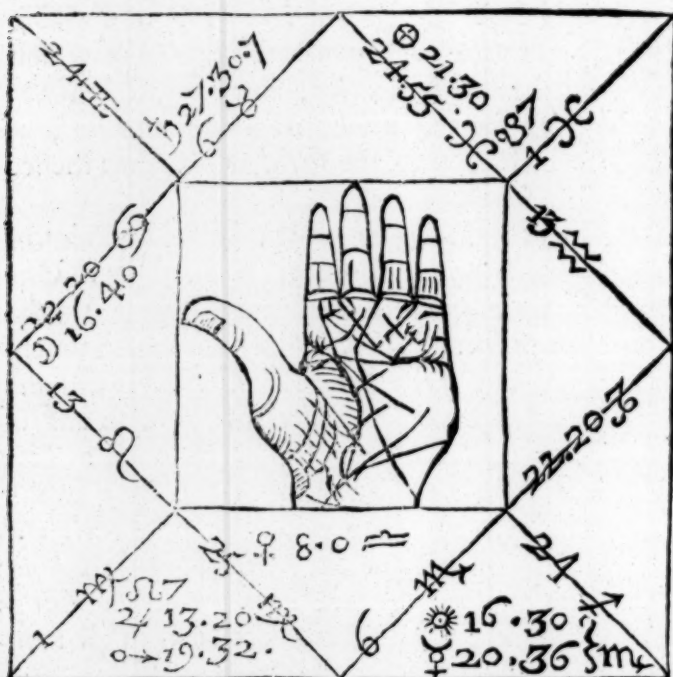
A certain Man Born on the Confines of Bohemia, in the Year of Christ 1588. the 8th. day of November (New stile) at 8 a Clock, 45 Min. 40 Sec. in the Afternoon: The Latitude of the Place 50 Deg. 30 Min.

THIS Geniture is *Fortunate*, as are also the *Lineaments* of the *Hand*.

1. The *Moon* Partilly Posited in the *Horoscope*, in *Trine* of *Mercury*, demonstrates an Excellent Wit: So also the *Reception* of *Mercury* and *Mars*, from *Houses*. The like *Venus* being *Angular*, and in her own *House*: And lastly, the *Conjunction* of *Jupiter* and *Mars* in the *House* of *Mercury*, they embracing the *Moon* by a *Sextile*. The like is signified by the *Cephalica*, extending it self to the *Tuberculum* of *Mercury*: So likewise by the *Finger* and *Tuberculum* of *Mercury*, they exhibiting not undecent little *Lines*. Herewith agrees the *Mensa* it self, and those very fair *Characters* in the *Places* of *Jupiter*, *Venus*, and the *Sun*.
2. *Venus* is conspicuous in her *Furrows*, as being *Angular* (at the *Birth*) in her own *House*.
3. The *Trine* of the *Sun* and *Mercury*, (in *Watry Signs*) to the *Cuspe* of the *South-Angle*, and *Horoscope* it self (where we meet with the *Moon*) and also the *Part* of *Fortune* Salutes him with *Honours*, and wish'd-for success of all things. Such a *Trine* is seldom met with. It promotes a *Prosperous Fortune*. Unto these let be added *Venus Angular in Libra*, &c. The *Regions*.

Regions of the *Sun*, *Jupiter*, *Venus*, and the *Moon*, are excellently Beautified in the *Hand*: And a *double Triangle* therein wonderfully occurring; one of which is form'd of the *Vital*, *Epatick*, and *Cephalick Lines*: The other, by the *Cephalick*, *Mensal*, and *Vital*, if you add the little *Line* of the *Vital*, which runs thence to the *Tuberculum* of *Jupiter*.

The *Two Parallel Rules* assist notably in Point of Marriage, Honours, Ingenuity, and Affairs: One of which is made by the *Line* that passes from the *Interval* of the *Index* and *Medius*, to the *Mensal*, touching the same, below the *Interval* of the *Medius* and *Annular*; and thence *Protracted* to the *Interval* of the *Auricular* and *Annular*; (some by such a *Line* *Propheſie Inceſt*;) the other from the *Line* falling from the *Pollex*, upon the *middle* of the *Vital*, and running thence by a *Right Angle* through the *Cavity* of the *Hand*, to the *Natural Mean*. All these things do plainly preſage a moſt Excellent Man in all manner of *Sciences*, eſpecially the *Mathematicks*. And this very ſame judgment, manifeſtly ariſeth from the *Geniture*, by the Situation of *Mercury* in *Scorpio*, the Poſiture of the *Moon* in the *Horoscope*, in her own Houſe, and the *Trine* of *Mercury*. Laſtly, by the *Reception* of *Houſes* betwixt *Mars* and *Mercury*. Beſides, the *Sextile* of *Mars* and *Mercury*, &c. argues *Celerity*: The which are ſo manifeſt to the Intelligent, they cannot be look'd upon and conſerr'd without *Admiration*.



5. The *Region* of the *Moon*, presenting a very clear *Line*, betokeneth Journeys: The *Moon Angular*, in a *Moveable sign*, the same: So also *Mercury* received of *Mars*, Lord of the *Third*.

6. The *Vital*, and that *Line* which runs from the *Tuberculum* of *Saturn* through the *Hand*, unto the *Region* of the *Moon*, do seem to resemble a *Scale*, or *Ladder*, of an Excellent bigness, and that by a *Notable Tract*: In which *Scale* are every where found *Transverse Lines*, requisite to the shape thereof. This prefaces a wonderful and formidable *Tract* of *Dignities*, but not without great *Envy*.

7. As touching *Riches*, what need we say more? There are no *Dignities*, no *Kingly* and *Magnificent Affairs*,

Affairs, wherein an Affluence of all things is wanting. Venus Centrally in the 4th. House, contributes Honourable Possessions in his Old Age, and no little Fame after his Death: You see how her Tuberculum even Luxuriates with accustomed Incisures.

8. The *Vital* diversly cut, concerns no small or light *Infirmities*. In the fifth Year of his Age, he was sick of the *Small Pox*. The rest you may judge to fall out in the 11, 21, 25, and 43 Years of his Age, or thereabout.

9. Moreover, *Saturn* projecting (in his *Region*) an *Incisure*, through the *Mensal*, bodes a *Disease* in the lower part of the *Belly*: (I suppose the *Stone* in the *Bladder*, &c.) As therefore this *Geniture* of it self is happy; so are likewise the *Lineaments* of his *Hand*, and the *Conveniency* in the *Lines* themselves, which was to be Proved.

Example IX.

One Born in the Year of Christ 1551. the 8th. day of March, at Nine a Clock and 30 Min. before Noon, where the Elevation of the Pole is 51 degr. in Silesia.

WE observe the *Right Hand* of this Person, because that therein we perceived the *Lines* most clear, according to our former *Annotation*: We have also made Proof thereof in other *Examples*, yet oft-times found a certain *Diversity* (as before we have said) we must not every where repeat this same thing, which makes so little to the purpose. First, let us see the *Practise*, and throughly enquire its wonderful *Agreement* with the *Genitures* themselves.

1. The

strength of the *Poyson* is easily *Compress'd*. If you take the pains to *Calculate*, you will find that the *Progreſſion* of the Sun comes exactly then to the *Quartile* of *Saturn*. The *Third*, we conjecture, will be in the 45 Year of his Age, or thereabout, the *Horoscope* then paſſing out of *Cancer* into *Leo*. This *Progreſſion* alſo is wont to bring a Change of Outward Goods. The *Fourth*, we judge to fall out in the 54, or 55th. Year of his Age, the *Horoscope* coming then, by *Direction*, to the 6th. degr. of *Leo*; which degree how greatly it threatens in *Directions*, we will more clearly explain to you elſewhere. But although this enſuing Diſeaſe may prove very Grievous, yet is it not to be thought altogether deadly, becauſe of *Jupiters* divolving himſelf to the very degree of the *Horoscope*. Let him then take heed of a *Quartan Fever*, the *Plague* or *Pestilence*.

Upon the *Direction* of the *Horoscope* to the Body of *Mars*, in the 13 or 14 Year, the *Native* fell into *hot-ſcalding-water*, with the hurt of his *Arm* and *Breaſt*. Now, this Accident we ſeek for in the *Vital* (yet not in *Specie*) where we behold little *Hairs*. The Place of *Mars*, according to the *Calculation* of *Copernicus*, hath of *North Latitude* 2 degr. 10 min. wherefore his *Oblique Aſcention* is 62 deg. 50 min.

2. *Jupiter* conſpicuous in his *Tuberculum*, with no unuſual *Incifures*, ſhews *Dignities* that be ſufficiently Great (reſpect being had to the Place of his *Birth*.) The like in that he is *Collocated* in the *Cuspe* of the *Aſcendant*. We have alſo elſewhere obſerved (from the *Line* of *Mars* drawn through the *Vital*, to the *Region* of *Jupiter*) the *Conjunction* of *Jupiter* and *Mars* in the *Geniture*. Nor does the precedent *Example* very much diſſent from the ſame.

3. The *Sun* is not ill placed near to *Venus* in *Pisces*? You see therefore in his *Mount* a little *Line* that is clear enough.

4. The *Region* of *Venus* adorn'd with convenient *Furrows*, not only manifests her good habit in the *Geniture*, but also presages some goodness to accrue by the means of a *Wife*. The *Sun* therefore coming, by *Direction*, to the *Sextiles* of *Venus*, greatly Enriched him by the *Inheritance* of a *Wife*, and this about the 41 *Year* of his *Age*; in which we observed his *Hand* thus Delineated.

5. *Jupiter* and *Mars* arising together in the *East*, denotes *Ingenuity*: So *Mercury* in *Aries* (thus remote from the *Sun*) a ready *Wit*. Observe his *Region*, and therein you shall find *Three Parallel Incisures*. The same you may pronounce from other places, according to the former *Precepts*.

6. The *Cephalica* and *Via Lactea* do hereunto both contribute, notwithstanding they be of a shorter extent.

7. The *Region* of the *Moon* is *Incult*, and quite destitute of *Incisures*, and therefore wholly *silent*; like as also she is in the *Geniture*, being scarcely departed from the *Sun* above a days Journey.

8. The *Restrieta* continued, and of a good colour; argues *Riches*, and a good *Crafs* of the *Body*.

9. The *Mensa* very broad, his goodness of *Nature*: And the like you shall find by *Jupiter* in the *Nativity*.

10. The *Natural Mean* dissected by the *Intervening* of an *Incisure*, *Heat* and *Grief* of the *Liver*: The like from *Mars*, (next to *Jupiter* in the *East*) in an *Airy Sign*.

11. *Saturn* in the *Cuspe* of the 10th. is (in some sort) averse to *Dignities*, occasioning *Envy*, especially. He also exhibites (and that not vainly) an

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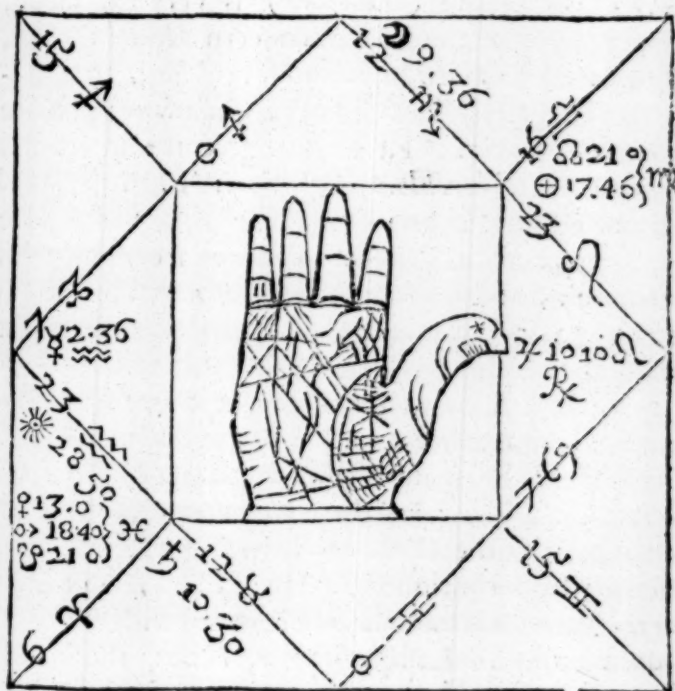
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Incisure under his Finger, arising from the Interval of the Medius and Annular.

Thus also have we briefly demonstrated from this Geniture, the wonderful Consent and Harmony of the present matter.

Example X.

Another Born in the Year 1588. the 8th day of February, at 4 hours and 30 min. in the Evening, at Witteberge.



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What Familiarity there is in this *Illustrious Example*, shall be shewn you in brief.

1. The *Dominion* of the *Geniture* rests chiefly in *Jupiter* and *Mercury*: Next, in *Venus* and *Mars*; yet not excluding *Saturn* and the *Moon*. The *Rule* for finding and constituting the *Lord* of the *Geniture* shall be explained in our *Astrological Commentaries*: And that we will always follow, and do certainly know we deviate not from the *Truth*. Now, seeing that *Jupiter*, *Mercury*, the *Moon*, and *Saturn* are all of them *Angular*, it must be of necessity, that these are very conspicuous in their *Mounts*. *Venus* also, and *Mars* Luxuriate in no *Evil Conjunction*.

2. This *Geniture* (therefore) is very *Fortunate*, (except in those things that concern *Health*;) For, *Saturn* is so adverse to *Jupiter* and the *Moon*, that (almost perpetually) he suscitates *Distillations* upon the *Breast* and *Liver*. Herewith agree the *Intersected Lines* in the *Tuberculum* of *Saturn*: Then the *Vital* also and *Epatica* are on every side *Assaulted* by the *Touch* of other small *Lines*. Whence I conclude that the more notable *Assault* of *Diseases* will happen in the 30, 32, 36, 44, and 50th. Years of his Age, or thereabout.

3. The *Position* of all shews, a *Great Wit*, *Eloquence* in abundance, and a *Propensity* to all *Arts* whatsoever: So many *Parallel Lines*, *Crosses*, and *Convenient Characters*, there are every where found: But especially the *Cephalica* Invading the *Region* of *Mercury* by a continued *March*: The *Place* of *Mercury*, and the *Auricular* it self adorned with *Lines* and a double *Cross*. Lastly, *Jupiter*, *Venus*, the *Mensa*, the perfect *Triangle*.

In the *Geniture* such things as appertain to the *Ingeniuity*, are gathered from the *Posture* of *Mercury*, the *Moon*, *Saturn*, &c.

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4. The *Cephalica* doubled up to the *Natural Mean*, argues *Craftiness* and *Subtilty* in Managing of Affairs.

5. The Star of *Venus* in its proper place, and thereon most clear Furrows, denoteth *Lust*. The three *Incisures* upon the Eminent part of her *Tuberculum*, premonstrate good things to be obtained by Marriage. The same you have from the Conjunction of *Venus* and *Mars* in *Pisces*, [to wit, a *Venereal*, and *Jovial* Sign] in a *Sextile* of *Saturn*, and *Trine* of the *Moon*: *Venus* in the Second House, and *Jupiter* in the 7th. descending to the Head of the Twins, do import an Affluence of Riches by Marriage: *Jupiter* there, doth also assure him Victory over all his Enemies.

6. Although the *Sun* be not Excellently well Posited in the *Geniture*; yet adorns he this Region in some measure, by certain little Lines: But they are cut, and do therefore insinuate troubled Honours. *Jupiter* and *Mercury* promise those that be more Joyful, and so doth the *Mensa*, here and there offering a Multiplied Cross.

7. The *Saturnia* drawn to the *Natural Mean*, in a clear Tract, and afterward (by an Obscurer) to the Place of *Saturn*, concerns the happy Issue of things: (*Saturn* is here more adverse to his *Health* than *Outward Fortune*:) And this (in the *Geniture*) may be Collected from *Saturn*, *Angular*; from the Principal Rule that *Jupiter* and *Mercury* challenge therein, and also from *Venus* and *Mars*, who are joyned in *Pisces*; which *Congress* raiseth not easily to *Fortune*.

8. The Line running from the *Cavea* of *Mars*; through the *Saturnia*, until it attain the utmost part of the *Hand* (below the Region of the *Moon*) denounceth

nounceth *Long Journeys*: So likewise the place of the *Moon*, which is signed with three Parallel Incisures: The same Judgment ariseth from *Mercury* in the *East Angle* of the *Geniture*: The *Moon Angular*, *Saturn* Lord of the *Horoscope*, (in the *Moons Exaltation*,) and in the House of *Venus* (Lady of the 9th.) And Lastly, from the *Conjunction* of *Mars* and *Venus*, Dispositors of the 9th. and 3d. Houses.

9. The *Part of Fortune* in the 8th. insinuates Goods by *Inheritance*, as also such as flow plentifully from his own Ingenuity and Arts. But yet *Mars* and *Venus* in Opposition thereunto, pronounce a Profuseness through Pleasures and Luxury. I conjecture the same Accession of Inheritance, from the Cross, and small Lines in the uppermost Joynt of the Thumb, below the Nail, &c.

10. *Capricorn* in the *Ascendant*, and *Saturn* in a *Sign* of the same Quality, is an Argument of *Long Life*. The *Epatica* more than usually produced, the same.

11. This Figure doth almost insinuate a Violent Death, either by *Drowning*, or otherwise being Ruin'd: *Venus* also promotes the Provocations of Immoderate Lust: But because of *Jupiter* (who potently restrains *Saturn*) I shall judge the Primary cause of his Death to be an *Apoplexy*, or *Dropsie*: Let him beware of a *Philtre* in his Youth. *Saturn* also so very much adverse the *Moon*, and that from an *Angle*, threatens dangers of *Imprisonment*. Here the deceits of *Venus* are suspected. Indeed there is a Branching Character in the Mount of *Saturn*, but 'tis Intersected by the Intervening of two small Lines.

12. The somewhat bigger Cross in the utmost part of the *Mensa*, near the *Ferient*, as also that Cross annexed to the end of the *Epatica*, towards the *Restricta*, denote

denote a plentiful Life in his Old Age, and Journeys that be prosperous.

13. That *Line* which from the *Mensa* is Recurved through the *Epatica* and *Cephalica*, until below the *Ferient*, and towards the *Restricta*, it become a *Semi-Circle*, denotes *Captivity*, and secret Enemies: The like (as was said before) appears by *Saturn* in the *Geniture*, who is therein Diametrically Opposite to the *Moon*, and partly afflicting *Jupiter* (Lord of the 12th. House) by a Square. You may therefore pronounce those Enmities to ensue in respect of his Wit, the store of *Sciences*, and the Excellency of *Dignities* wherewith he is endowed.

And now (we trust) we have sufficiently Explained and Demonstrated what was proposed.

Example XI.

Another Born at Augusta (a City of the Vandals) in the Year 1581. the 11th. day of May, at One of the Clock in the Morning.

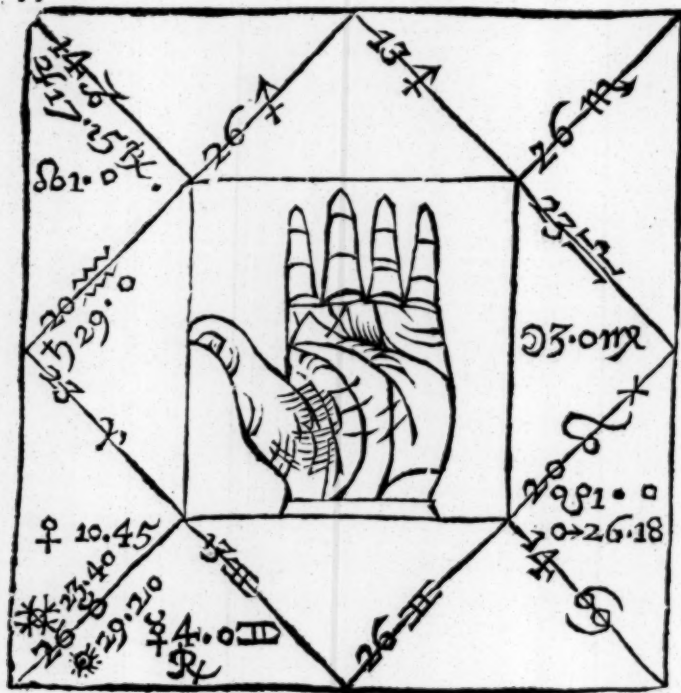
1. **A**lthough *Jupiter* be in his *Fall*, and in a Dejected place of the *Figure*, yet in that he assumes the Lordship of the *Geniture*, and is the first that receives the *Moon* into his Embrace, he leaves not his *Tuberculum* untill'd. Whosoever thou beest that art addicted to *Astrology*, and wouldst know the Principal Lord of the *Geniture*: Observe (above all others) that *Planet* which first Receives the *Moon* (as before we have said) into *Conjunction* with him, and so poureth upon her his Coelestial Moisture: Which thing you shall understand more plainly elsewhere.

Qq 3

2. Mer-

2. *Mercury* participates in the Rule of the *Geniture*, (for that he Receiveth the *Moon*) is collocated in his own House, and in a Good Place of the Figure: The which he also signifies in his *Mount*, notwithstanding he is *Retrograde*. *Saturn* in the *Horoscope*, in his own House, and *Triplicity*, augmenteth and amplifieth the Depth of his Wit.

3. *Saturn* partily Afflicting the *Luminaries*, by Malign Aspects, and from a violent Sign, the Sun also not far distant from *Palalitim*, or the Bulls Eye, (a Malevolent Fixed Star) denounces a violent Death, or great danger thereof: Whereof the troubled Character upon the Region of *Saturn* is an Argument: For thereon shall such *Characters* appear, either in some other form, or else more clearly, when the Evil approacheth.



4. We do judge the Integrity of *Behaviour* from the *Saturnia*, terminating at the *Natural Mean Venus* in her own House, Irradiating the *Moon* by a *Trine*, begets a Natural shamefac'd-ness, the which is seconded by *Jupiter*, who (as we told you) hath the Dominion in this *Geniture*: *Mercury* (if not Superiour to him,) is certainly his Equal in Government.

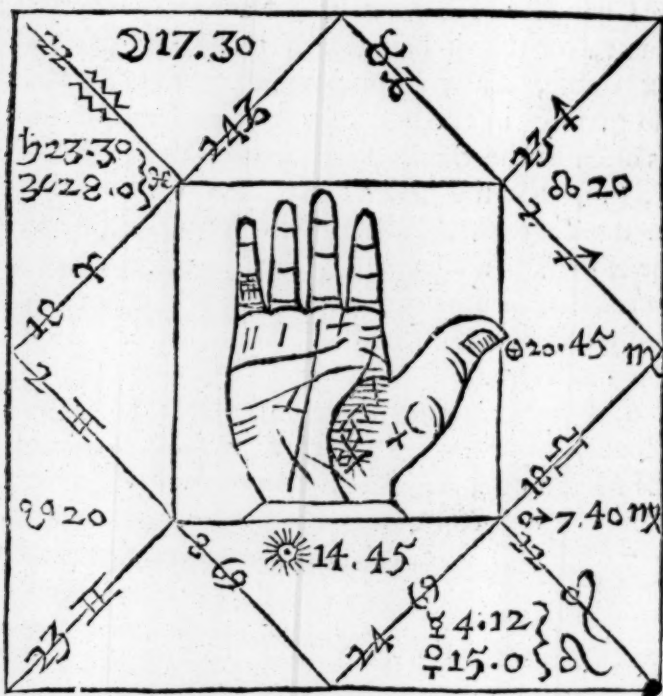
5. The *Tuberculum* of the *Sun* presenting almost the Character of *Saturn*, is not accounted very Fortunate, for that it betokeneth many Enemies, without Cause, Envy accompanying. The *Luminaries* (so greatly infested of *Saturn*) presage the same. As often as the *Sun's* Place beareth the Greek Letter χ , (so, that the *Line* cutting that which is erected on his *Tuberculum*, descendeth from the Interval of the *Auricular* and *Annular*, the like whereof the *Cingulum Veneris* usually describeth;) you may most certainly adjudge Difficulty of Businesses, through the Envy of Men.

6. *Venus* forming three little clear *Lines* on her Mount, augments his Revenue in some Measure, by the Means of a *Wife*, as is clearly evinc'd by her Position in the Second, with the *Part* of *Fortune*.

7. The *Vital* vitiated in three places, by the Transite of three little *Lines*, threatens three sufficiently Grievous Diseases, about the 32th. 40th. and 45th. Years of his Age. If you bring the *Horoscope* to the *Quartile* of *Mars*, and in like manner the *Moon* to the *Quartile* of *Mars* and *Saturn*, you shall surely produce the Years before nominated.

Example XII.

*The Brother of the former, Born A. C. 1583.
June 27. Hor. 11. Min. 30. Afternoon.*



1. **T**he *Line of Life* troubled by the Intervening of another, threatens a *Disease* about the 20th. Year of his Age. And doubtless at that time the Direction of the *Horoscope* comes to the *Quartile* of *Mars*: So likewise the Progression of the *Moon* to *Saturn* himself: Howbeit this Direction (in regard of the presence of *Jupiter*) is not much to be feared.

2. The

2. The Rule of the *Geniture* belongs to *Saturn* and *Jupiter*. Wherefore the *Tuberculum* of *Jupiter* affords us overthwart little *Lines*: But the *Tuberculum* of *Saturn*, a Star, until the *Saturnia* also Ascendeth.

3. You have likewise the Signatures of *Mercury* and *Venus*, in their own Places, which are now conjoynd in *Leo*, the Conjunction being not to be despised, although it be *Platique*.

4. The three little *Lines* collocated on the *Ferient*, insinuate *Journeys*; and so doth *Mars*, Lord of the *Horoscope* (in the House of *Mercury*) and the *Sun* in *Cancer*.

5. The Cross in the *Carvea* of *Mars*, increaseth his *Martial Disposition*, and the Heat of the *Liver*.

6. The *Sun's* Place presenting a *Cleft*, increaseth his Honours but slowly. In the *Geniture*, the Degrees of *Dignities* are obscure: Yet the *Sun* is *Angular* with the Heads of the *Twins*.

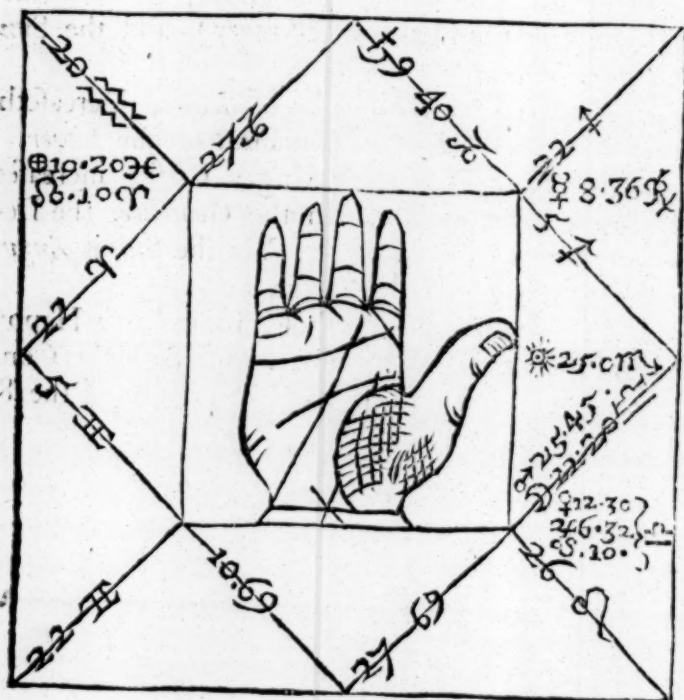
7. The *Saturnia* being whole, promiseth a Happy success of Events and Actions, and so doth the Conjunction of *Saturn* and *Jupiter*, Dispositors of the 8, 9, 10, 11, and 12th. Houses.

Example

Example XIII.

*A Brother of both the two last, Born A.C. 1577.
Nov. 7. Hor. 3. Min. 12. Afternoon.*

This Third Example I lately got at Ratisbone.



1. **T**HE Saturnia whole, although Obliquely drawn to its proper Seat, shews, that Saturn is Lord of the Geniture. He discerns not absolutely an Adverse Fortune, &c. (Hither transfer the rest of Saturn's Significations, from their proper Place, when

77.

when he is not Infortunately Posited.) Yet *Saturn* in the *Cuspe* of the 10th. perturbs the good Fortune of *Venus* and *Jupiter*, who share in the Rule of this Geniture: *Mars* also in the *West Angle*, and there in a strange Sign, denounceth the same: Which Mischiefs shall be multiplyed in his Old Age.

2. *Venus* (by reason of her *North Latitude*) Resides on the *Cuspe* of the 7th. having the *Moon* joyned with her, in regard of her *South Latitude*. And therefore their Place tells us of *Lines* and *Marks* that be trim and handsome: Notwithstanding the *Moon's* more Remissly, in regard that she (hasting to the *Sun*), is not Illustrated with Light sufficient.

3. *Jupiter* Direct, and in Conjunction with *Venus* near unto *Spica Virginis*, adorns his Region with a little *Line* that is Decent enough: But yet he is Oppressed of *Saturn*. We have often observed, that his Conjunction with *Venus* hath bestowed very Great Riches, by Marriage: Wherewith here agree the Condition of *Venus* and the Part of *Fortune*.

4. The *Via Solis* shews it self in some sort a Friend unto Honours. That Planet Angular, in *Scorpio*, and with the *Scorpion's* Heart, must not be rejected.

5. *Mercury* Retrograde, in his Detriment, and in the Eighth House, is accounted very weak: (He is somewhat strengthened of *Venus* and *Jupiter*;) wherefore you see (at this time) no Signature to be found in his Region.

6. The due breadth of the *Mensa* differeth not much from this Habit of the Stars.

7. The Cross above the *Restricta*, promiseth *Tranquillity* in his Old Age: But the *Saturnia* denies it: But seeing that Cross is made of the little *Line* which descendeth from the *Vital* and the Region of *Venus*, look if it bring not *Misfortune* and *Strifes* by the Means

Means of *Wives*, &c. The rest are left to every Mans Discretion: Nevertheless, we must needs acknowledge, that *All Incisures* are neither here, nor elsewhere scrupulously Delineated.

Example XIV.

One Born at Thuringia, A.C. 1586. Decemb. 3.
Hor. 7. Min. 30. Before Noon, Lat. 51
Degrees.

WE have, before, in the 5th. Example, almost the same *Position*: The distance of their Births is only five days. The Principal *Lines* do agree in Situation and Conformity: In the rest there is some (yet no very notable) difference.

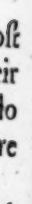
1. The *Vital* is often Dissected about the *End* and *middle* thereof:

Wherefore it denotes a *Sickly Disposition* in his Old Age. The two little *Lines* vitiating the same by their *Transite*, and descending upon the *Cavea* of *Mars*, manifest Martial Infirmities of the Body, about the 50 and 52 Year of his Age. Wounds also in the Head or Feet are then to be feared.

2. In like sort, *Saturn* letting fall a *Line*, Obliquely, from his Place, shall at the same time besprinkle his Poyson: Wherefore that time shall be full of Misfortunes. A *Disease* also must be expected about the 11th. Year of his Age, because the *Vital* is there Marked by a touch of the *Cephalica*: The *Horoscope* comes at that time to the *Quartile* of *Mars*.

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Decurt, and *Tortuous*. The two small *Lines* also so conspicuous upon the *Tuberculum* of the *Moon*, concern Journeys. *Mars* in the 9th. in the House of *Mercury*: He in the *First*, and the *Moon* in a *Movaeable Sign*, in the *Geniture*, the same.

6. *Venus* and *Jupiter* do in some sort manifest their Bounty in their respective Places: But in the 5th. *Example*, the *Mons Jovis* is Incult. Yet because he here shews his Assistance, from the *New Moon*, preceding the *Nativity*, in *Sagittary*, it will doubtless flow abundantly so soon as he gets the Principal Dominion. Such a strength *Jupiter* had not before in the 5th. *Example*.

7. Furthermore, the *Virgins Spike* with the *Dragons Head* in the *Cuspe* of the 10th. And likewise *Aquila* it self now Rising in the *East*, do all of them largely contribute Honours: The like doth the *Positure* of the *Sun*, he being in his *Triplicity*, and *Angular*; which gives the two little *Lines* on his Mount.

Example XV.

*The Brother of the former, Born A. C. 1589.
April 24. at 4 in the Morning.*

Here we give you the different Faces of either Hand.

1. In his Right Hand the *Epatica* is visible, but passeth not the *Concave* thereof. And therefore it shews his shortness of Life; especially, because a certain *Line* is transversly let fall from the *Vital* to the end of the *Epatica*, as it were interrupting the Progress thereof.

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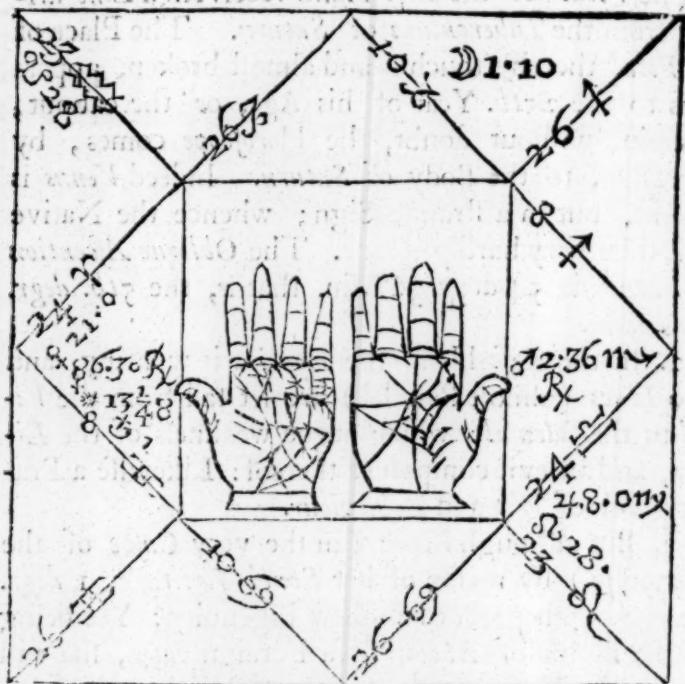
The *Vital* of the *Left Hand* receiveth a *Line* arising from the *Tuberculum* of *Saturn*. The Place of the *Vital* thereby touch'd and almost broken, appertains to the 25th. Year of his Age, or thereabout, wherein, without doubt, the *Horoscope* comes, by Direction, to the Body of *Saturn*. Indeed *Venus* is present, but in a strange Sign; whence the Native shall then very hardly escape. The *Oblique Ascension* of *Saturn* is 54 degr. 36 Min. that is, the 5th. degr. of *Gemini*.

2. In the *Left Hand* the *Epatica* is wanting, and two *Lines* (almost Parallel) are let fall from the *Vital* to the *Mensal*; which argue weakness of the *Liver*, and an evil composure thereof: Likewise a Pravity both of *Wit* and *Behaviour*.

3. But although *Venus* (in the very *Cuspe* of the *Horoscope*) by reason of her *South Latitude*, 1 degr. 12 min. doth produce no slow Ingenuity: Yet being in the House of *Mars*, or a Foreign Sign, she will incline the *Native* to all manner of Wickedness, [*Petulance*, *Lasciviousness*, *Inconstancy*, &c.] *Mars* Lord of the *Geniture* (*Venus* participating) Afflicting *Mercury* (in *Taurus* and *Retrograde*) by an *Angular Opposition*, the same. Therefore he denoteth, or rather maketh him *Contentious*, *Disobedient*, *Violent*, *Unfaithful*, &c. All which are manifestly seen by the *Evil Disposition* of the *Lines* in his *Hand*.

4. The *Cephalica* of the *Left Hand*, increaseth the strength of his *Wit*, wherewith the *Tuberculum* of *Mercury* agreeth, though slenderly, because it is Marked with two *Incisures*, at the least, in the utmost part of his *Hand*. *Venus* presents three sufficiently clear *Incisures* in her *Region*; the rest I found *Incult*.

5. *Mars*



5. *Mars* hath a Sister appearing in the *Right Hand*, but none in the *Left*. This begetteth wrath, and incites the Native to Warlike *Arts*, as to be an *Engineer*, or a *Gun-Smith*, making Warlike Arms and Instruments of all kinds: Only this, when *Mars* is not *Angular*, and in his own *House*, you shall find no *Effects* of him in the *Hand*: Yet being Retrograde, he possesse Men with unhappy Malice, and threatens some Adversities, especially in *Old Age*. And therefore when he neither shews a Proper *Line* in both *Hands*, nor exhibits in one a *Line* that is decently drawn, you may safely adjudge his Decrees Imperfect, and less Prosperous.

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6. In the *Left Hand*, the *Vital* is variously touch'd: Wherefore number ye so many future *Diseases*, about the 7, 14, 25, 32, &c. Year of his *Age*.

7. A treble Cross about the *Vital*, by the Place of *Mars*, confirms the Assistance of *Mars*: But in *Uxorious* matters, it argues Cross Fortune, and a bad Belief. In the *Nativity*, *Venus* is shrewdly suspected for her Positure, especially for that her Dispositor is resident in the *West Angle*.

8. The *Saturnia* descending by an unaccustomed Path, plainly shews a Corrupt Nature.

9. The same *Line* passing above the *Restricta*, to the *Region* of the *Moon*, is also a Sign of Adversities, and secret Enemies. And verily there is almost nothing observed in this *Geniture*, that disposes to a *Prosperous Fortune*.

10. The two *Lines* in the *Tuberculum* of the *Moon*, premonstrate Journeys; as do also the *Moon* in the 9th. and *Mercury* in the first House.

11. *Jupiter* is most dejectedly Collocated; yet hath he adorned his seat with a little *Line*. He makes a Triangle in Earthly Signs, the *Moon* shining by a Sinister *Aspect* unto him, the *Sun* and *Mercury* by a *Dexter*. Wherefore, he asswageth and strangely declineth all *Misfortune*, especially such as appertains to the Impediments of the *Mind*.

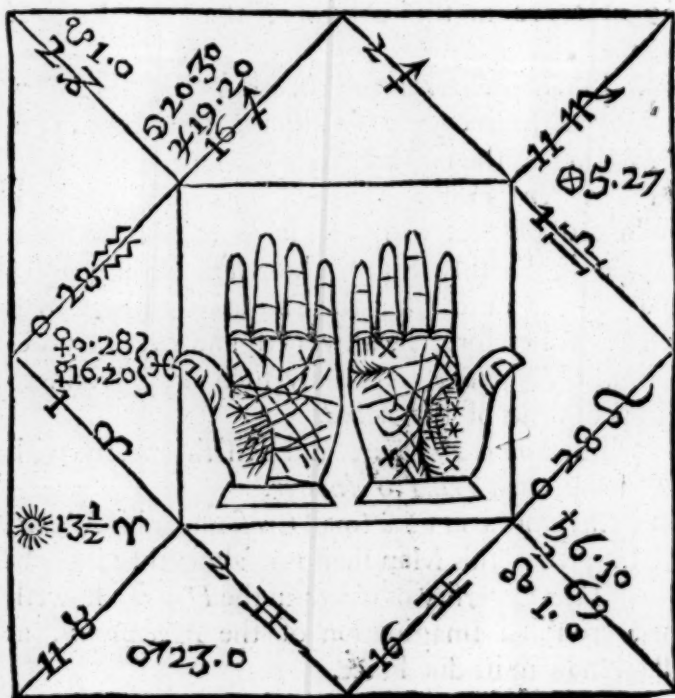
12. The *Sun* is *Angular*, and Riseth exactly with the *Pleiades*, in a *Trine* to *Jupiter*.

And therefore you see a small *Cross* under his *Mount*, notifying, that this Man shall not altogether live obscure. This Diversity of *Lines* in the *Hands*, floweth from a troubled Imagination of the *Macrocosm*, as we shall shew in its due Place.

Example XVI.

One Born in Thuringia, A. C. 1592. March 24.
 Hor. 3. Min. 11. Afternoon, the Pole Ele-
 vated 51 Degrees.

I Have here also put both the *Hands*; because in the *Left Hand*, the *Thorai*, or *Mensal*, and some other *Less-Principal Lines*, appear with another Face, than they do in the *Right*.



We

We will now consider of the *Question* formerly put at the beginning of this *Traët*, [Whether the *Left* or *Right Hand* is most commodiously to be assumed, that thence we might frame a constant judgment: Or whether both *Hands* are to be considered?] For, I find that both exhibit *Lines* that be clear enough: Wherefore seeing that this Man was *Born* by Night, whilst a *Masculine* Sign Ascended, and when *Jupiter* (especially) and *Venus* had Dominion in the *Geniture*, we cannot determine whether *Hand* should be chosen: Because those Testimonies equally Contend. [A *Masculine* Sign Ascends: A *Masculine Planet* predominates: The time of the *Birth* is *Nocturnal*, resembling the Female Sex: And *Venus*, A *Planet* of the same Sex, participates in Dominion.] Wherefore (things standing thus) we are forced to retain both, comparing them together. The former *Example* requires the same Practise in Election of the *Hand*.

1. *Venus* is Rightly Placed in both *Hands*, because that each presents a *Star* on her *Region*: Which portends a most *Libidinous* Man, and such a one as may be Impetuously hurried unto all manner of Voluptuousness. So the same *Planet* doth also *Luxuriate* in the like Inclination, being Excellently Posited both in her *Exaltation*, and in the *Horoscope*. Her *Longitude* is Calculated from the *Alphonstine Tables*, as being the surest and best for finding of her Place.

2. In like manner, the Place of *Jupiter* appeareth in both *Hands* well-disposed; even as he possesseth his own House in the *Geniture*, and a good Place of the Figure: For, the 11th. House is called the joy of *Jupiter*. Both these *Planets* administering the *Geniture* so Favourably, Import a Glorious and Lasting Fortune; the Place of *Saturn* excepted.

3. For, he brings Captivity; yet not so heavily, because he is in *Cancer*, and disposing of the 12th. In the *Right Hand* he lets fall a *Line* beyond the Place of *Mars*, the which grows crooked towards the *Ferient*; but is more streight in the *Left Hand*. The Progress of the *Mid-heaven* to the Opposition of *Saturn*, points out the 36 or 37 Year: At what time other Characters also will appear on his *Tuberculum*, which shall bode some Misfortune at Hand.

4. The *Peregrination Line* proceeding from the *Carvea* of *Mars*, towards the *Restrita*, appeareth in the *Left-hand*: But in the *Right* it is Cut, and conveys it self to the *Cephalica*. Hence we gather a various Fortune in Journeys. *Venus*, Lady of the 9th. House, and in the *Horoscope*, maketh the Journeys Prosperous: *Mars* in the third, impugns that Prosperity; but yet *Venus* prevaileth: *Mars* so posited, premonstrates great strifes with Brethren and Kindred.

5. The three *Parallel Lines* drawn from the *Tuberculum* of the *Sun* and *Mercury*, to the *Vital*, promise him Fortune in his own Countrey, and this by the means of *Courtiers*, *Learned Men*, and the Nobler sort of *Women*: Which Significations are confirmed by the small *Lines* that are found in the *Mensa* of the *Right Hand*. All which depend upon *Jupiter*, *Venus*, and the *Sun*.

6. The Place of *Mercury* is not altogether Barren, and therefore he not destitute of Ingenuity: Besides the *Cephalica* and *Lords* of the *Geniture* are Assisting unto him.

7. The *Mensal* of the *Right Hand* is extended by a continued Tract, to the utmost part thereof: But in the *Left* it passeth not the *Tuberculum* of *Mercury*: Wherefore, That declareth a strength of the Principal

cial Members, or *Genitals*: This, some hurt or loss therein, especially in the *Genitals*: But what that hurt, or loss will be, is not so boldly to be determined.

8. The *Epatica* of the *Right Hand* passeth not the Extremity of the *Ferient*, as it doth in the *Left*: This, shews a Decrepid Old Age; That, otherwise, notwithstanding it is decently enough produced.

9. The *Vital* agrees in both *Hands*, as well in the Draught as tacture of other *Lines*: Wherefore the little hairs in the beginning thereof, presage a Diseased Infancy.

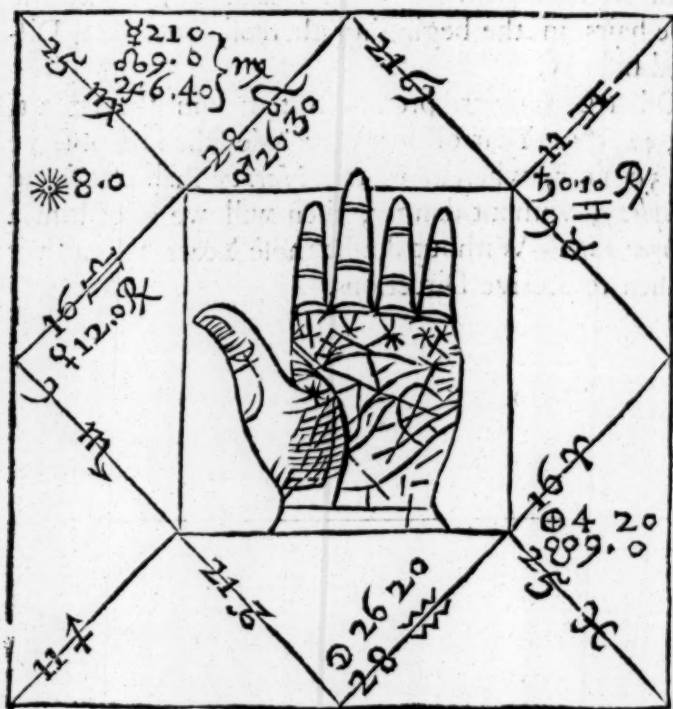
Other Diseases are premonstrated about the 14, 21, 25, 32, &c. Year of his Age: We will also observe the 56 Year, wherein if the *Native* shall escape an *Apoplexy*, without danger, then will we allot him a *Longer Life*. Without doubt those Years will answer to their respective Directions.

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Example

Example XVII.

*Another Born in Thuringia, under the Latitude
of 51 Degrees, A. C. 1588. September 21.
at 7 in the Morning.*



1. **T**Hose Planets which have *Predominancy* in the Geniture, are also very clearly to be seen in the Hand; [*Venus, Mercury, Jupiter, and Mars.*] The *Via Solis*, and *Via Saturni*, are both Dissected: The Region of the *Moon* presents an obscure draught.

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2. Therefore *Venus* giving a *Star* in her *Region*, shews a mind that is *Lascivious*, *Ingenious*, *Merry*, &c. as before we have described, *Pag. 23.* concerning her *Ingenuity*. Wherefore the *Positure* of *Venus* most exactly agrees in the *Hand* and *Geniture*; for here she glittereth in her own *House*, and in the very *Cuspe* of the *Horoscope*. Her *Oblique Ascension* is 202 degr. 15 min. That is, 15 degr. 15 min. of *Libra*.

3. *Mercury* (by the like Reason) shews his *Fortunate Assistance*, exhibiting on his *Region* both a *Star* and a *Cross*, with convenient *Incisures*. So in the *Geniture* he is most excellently well seated, being in a competent *Place* of the *Heavens*, in his own *Mansion*: Whereby he confers the things that be of his *Nature* with abundance of *Favour*: See before, (*viz. pag. 31.*) where we have Treated of the Rule of *Mercury*.

4. The *Cingulum Veneris* not obscure, confirms the incontinent *Lasciviousness* and *Luxury* of *Venus*: The same Dissected under the *Finger* of *Saturn* and the *Sun*, declareth Losses by the means of *Lusts*: This Decree is confirmed by *Venus* in the *Horoscope*, Retrograde in *Libra*.

5. You see also the Dominion of *Jupiter*, noted by *Incisures* and a double *Cross*. This confers *Honours*, and renders the *Native* a *Goodly Person*, jocund, &c. He there peculiarly administers *Aid Inseparable*. He is direct in the *Geniture*: And although in his *Detriment*, yet he rejoyces in that *Place* of the *Figure*, as being near to the *Tayl* of the *Lion*, and the *Dragons Head*, and his *Dispositor* strong and *Fortunate*. But because he is within 10 degrees of *Mars*, and Afflicted by the *Square* of *Saturn*, he abates somewhat of his *Favour*.

6. There is indeed a *Sister* of *Mars*, (notwithstanding it be but obscurely drawn) letting fall a cleft upon the *Tuberculum* of *Jupiter*. I told you before that I had very often found out the *Conjunction* of *Jupiter* and *Mars* in the *Geniture* from such an appearance of the *Sister* of *Mars*. Therefore *Mars* thus found nigh to *Basiliscus*, or *Regulus*, increaseth his Courage and Anger: Yet bodes it a desired end of *Contentions*. *Mars* in partile *Opposition* to the *Moon*, doth sometimes occasion *Adversities* in *Honours*, *Marriage*, *Sons*, and *Moneys*. Moreover, this *Position* of his takes away the *Favour* of the *People*.

7. The *Epatica*, *Cephalica*, the *Triangle*, and *Mensa*, are all exceeding well Formed. Besides, the *Mensa* is decently adorn'd with *Lines* that are drawn thither from the *Region* of *Venus*. By all which we generally Conjecture, not only a more *Prosperous* and *Healthful* Habit of the *Body*, than ordinary; but also *Ingeniuty*, the best *Endowments* of the *Mind*, and *Dignities* that be Excellent; especially within his own *Countrey*; and by the means of such *Persons* and things as are Dedicated to *Venus*.

8. The *Line* that passeth from the *Vital* (by a crooked Path) through the *Concave* and *Epatica*, to the *Ferient* in the *Mensa*, (whereunto other *Incisures* likewise tend, beneath the *Region* of the *Sun*) do intimate *Strifes* in *Old Age*, for Defence of his *Honour* and *Estimation*.

9. The *Via Lactea*, being of it self fairly Furrowed, denotes the *Goodness* of his *Brain*, *Favour* of *Women*, sweetness of *Expression*, and *Fortunate Journeys*. The like *Mercury* in the *Geniture*, as being Lord of the *Ninth House*, in his own *Mansion*, in a good *Place* of the *Figure*, and free from the *Rays* of the *Malevolent Planets*.

10. The

10. The other Intricate *Lines* in the *Triangle*, preface a confusedness in those Affairs which belong unto *Mars*, the *Moon*, and *Mercury*.

11. The *Via Solis* is interrupted by the *Cingulum Veneris*, which will bring a stain upon his Honour, by the means of something relating to his Wife.

12. The *Tuberculum* of *Saturn* hath upon it the same Mark that we found before in the fourth *Example*: Which threatens the *Gout*, and some other grievous Diseases, of the Nature of *Saturn*: And the same is discern'd by the Residence of *Saturn* in the *House of Death*, afflicting the *Moon* and *Mars* by a *Platique Quartile*.

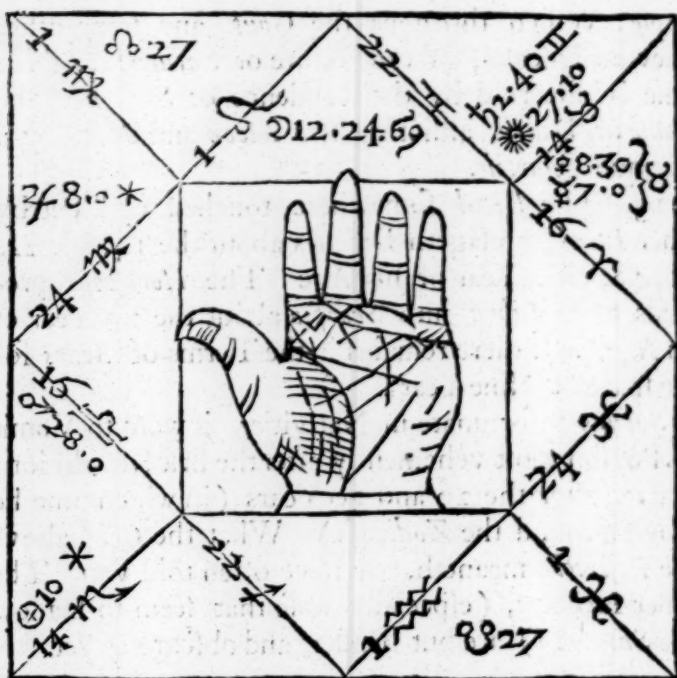
13. The *Vital* somewhere touched and cut by other *Lines*, presageth Diseases about the 14, 20, 24, 30, 48, &c. Year of his Age: The *Horoscope* proceeds from *Libra* into *Scorpio* about the 20 Year of his Age, and there remains in the Terms of *Mars* for the space of Nine Years.

Saturn Infortunate in Nativities, is wont to Vomit his Poyson most vehemently after the first Revolution; that is, after the 29 and 30 Years (in which time he moveth round the *Zodiack*.) What the *Cross* above the *Restrieta* meaneth, we have often told you. The other *Incisures*, (especially those that seem to shadow the *Saturnia*) are but slender, and obscure as yet.

Example

Example XVIII.

One Born at Erphordia, in the Year 1589. the 8th. of May, at 1 h. 45 min. Afternoon.



1. **V***enus, Mercury, and Jupiter Rule the Geniture;*
and therefore you see their *Regions* in the
Hand decently enough adorned.
2. Hence therefore we Prognosticate a happy Wit,
and other things that flow from *Jupiter, Venus, and*
Mercury.

3. The

3. The *Triangle* drawn with the best Conformity, helps the *Ingeniuty*, and all the Endowments both of *Body* and *Mind*.

4. The *Region* also of the *Moon* shews her *Dominion*, the same being marked with no despicable *Incisures*, it occasioneth Prosperous *Journeys*, addeth splendour both to the *Body*, and *Manners* of the *Native*, and gains the Favour of *Women*; which very thing the *Moon* (in *Cancer*, and in the 10th. *House* of the *Heavens*) most plainly demonstrates.

5. The *Lines* of *Jupiter* are somewhat troubled, and therefore his Condition is but indifferent: Yet gives he Honours not contemptible, although with some Difficulties, some Impediments.

6. The *Conjunction* of *Venus* and *Mercury* in the *House* of *Venus*, and in a *Partile Trine* of *Jupiter*, is accounted very *Fortunate*. For thereby his *Mind* is excellently inclined unto all such Arts as are dedicated to *Venus* and *Mercury*. I see he will prove a most Eloquent Man. The two *Parallel Lines* (which are drawn in the Form of a Scale, or Ladder, from the *Region* of *Mercury*, to that of *Venus*) do clearly manifest this *Conjunction*, and the very same judgment. We have almost the same Scale or Ladder in the 15th. *Example*, which gave that Native the Benefit of a Voluble Tongue, and a quick Pronunciation.

7. *Saturn* hath Ominous *Signatures* upon his *Tuberculum*, intimating Wounds and other grievous Accidents: And the *Line* which runneth underneath the same from the *Thorax*, to the *Concave* of the *Hand*, threatens a fall from an High Place, or Drowning. The same is Denounced by the *Sun* in the *Geniture*, who is Afflicted of *Saturn* by his *Conjunction* with him, near to the *Hyades*: *Mars* (Lord of the *Eight House*) being in his *Detriment*.

8. The

8. The *Vital* is thrice touched: First, by a *Line* running from the *Cephalica*: But because it breaks not the *Vital*, we suppose the Disease (thereby signified) will not be so grievous, as otherwise: The *Moon* comes, by *Direction*, to the *Quartile* of *Mars*, about the 18th. Year of his Age. Besides, the *Progress* of the *Horoscope* to the *Body* of *Mars*, about the 47th. Year will agree to the other *Incisures*. And lastly, the *Progression* of the *Moon* to the *Square* of *Saturn*, about the 54th. Year; in all which Years, the Native must take heed of a violent Death.

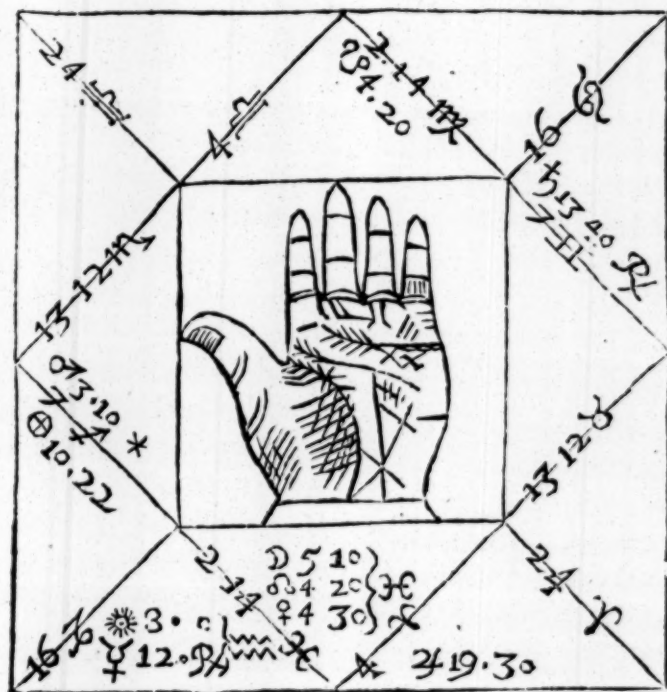
9. The *Mensa* excellently Rased, confirms the goodness of Wit, and Temperament, and the continuance of a plentiful Fortune, &c.

But here it is to be Noted, by every one desirous of this Knowledge; that in the precedent *Examples*, the *Incisures* and small *Lines*, are not all of them Delineated, partly, for that they were exceedingly slender, and partly, because they could not be described so accurately as requisite. Besides, we must observe, that even of those *Lines* which we have posited, some ought to be more obscure and slender: Others more clear and conspicuous; and therefore good Caution must be had, when we would apply them to other *Examples*. The Skill of the *Engraver* can never follow the form of the *Lines* so precisely, as they present themselves in the *Hand*. Moreover, we have often omitted some Accommodations in the *Geniture*; lest their significations (as considered in themselves) might Nauseate the *Readers*.

Example

Example XIX.

Now, that I may perform the present Task by a more Commendable Example, I shall annex the whole Judgment of the Geniture to the Practick of Chiromancy, as I delivered the same almost two Tears ago to a certain Saxon, a Friend of mine; He was Born in the Year of Christ 1561. Jan. 17. Hor. 13. Min. 35. Sec. 40. Afternoon; in the Latitude 54 degr. 45 Min.



Here

HERE are *Five Planets* excellently well Plac'd in their own *Prerogatives*: [*Saturn* and *Mercury* Received from *Houses*, and Locally in their own *Triplicity*: So *Jupiter* and *Mars* assume a just Power by their *Reception* of *Houses*: *Venus* also is in her *Exaltation*, and in the *Angle* of the *Earth*.] Lastly, the *Moon* is in her *Triplicity*: But she having not as yet obtained her due *Light* from the *Sun*, is here very *Silent*. *Mercury* and *Saturn* are notably united by a *Trine*. The *Part of Fortune* Rises with the *Scorpions Heart*. *Venus* and *Jupiter* are the *Prime Rulers* of the *Geniture*; *Saturn* and *Mercury* participating, &c.

1. A Long-Life is conjectured from the *Horoscope*, and the *Luminaries* being not impedit; although the *Moon* be opposite by the *Quartile* of *Mars*: Yet the *Progress* of the *Horoscope* is first to the *Opposition* of *Saturn*; whereof anon.

2. His *Temperature* excells by an *Equal Mixture* of *Humours*, because he receiveth his *Ferment* chiefly from the *Perfusion* of *Jupiter* and *Venus*; *Saturn* and *Mercury* besprinkling a *Melancholy juice*.

3. Hence the Force of *Discerning* and *Representing* (vulgarly cally the *Phantasy*) breatheth nothing but what is Moderate and Agreeable to *Reason*: For *Jupiter* maketh such as are Born under him, *Honest*, *Just*, *Wise*, and addicted to *Quiet* and *Peaceable Counsels*, doing always that which is *Right* and *Honest* both in *Judging* and *Advising*: Such also as are very desirous of *Praise* and *Renown*: Yet (in gaining the same) recede not from their *Natural Modesty* and *Temper*, neither from good *Arts*, whereby *Honour* and true *Glory* are wont to be obtained.

But because *Saturn* and *Mercury* are both excellently well placed (in respect of their *Reception*, and

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Partile Trine) they also do largely bestow their virtues: They make the *Native* exceeding diligent in his *Arts*, and *Affairs*: So that in administering them, he useth singular Sedulity and Care; they cause him to search after secret things, and make it his study for to Penetrate hidden *Mysteries*, to find out the *Causes* of *Natural things*; to understand the *Civil Laws*, and to unfold *Mens Secrets*: Generally, such Men as are addicted to all manner of *Sciences*. *Venus* the chief that participates in the *Rule* of the *Geniture*, occasions such Commotions of the *Native* as be Delightful; Merry, Pleasant; yet so, as that he studyeth *Good Works*, and *Friendships*, whereof he is most observant, and hereby becomes grateful to all Men: He abhors all filthy, but is taken with cleanly things, comely Gestures, decent Attires, Ornaments, and Elegance.

4. *Venus* (therefore) and *Jupiter* do Promise great Felicity in Affairs both *Civil* and *Ecclesiastical*.

5. There are most evident Testimonies of an Excellent Ingenuity. (1.) *Mercury* in *Aquarius* doth of himself suscite the strength thereof. (2.) Besides, there is a *Reception* (from *Houses*) and a *Partile Trine* betwixt Him and *Saturn*. (3.) *Venus Angular*, doth the like. (4.) Especially for that the *Moon* and the *Dragons Head* are together in the same *Angle*. (5.) *Mercury* and the *Moon* are *Asyntheti* [Pure and not vitiated:] yet both behold the *Horoscope*; [she by a *Platique Trine*; he by a *Partile Quadrature*.

6. *Jupiter* Lord of the *Second*, *Direct* in *Motion*, and *Received* of *Mars*, plainly assures an abundance of Wealth. The *Part of Fortune* most excellently augments this signification, the same being posited in the *Second*, where he is disposed of; and Aspected by *Jupiter*.

Jupiter. These Riches take their Increase from Services faithfully performed, from most Eminent Honours and Dignities, and they more abundantly in the third, or last Age.

7. *Mercury* Lord of the 10th. and having convenient society with *Saturn*, presages Dignities not obscure. We have spoken before concerning the Dominion of *Jupiter* and *Venus*; wherefore seeing they equally share the Rule of the *Geniture*, How can it be that they should not reward the *Native* with some or other most eminent Dignities?

8. Your Neighbours or Kindred shall sometimes occasion your Damage in Household Goods or Affairs; and you shall expend very much in Building.

9. *Mars* Lord of the 6th. ingendreth Hot Infirmities, yet they not so vehement, because of *Jupiter's* Interposition. Moreover, *Mars* in *Sagittary*, causeth most commonly a gravel in the Joynts of the Feet: If he be found in that *Sign*, and in the *Sixth*, he inevitably brings the Gout, the pains whereof are not to be taken away, but by the Influence of *Sagittary*, *Pisces*, &c. deduced from Heaven it self, &c. Some other Remedies also may do much, yet not any that are got by Common Artifice.

10. Your *Death* will be *Natural* by the means of some *Chronical* Infirmity, proceeding chiefly from *Saturn*, such as are *Distillations* upon the Jaws, the Breast, the Lungs, Spleen, &c. Howbeit, *Old Age* is a *Disease*, and an easie Passage unto *Death* it self.

11. The *Sun* and *Moon* disposing of the 9th. *House*, do discern Honourable Journeys: *Mercury* well posited in the *Third*, occasioneth Journeys undertaken for the Cause of Honours and Dignities, and to Persons most Honourable for Learning and Dignities *Civil* and *Ecclesiastical*.

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12. *Venus* Lady of the 11th. concerneth a Multitude of the best Friends: Yet *Mars* beholding *Venus* by a *Quartile*, shall stir up the Envy of some Persons, sowing oftentimes Dissention, and inverting all goodness.

13. *Venus* shall give you Victory over your Enemies; whereof indeed there are but a few denounced, because she is Lady of the 7th. *Angular*, and in her *Exaltation*.

14. Your *Marriage* shall be *Fortunate*, as to an Affluence of Riches; yet herein beware of the Faithless Brawling, and Luxurious *Quadrature* of *Mars*. But this very much depends upon Mans *Free-will*; and Young Men oft-times find themselves at a loss, through their Ignorance and Rashness.

We will now consider the Signs of the Four Angles.

15. *Scorpio* Ascending, gives the *Native* an Elegant Acuteness of Wit, Plenty of Discourse. It also often Instilleth Great vices, [*Infidelity*, *Envy*, *Covetousness*, *Ingratitude*,] which Learning and Right Reason Exterminate.

16. *Virgo* Culminating is wont to Raise the *Native* to *Magistracy*: It confers a toleration of Great Authority: It transfers many Benefits to others, from whom it returns not the like Favour.

17. *Taurus* in the *West-Angle* presents you with such Adversaries, as at length he will see oppressed by sundry kinds of Misfortunes: He there incites you to Love, Luxury, Delights, and Jeasting.

18. *Pisces* posited in the *Fourth*, indue the Mind of the *Native* with much Faith, Integrity, and Dexterity of Wit, whereby they gain great Authority in their Administrations: they delight to Walk and

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Dwell near Rivers: But almost abhor uxorious Matters.

The Planets in the Houses of Heaven.

19. The *Sun* in the *Third*, presages Journeys in the Causes of Honours and Dignities: He brings a Mutation of Places, and Honour in Forraign parts.

20. *Mercury* there, well posited, renders a Man most Learned in every *Science*: whereof I could produce innumerable *Examples*: Those shall invent many things by their own Ingenuity: They are Fortunate in Church-Matters, Writing, and Merchandize.

21. *Venus* most excellently well collocated in the *Fourth*, will give you Large Possessions, and Habitations, chiefly in your Last Age: she declares the Period of your Life Honourable and Praise-worthy.

22. *Mars* in the *First*, and there not *Inf fortunate*, makes a Man Couragious, Rash, and somewhat Angry: sometimes he presageth Wounds in the Head and Face.

23. *Jupiter* in the *5th*. doth sometimes confer the Great Rewards of Great Men: He makes a Man Fortunate in *Embassies*.

24. *Saturn* thus excellently seated in the *8th*. gives many Inheritances: He threatens death by *Catharrs*, A *Cough*, &c. and often-times by the *Plague*.

The Planets in the Signs.

25. The *Sun* in the *House* of *Saturn*, makes the *vital vertue* more Robust, and as it were more Compact, whence he gives a Longer Life than ordinary.

26. The *Moon* in the *House* of *Jupiter*, promotes all things that are good; yet being here Afflicted by the

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the *Quartile* of *Mars*, exciteth some strifes in Possessions; often reiterateth small Fevers.

27. *Saturn* in the *House* of *Mercury*, gives a Profound Wit, Occult Sciences.

28. *Jupiter* in the *House* of *Mars* indifferently well Affected, makes one Victorious.

29. The same is signified by *Mars* in the Mansion of *Jupiter*: Thus they both of them render the Native very gracious with *Princes* and *Noblemen*, and under them to have Authority.

30. *Venus* in the *House* of *Jupiter*, bestows many Benefits, either by the means of Women, or of some Ecclesiastical Preferments. She makes you Discreet, Honest, Healthful: Sometimes she occasioneth strife, and falling out with your Neighbours, and some of your Friends, for that *Venus* is expos'd to the *Quadrature* of *Mars*.

31. *Mercury* in the *House* of *Saturn*, gives always a profound Wit, and a Man that is greedy of all Sciences.

The Lords of the Houses.

32. The Lord of the *Horoscope* received of *Jupiter* from *Houses*, plainly declares a Generous Mind.

33. The Lord of the *Second* in the *Fifth*, increaseth your Wealth through Rewards bestowed by Great Men.

34. The Lord of the *Third* in the *Eighth*, occasioneth Journeys, either on the behalf of some that are Dead, or by reason of the Plague: He often destroys Elder Brothers.

35. The Lord of the *4th* in the *5th* makes you Fortunate in Tillage, or Navigations.

36. The *Lord* of the 5th. in the 4th. brings Gladness and Delight to you from things that be Immoveable, as the Building of goodly Houses, and the Tillage of sweet and pleasant Gardens. And here *Venus* undoubtedly confirms that Portent, because such things are contained under her Dominion.

37. *Mars* Lord of the 6th. in the *First*, excites many hot Infirmities, but this is qualified by the Reception of *Jupiter*.

38. The *Lord* of the 7th. in the 4th. presageth strifes about the Father or Wives Inheritance, and this the rather, for that he is most cruelly Afflicted of *Mars*.

39. The *Lord* of the 8th. in the 3^d. shews that the *Native* shall survive all his Brothers. He often designeth Death in a Foreign Countrey.

40. The *Lord* of the 9th. in the 3^d. occasions Journeys for the Cause of Dignities.

41. The *Lord* of the 10th. in the 3^d. and there excellently well Placed, makes the *Native* more Honourable than the rest of his Brethren.

42. The *Lord* of the 11th. in the 4th. denotes a second Fortune in Goods that be Immoveable, especially in *Old Age*.

43. The *Lord* of the 12th. in the 4th. Displeasures and Strifes for Possessions, and Church-Goods. These may be sufficient in *General Judgments*.

Now, if we will Consider the *Principal Lines* of the *Hand*, we shall every where find the same things signified, notwithstanding that we have curtailed the *Decrees* of the *Significators*. We told you (*Experience* her self bearing Witness) that the *less Principal Lines* are changed at a certain time, according to the *Progressions* of the *Cælestial Places* and *Stars*, who are *Significators*: Whereby it comes to pass, that we may

may best judge of any thing from them, either when they appear *de novo*, or begin to wax clearer than they were before.

1. The *Vital* indeed is continued, but yet Marked with some *Incisures*, although but slender ones. Whence judge you some *Diseases* about the 14, 30, 40, &c. Year of your Age.

2. *Venus* is *Fortunate* in the *Geniture*; and therefore she hath thus *Rased* her *Region* with the accustomed *Furrows*.

3. The *Epatica* decently drawn, and without *Sections*, argues a good Temperance of the *Liver*, Health of Body, and a *Life* that is long enough.

4. The *Mensa* full of *Branches*, shews an Increase of Riches.

5. The *Mensa* form'd by a sufficiently decent space, perspicuously bearing the *Character* of *Jupiter* under the *Region* of the *Annular* (or *Ring-finger*) is an excellent Argument of Honours, chiefly *Ecclesiastical*.

6. The *Place* of *Jupiter* beautified with a most clear little *Line*, the same. So likewise the *Tuberculum* of the *Sun*, not undecently *Furrowed*.

7. The *Moons Region* presenting a clear *Incisure*, premonstrates Journeys.

8. The *Dominion* of *Mercury* is also most obvious, in that he excellently adorneth his *Region*, as also the *First* joynt of the *Auricular*, or *Little-finger*.

9. The *Cephalica* contributes to the Wit, in that it decently composeth the *Triangle*. *Jupiter*, *Venus*, and *Mercury*, do the like.

10. *Saturn* also hath some *Portents*, especially a *Disease*, in that he bears a *Character* under his *Finger*.

11. The *Parallel Lines* which run through the midst of the *Hand*, towards the *Ferient*, confirm the Arguments of Felicity.

12. The *Saturnia* produced even to the *Epatica*, declares uprightness of Judgment and Manners. The same *Line* having a *Cross* about the *Restrieta*, argues a Peaceable, and most Honoured *Old Age*.

General Elections.

In the use of all *Purgative Medicines*, you must observe the *Decurse* of the *Moon*, in *Scorpio*, *Aquarius*, and the third *Decade* of *Pisces*; although she be not joyned to *Jupiter* or *Venus*. For, the *Conjunction* of these *Planets* with the *Moon*, inhibits the *vertue* of the *Purgative Medicine*, in regard they affect the *Body*, and incline the *Medicine* to the nature of *Nourishment*. In other *Actions*, [as in *Buying* of *Houses*, in *Journeys*, and the *Commencement* of *Administrations*, &c.] Let the *Moon* be in *Aries*, *Taurus*, *Cancer*, *Leo*, *Libra*, or *Aquarius*, and *Aspected* by one or both of the *Fortunate Planets*. And as for the *Day*, let it be upon a *Wednesday*, *Thursday*, or *Friday*.

And now, lest this *Geniture* should have seemed *Defective*, I present it wholly as I composed the same, unto the studious in *Astrology*: Indeed chiefly for that it is not in the *Number* of the *Vulgar* sort, but diligently enough composed.

A *Special Judgment* of this *Geniture*,
giving you the *Directions* of the
Principal Places, and their *Signi-*
fications.

1. **T**HE HOROSCOPE to the *Body* of
Mars.

	Deg. Min.
The Place of <i>Mars</i> in <i>Sagittary</i>	03. 10.
His <i>Latitude</i>	00. 06. N.
<i>Declination</i>	20. 56. S.
<i>Right Ascension</i>	241. 06.
<i>Circle of Position</i>	54. 45.
<i>Ascensional Difference</i>	32. 47.
<i>Oblique Ascension</i>	273, 53,
<i>Direction</i> sought for	29, 40,
The <i>Oblique Ascension</i> also of the Horoscope, is 144 deg. 13 min.	

2. The Horoscope to the *Sextile* of the *Sun*.

<i>Sextile</i> of the <i>Sun</i> in <i>Sagittary</i>	08, 00,
<i>Oblique Ascension</i>	280, 32,
<i>Direction</i> sought for	36, 19,

3. The Horoscope to the *Scorpions Heart*.

<i>Scorpions Heart</i> in <i>Sagittary</i>	03, 45,
<i>Latitude</i>	04, 00, S.
<i>Declination</i>	24, 53,
<i>Right Ascension</i>	240, 53,
<i>Ascensional difference</i>	40, 52,
<i>Oblique Ascension</i>	281, 45,
<i>Direction</i> required	37, 32,

4. The Horoscope to the *Opposition* of *Saturn*.

<i>Opposition</i> of <i>Saturn</i> in <i>Sagittary</i>	13, 40,
S f 4	<i>Latitude</i>

	Deg. Min.	
<i>Latitude</i>	2, 20, N.	
<i>Declination</i>	20, 10, S.	
<i>Right Ascension</i>	252, 34,	
<i>Ascensional Difference</i>	30, 36,	
<i>Oblique Ascension</i>	283, 10,	
<i>Direction required</i>	38, 57,	
5. The Horoscope to the <i>Trine Dexter of Jupiter</i> .		
<i>Trine of Jupiter in Sagittary</i>	19, 30,	
<i>Latitude</i>	00, 43, N.	
<i>Declination</i>	22, 23, S.	
<i>Right Ascension</i>	258, 36,	
<i>Ascensional Difference</i>	35, 41,	
<i>Oblique Ascension</i>	293, 17,	
<i>Direction sought for</i>	47, 04,	
6. The Horoscope to the 26 deg. of Sagit. (the Term of Saturn) he hath in the Year.	59, 20,	
7. To the end of Sagittary in	63, 47,	
8. The Horoscope to the <i>Sextile Dexter of Venus</i> .		
<i>Sextile of Venus in Capricorn</i>	04, 30,	
<i>Latitude</i>	00, 27, S.	
<i>Declination</i>	23, 50, S.	
<i>Right Ascension</i>	274, 55,	
<i>Ascensional Difference</i>	38, 36,	
<i>Oblique Ascension</i>	313, 31,	
<i>Direction required</i>	69, 17,	
The Directions of the Sun.		
<i>Sun's Place in Aquary</i>	08, 00,	
<i>Declination</i>	18, 19, S.	
<i>Distance from the Fourth House</i>	23, 47,	
<i>Circle of Position</i>	21, 40,	
<i>Oblique Ascension</i>	318, 00,	
9. The Sun to the <i>Square Sinister of Mars</i> .		
<i>Quartile of Mars in Pisces</i>	3, 10,	
<i>Oblique Ascension</i>	339, 09,	
<i>Direction required</i>	21, 09,	
10. The		

	Deg.	Min.
10. The Sun to the Body of Venus.		
Venus in Pisces	04,	30,
Latitude	00,	55, S.
Declination	10,	44,
Right Ascension	336,	43,
Ascensional Difference	4,	28,
Oblique Ascension	340,	11,
Direction required	23,	11,
11. The Sun to the Square Dexter of Saturn.		
Quartile of Saturn in Pisces	13,	40,
Oblique Ascension	347,	32,
Direction sought for	29,	32,
12. The Sun to the Trine Sinister of Mars.		
Trine of Mars in Aries	3,	10,
Oblique Ascension	52,	24,
Direction required	44,	24,
13. The Sun to a Proper Sextile.		
Sun's Sextile in Aries	08,	00,
Oblique Ascension	06,	07,
Direction sought for	48,	07,
14. The Sun to the Sextile Dexter of Saturn.		
Sextile of Saturn in Aries	13,	40,
Latitude	1,	10, S.
Declination	4,	21, N.
Right Ascension	13,	00,
Ascensional Difference	1,	40,
Oblique Ascension	11,	20,
Direction required	53,	20,
15. The Sun to the Body of Jupiter.		
Jupiter in Aries	19,	30,
Latitude	1,	26, S.
Declination	6,	20, N.
Right Ascension	18,	32,
Ascensional Difference	2,	31.
	Oblique	

	Deg. Min.
<i>Oblique Ascension</i>	16, 01,
<i>Direction required</i>	58, 01,
16. The Sun to the Sextile Sinister of Venus.	
<i>Sextile of Venus in Taurus</i>	04, 30,
<i>Latituda</i>	00, 26, S.
<i>Declination</i>	12, 40, N.
<i>Right Ascension</i>	32, 22,
<i>Ascensional Difference</i>	5, 7,
<i>Oblique Ascension</i>	27, 15,
<i>Direction required</i>	69, 15,
17. The Sun comes to the Trine of the Mid-heaven in the 66. 50 Years.	
The Directions of Venus.	
18. Venus to the Sextile of the Sun.	
<i>Sextile of the Sun in Aries</i>	08, 00,
<i>Right Ascension</i>	7, 20,
<i>Right Ascension of Venus</i>	336, 21,
<i>Direction sought for</i>	30, 59,
19. Venus to the Body of Jupiter.	
<i>Jupiter in Aries</i>	19, 30,
<i>Latitude</i>	1, 26,
<i>Right Ascension</i>	18, 32,
<i>Direction required</i>	42, 11,
20. Venus to a Proper Sextile.	
<i>Sextile of Venus in Taurus</i>	4, 30,
<i>Right Ascension</i>	32, 24,
<i>Direction required</i>	56, 13,
The Directions of the Mid-heaven, whose Right Ascension is 154. 13.	
21. The Mid-heaven to a Sextile of Mars.	
<i>Sextile of Mars in Libra</i>	30, 10,
<i>Right Ascension</i>	182, 54,
<i>Direction required</i>	28, 31,
22. The Mid-heaven to the Trine Dexter of the Sun.	
<i>Trine</i>	

	Deg. Min.
<i>Trine of the Sun in Libra</i>	00, 00,
<i>Right Ascension</i>	187, 20,
<i>Direction required</i>	33, 07,
23. <i>The Mid-heaven to the Trine of Saturn and Mercury.</i>	
<i>Trine of Saturn in Libra</i>	13, 40,
<i>Latitude</i>	1, 10, N.
<i>Right Ascension</i>	193, 00,
<i>Direction required</i>	38, 48,
24. <i>Mid-heaven to the Virgins spike.</i>	
<i>Virgins spike in Libra</i>	17, 40,
<i>Latitude</i>	2, 00, S.
<i>Right Ascension</i>	195, 32,
<i>Direction required</i>	41, 19,
25. <i>Mid-heaven to the Opposition of Jupiter.</i>	
<i>Opposition of Jupiter in Libra</i>	19, 30,
<i>Latitude</i>	1, 26, N.
<i>Right Ascension</i>	198, 32,
<i>Direction required</i>	44, 19,
26. <i>Mid-heaven to the Trine Dexter of Venus.</i>	
<i>Trine of Venus in Scorpio</i>	4, 30,
<i>Latitude</i>	0, 26, N.
<i>Right Ascension</i>	212, 13,
<i>Direction required</i>	58, 10,
27. <i>Mid-heaven to the Southern Lance of Libra.</i>	
<i>Lance of Libra in Scorpio</i>	09, 00,
<i>Latitude</i>	00, 40, N.
<i>Right Ascension</i>	216, 50,
<i>Direction required</i>	62, 37,
<i>The Directions of the Part of Fortune.</i>	
28. <i>The Part of Fortune to the Sextile of Venus.</i>	
<i>Sextile of Venus in Capricorn</i>	04, 30,
<i>Latitude</i>	00, 28, S.
<i>Declination</i>	23, 51, S.
	<i>Right</i>

	Deg. Min.
<i>Right Ascension</i>	274, 55,
<i>Distance from the Fourth House</i>	59, 18,
<i>Circle of Position</i>	40, 20,
<i>Ascensional Difference</i>	22, 02,
<i>Oblique Ascension</i>	296, 57,
<i>Direction required</i>	28, 06,
29. <i>The Part of Fortune to the Antiscia of Mars.</i>	
<i>Antiscia of Mars in Capricorn</i>	26, 50,
<i>Declination</i>	20, 47, S.
<i>Right Ascension</i>	298, 55,
<i>Distance from the Fourth House</i>	35, 18,
<i>Circle of Position</i>	29, 00,
<i>Oblique Ascension</i>	310, 26,
<i>Direction required</i>	48, 45,
30. <i>The Part of Fortune to the Body of the Sun,</i> <i>giveth Years 60. 30.</i>	
31. <i>To the Trine of Saturn.</i>	
<i>Trine of Saturn</i>	13, 40, S.
<i>Latitude</i>	1, 10, N.
<i>Declination</i>	15, 36, S.
<i>Right Ascension</i>	315, 48,
<i>Distance from the Fourth House</i>	18, 25,
<i>Circle of Position</i>	18, 12,
<i>Ascensional Difference</i>	5, 15,
<i>Oblique Ascension</i>	321, 3,
<i>Direction required</i>	64, 22,
32. <i>The Part of Fortune to the Sextile Dexter of Ju-</i> <i>piter, giveth Years 71. 12.</i>	

Judgments

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Judgments upon the Precedent Directions.

IN the 22 Current Year of your Age, The *Direction* of the *Sun* to the *Quartile* of *Mars* had surely excited some *Commotion* of *Humours*, or *Misfortune* in *Journeys*: But that *Venus* Corporally Assisting the Degree of *Direction*, easily averted every *Adverse* thing.

In the 24th. Year, the *Sun's* coming to the *Body* of *Venus*, fore-told some *Dignity* or *Commendation* of your *Name* amongst *Church-Men*, and other *Great Personages*. You attained then (if I be not mistaken) to Possess the Good you wot of.

In the 29th. Year, the *Part* of *Fortune* coming to the *Sextile* *Dexter* of *Venus*, and the *Mid-heaven* to the *Sextile* of *Mars*, brought an Increase of Goods, and a happy and speedy success of your Affairs.

In the 30 Year Current, the *Horoscope* came to the *Body* of *Mars*, and the *Sun* to the *Square* of *Saturn*, which caused that Alteration of *Humours* whence the *Quartan Fever* proceeded, which invaded you the following Year, but turned to a *Tertian*. From this manifest *Accident*, (truly agreeing with the *Significators* thereof,) the present *Figure* of *Heaven* was *Corrected*. And therefore no scruple is left of the following *Directions*, because they are Diligently and Faithfully enough *Calculated*, and made manifest in their *Significations*.

Venus to the *Sextile* *Sinister* of the *Sun* in the 31th. Year, will spread your Name far and near, especially in Foreign Parts: And soon after you shall Commence *Doctor* in V. I. and obtain some other much Honoured Priviledges.

Priviledges. In the Year of *Christ*, 1592. May 16. (Old Style) The *Profection* of the *Mid-heaven* comes exactly to the *Sextile Sinister*; and *Venus* to the *Trine Dexter* of *Mercury*.

In the 34th. Year, the *Mid-heaven* coming to the *Trine* of the *Sun*, will augment your *Fame* in Foreign Countreys. But because the *Sun* is not very strong, the *Effects* of this *Direction* will be the obscurer, and as if they were Private.

Of the same Nature is the 23^d. *Direction* falling out in the 39th. Year of your Age, for this will Amplifie the *Celebrity* of your Name and Learning in the Courts of Princes and Noble-Men, and in other Places.

In the 38th. Year of your Age the *Horoscope* comes to the *Scorpius Heart*, which usually brings some Evil to the *Eyes*, otherwise it afflicts with a Wound, or excites some short, but vehement Fever, or Ague. *Mars* comes by *Transite* to the *Square* of the *Horoscope*, about the 27 and 30 of *August* (according to the Old Calendar) in the Year 1598. and soon after to the *Horoscope* it self; to wit, *Octob.* 13. Again, *Quadrangularly* from *Aquary*, *January* the 8. 1599.

The *Direction* of the *Horoscope* to the *Opposition* of *Saturn* falls out also in 39th. Year of your Age, (almost Complete,) 1600. and threatneth you with a dangerous Disease, [viz. a total *Dejection* of the Powers of the Body, *Poyson*, a perillous *Plague*, the *Pestilence*, sudden *Catharrs*, &c.] The *Profection*, or *Revolution* of the *Sun*, comes to the *Opposition* of *Mars*, in the year 1600. about the 20 of *November*: The *Direction* of the *Horoscope* to the *Quartile Sinister* of *Mars*, about the 21 of *September*, after the Old Calendar: In *Transite*, you shall observe the 1, 7, and 8 of *January*, the *Feasts* of *Epiphany*: As also

also the 22 and 24 of September; the 24, 25, 27, and 30 of November; the 2, 4, and 6 of December: For on those days *Mars* afflicts the *Horoscope* by his *Transite*.

Q U E S T I O N.

Whether you shall escape this *Disease*?

I Answer: Indeed that year shall be grievous, and dangerous enough: But because the present *Direction* is Celebrated in Benevolent Terms, and that *Jupiter* follows with his *Triangular Beams*, I positively conclude, that this Year shall not be Destructive unto you. *Ptolomy* and other *Astrologers* have a Rule approved of by Experience, which is this: *Benevolent Stars* beholding the *Degree* of a dangerous *Direction* by the *Mediety* of their *Orbs*, do *Refræne* the *Malignity* thereof, and make the Cure of the *Disease* easie. Therefore the *Trine* of *Jupiter* herein *Benignly Irradiating* the *Directional* degrees of the *Horoscope*, sufficeth: But let not Humane Prudence be wanting, the which if it do not totally avert an Eminent Evil, yet so much it declines it, that it proves neither so grievous, nor yet so hurtful as otherwise. He that is knowing may divert many *Effects* of the *Stars*, if he know but their *Natures*. *Ptolom. Centiloq. Aphorism 5.* Let such *Medicines* be applyed before-hand, as may both Purge the Body from all Filthy Humours, and likewise comfort the Principal Members, strengthen the Vital Spirit, and Native Heat, which are of another *Quality*. The *Scorpion* (as also the *Serpent*) deduced from *Heaven* (I speak with *Virgil*) preserves him safe that carries it about him, from *Fevers*, *Poyson*, and *Pestilence*. *These are Secrets.*

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In the same Year of your Age, the *Mid-heaven* coming to the *Trine Sinister* of *Saturn*, presages Goods to ensue by means of the Dead: Ancient Possessions, the Gift of some Aged Man.

The 42^d. and 43^d. Year of your Age will be Honourable and Prosperous: Because the *Mid-heaven* comes to the *Virgins Spike*, and *Venus* her self to the *Body* of *Jupiter*. By this means they bring some Notable good in the Increase of Dignities and Wealth, and that by the occasion of a certain Great Personage. You shall observe the 14th. day of *July*, 1602. and then the 11. and 16 of *August*. Also the 3^d. of *September*. In the following Year, 1603. the 22. and 23. of *January*; the 7 and 8 of *June*. Here the *Profection* of the *Sun* succeeds the *Trine Sinister* of *Jupiter*: There the *Mid-heaven* shall come to *Venus* her self.

In the 45th. Year of your Age, the *Mid-heaven* coming to the *Opposition* of *Jupiter* will intercept, or subvert the *Friendship* of some Great Lord: At which time take heed how you Manage your Affairs with Noble-Men, &c.

In the same Year, upon the *Sun's* receding to the *Trine* of *Mars*, you shall fall into the *Friendship* of some *Martially* disposed Person, not without some Advantage. Use his *Benevolence* and *Friendliness* prosperously.

In the 48th Year of your Age, Anno 1608. The *Horoscope* coming to the *Trine dexter* of *Jupiter*, gives you a most Thriving Constitution of the Body, and makes you Conversant with Great Men, whereby Great Good is to be expected.

Of the same Nature is the subsequent *Direction*, [to wit, the *Sun* to a *Proper Sextile* in the *Terms* of *Venus*,] falling out in the 49th. Year of your Age,

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in the Year of *Christ* 1609. In this Year the *Part* of *Fortune* coming to the *Antiscia* of *Mars*, will add unto your Expences occasioned by the means of Kindred and Journeys: Beware also of some Thieveries of your Servants, or Messengers.

In the 45th. Year of your Age, *Anno* 1614. The *Sun* coming to the *Sextile Sinister* of *Mercury*, and the *Dexter* of *Saturn*, shall enlarge your Authority and Esteem with or by the Learned. For seeing you are unweariedly carried by a certain *Natural Violence*, both to the *Sciences* of Mighty things, and also to the knowledge of Hidden Secrets, I easily fore-see *What a one, how great a one, you shall suddenly be!* Go on Couragiously, that you may Act things Answerable to your *Ingenuity*, that you may advance and further your *Fortune*.

The 57 and 59 Years of your Age will be very *Honourable*, and the most Acceptable of any: You shall therein find a *Signal Increase* of your *Possessions*, *Renown*, *Dignities*, and *Authority*: For then *Venus* will come to her *Proper Sextile*; The *Mid-heaven* to the *Trine Dexter* of *Venus*: And the *Sun* to the *Body* of *Jupiter*. The *Profection* of the *Mid-heaven* to the *Sextile* of *Venus*, falls out in the Year of *Christ*; 1617. the 14 and 15 of *January* (*Old Style*;) But the *Profection* of the *Sun* to the *Trine* of *Mercury*, and the *Body* of *Saturn*, will happen about the *Vernal Equinox*. There are also *Fortunate Profections* in the Year 1618. about the *Winter Solstice*. Also *Jan. 21. &c.* *Saturn* is in the *second Degree* of *Gemini* Adverse the *Mid-heaven*, whereby he shall in some sort endeavour to protract an *Event* by the means of some Mans Death.

In the 60th. Year of your Age, *Anno* 1620. The *Horoscope* coming to the 26 *Degree* of *Sagittary*, the

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Contiguous *Terms* of *Saturn* and *Mars*, shall occasion a *Feverish Disease*, which will easily be removed by the help of a *Physician*: Or if the yearly *Medicines* and *Evacuations* were not (as is requisite) forborn contrary to Custom, it could hardly be, that any Disease should trouble you. The *Profection* of the *Horoscope* and the *Sun* are removed from the *Society* of the *Malevolent Planets*. The *Transite* of *Mars* (in *Taurus*,) by the Point opposed unto the *Horoscope*, shall happen the 15 of *April*; then in *Leo*, by the Point in *Square* thereunto, the 22, 23, and 24 of *August*: which are more to be observed.

In the 61 Year of your Age, *Anno* 1621. The *Progress* of the Part of *Fortune*, to the *Body* of the *Sun*, shall multiply your *Treasure*, by the *Rewards* of *Kings*, and some other *Great Personages*: The like for your *Honours*.

In the 63 Year, the *Mid-heaven* coming to the *Southern Lance* of *Libra*, favours you with no mean *Dignities*.

In the 64 Year, the *Horoscope* arriving at the end of *Sagittary*, threatens you with a *Disease*, attended especially with *Lassitudes* of the *Body*, *Filthiness* of *Defluxions*, and with *Pains* in the *Feet* above all other parts, &c. *Ptolomy* Affirms, *That the Terms of the Signs are Interficient*: The which I have often-times found to be true. But because that here, *Venus* most Powerfully beholds this *Place*, by an approaching *Sextile Aspect*, I boldly Affirm (*Humane Providence assisting*) *You shall not Dye this Year*.

In the 65 Year of your Age, *Anno* 1625. The *Part of Fortune* coming to the *Body* of *Mercury*, and the *Trine* of *Saturn*, confers upon you a *Large Inheritance*; or fair *Possessions* by the means of some *Deceased*. For *Saturn* being so *Fortunate*, it is impossible

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sible this *Direction* should be Fruitless. So in the Year 1627. The *Sun* coming to the *Trine* of the *Mid-heaven*, will again occasion all manner of Good to befall you.

In the 70 Year of your Age, *Anno* 1630. The *Sun* coming to the *Sextile Sinister* of *Venus*; The *Horoscope* also to the *Sextile Dexter* of *Venus*, point out a most Honourable time in *Dignities*, *Possessions*, and *Renown* in all manner of Benefits: The same almost is discern'd by the *Progression* of the *Part of Fortune* to the *Sextile Dexter* of *Jupiter*, falling out in the 72 Year of your Life; for that also Presages *Kingly Rewards* from Foreign Countreys. But enough, and more than enough concerning this your most *Fortunate Geniture*. Farewell. In the Year 1593.

A BRIEF DISCOURSE

O F

The Soul of the WORLD,

A N D

The Universal Spirit thereof.

TH E World is a *System* of *Celestial* and *Terrestrial* Bodies, constant in Order, Number, and Measure, but *Living*, *Animate*, *Intellectual*.

The former Part of the Definition is clear from the Holy Scriptures : The latter is Proved of *Plato*, and that by manifest Reasons.

Where we say *A Living System*, we intend a certain Natural Life, diffused through the *Bodies* of the World, extended and movably Acting together with the *Body* of the World.

Where we call it *An Animate System*, we mean the substance of the *Soul* of the World, whose Essence indeed is both *Indivisible* and *Immutable*, like the *Intellect*, yet it may in some sort be termed *Divisible* and *Movable*, because it is the Proper Fountain of some Powers that are declining to *Divisible* and *Movable*. Vertue also (and Action) is partly *Individual* and *Immovable*, so far forth as it agrees with *Divine* things, and stedfastly worketh : And partly
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Divisible in some Respects, both because it is manifold, and also for that it declineth to a manifold and *Divisible* Body: And *Movable*, because it worketh *Temporally*.

Where we term it *Intellectual*, we mean the *Angelical Intellectuals*, which are properly *Perfect* and *Indivisible* (according to the Place,) in their Government of the *Spheres*: And *Immutable* in respect of time, the Natural Life, and Form Corporeal being Opposite thereunto, [*Divisible*, and *Mutable*.]

That even these *Angelical Intellectuals* be in the Body of the World, Necessity requires it, because the Body of the World is through Life made fit for the *Intellect*. Therefore look how it is in regard of Life, and the like it is in respect of the *Intellect*. And as it hath not only a Natural lying hid in the Matter of the World, but an Animal also; that is, A Soul existing in it self: So hath it not only an *Intellectual Quality* infused in the Soul, but also an *Intellectual substance* therein remaining. For certain *Qualities* are every where reduced to certain *Substances*: As a *Vital Quality* to a *Vital Substance*; so also an *Intellectual Quality*, to an *Intellectual Substance*. But as touching these things, we shall explain our self more at large.

The whole Body of the World is a certain Body composed of all the *Four Elements*, the Members or Parts whereof are the Bodies of all Living Creatures. For the small Body of every *Animal* is a Part of the Worlds Body: Neither is it composed of the whole *Element* of *Fire*, *Air*, *Water*, or *Earth*, but of some parts of these *Elements*. By how much therefore the Whole is more Perfect than a Part thereof; by so much is the Body of the World more Perfect than the Body of any one Living Creature.

Hence were it absurd to think, that an Imperfect Body should have a Soul: But that it neither hath a Soul, nor can live Perfect: None will be so mad, as to say, the Part Liveth, and not the Whole. Therefore the whole Body of the World Liveth, whilst the Bodies of the *Animals* therein Live, which are the Parts thereof.

And now seeing there must needs be One Soul of the whole World, we will in the next place enquire, in what part thereof this Soul may Reside, whence she distributes her Spirit through all things, and preserves the same so distributed? She fixeth not her Seat, and *Pavilions*, in Bodies subject to variety of Change, and manifold Corruption, as are the Elements and Elementary Bodies: Wherefore seeing that in Heaven there is no Corruption of Bodies, there certainly is her Place of Residence. And although those Elements also may be in *Heaven*, (but most Purely or Spiritually:) Yet is it manifest, that the Element of Fire hath therein Dominion: Even as here in this Inferiour Part of the World, where the Sovereignty of the Elements remains in the Power of Fire. And this we are sensible of in our own Bodies: But much more, if we do but consider, how the Fire by no means *Putrifieth*, nor is any way Corrupted, notwithstanding it often Corrupteth other Bodies, where it gets *Prebeminency*.

Moreover, Nature affords it Earth, Water, and Air, as a certain Subject Matter, whereon to Exercise its Power: The Air it self, (as also the Earth, with the Water surrounding it, whence we are Nourish'd, and draw our Breath,) is indeed so Affected of the Fire about it, that sometimes Heat doth therein predominate; otherwhiles it is so Extenuated, that for want of Heat, it leaves its own Quality, and is forsaken of Cold.

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In like manner we see such Impressions conveyed from the Fire above us upon the Earth, and Water, that sometimes the Nature and Quality thereof is capable of some Excess, otherwhiles of Defect, the *Celestial* Fire it self remaining Entire: Wherefore seeing the *Soul* of the *World* hath its Residence in *Heaven*, of Necessity it must live in a Fiery Substance: For *Heaven* is a Fiery Essence, but withall most Temperate, Pure, Lucid, and Incorruptible.

Nor shall they trouble us, who deny the Fiery *Heaven*, in regard the Motion of the *Heavens* is Circular, the Fires Motion Perpendicular. For, because our Fire is Peregrine, and Impure, therefore it tends directly upwards; and (by a kind of Veneration) Covets the Place of the Proper and Natural Fire; yet is it not to be supposed such a Fiery Hot *Heaven*, as that 'tis Burning or Heating. By how much less Fire is mingled with strange Matter, by so much the less it Burneth: The which is seen in the Flaming of the Purer sort of Oyl, but especially of Oyl Artificially Extracted from Gold: The which true *Alchymists* do Witness, and as these Mortal Eyes of mine have sometimes tryed. Therefore seeing there is not any Matter in *Heaven* estranged from the *Celestial*, no *Adustion*, no Heat is made there: We see no *Adustion* in *Comets* running through the *Celestial* Spheres, but only some Illustration; for that doubtless the Matter thereof much participateth of the Nature of the *Celestial* Bodies. But *TYCHO-BRAHE*, A Dane, A Noble-Man, An *Astronomer*, and a most incomparable *Philosopher* of this Age, shall anon more plainly unfold to us this matter far different from the Madded Nursery of *Perripateticks*, and that not without the Infallible Curiosity both of Observations and Demonstrations. Now, because some Matter Opposed is Heated and Burnt by

the *Rays* of the *Sun*, contracted by a *Glass*; that is, a sudden generation of Heat, and Fire, increasing by the Flagration of the Collected *Rays* in the *Glass*, and applyed to fit Matter, which are of another Disputation. Some will have the Matter of *Heaven* to be *Aërial*: But for that Light is a Property of Fire, enlightning even the *Air* it self; in my Judgment, we do better, in supposing it to consist of a Fiery Matter. Besides, *Heaven* is next to the *Divine Seat*, and *God* himself: Yet not so, as that *God* is not every where. *God* is called *The Father of Light*, with whom there is no Change, by whom the *Light* may be Extinguished, or Diminished: Neither an over-shadowing of Change, whereby sometimes he either is turn'd into *Night*, or suffereth an *Eclipse*. *GOD* is *Light*, in which there is no *Darkness*; that is, *Form*, wherein there is nothing *Inform*: Beauty, in which there is nothing of Deformity. As therefore *GOD* is *Light* Invisible, Infinite, the Truth it self, the cause of every truth, and of all things: So the *Light* of *Heaven* is the splendour, or rather the shadow of *Heaven*, Visible, Finite, the cause of visible things: For, the whole Universe receiveth *Light* and *Life* from *Heaven*. *Moses*, *Aaron*, *Nadab*, *Abihu*, and 70 of the *Elders* of *Israel*, saw the *God* of *Israel*, and under his Feet, as it were, a work of *Saphire stone*, and as the very *Heaven* when it is clear, &c. *Exod.* 24. 10. Whence we shall not speak absurdly, if we say that *GOD* shineth upon us by his *Light* from *Heaven*, and the *Sun* as a Candle shineth through *Glass*, and *Windows* made thereof: Otherwise, we can hardly explain this matter, because of his Inscrutable Majesty.

That therefore the *Celestial Bodies* are *Animate*, is hence rightly concluded: For, it were absurd to deny a *Life* and *Soul* to be in *Heaven*, and the Stars, the

the which Inspire both Life and Soul even in the vilest of these Inferiour Bodies. They give Life unto *Plants*, which grow without Natural Seed, as we see in the Mountains and Places untill'd : So likewise to the Earth : For, if a Lump be taken out of the Bowels thereof, and for some time exposed to the Rays of the Sun, it yieldeth Grasse, or some Herbs, oftentimes the twiggs of little Trees. The Stars also bestow Life upon *Animals* not generated by Copulation : Nor can we be so stupid, as to imagine that *Plants, Trees, &c.* are of a Nobler Condition, than the *Celestial Bodies*. This manifest perpetual Operation cannot come but from a Pure, and Cleansed *Body*.

The Stars have Life.

These things (I suppose) are sufficient to prove, the World hath a Soul, placed in Heaven, as in the most Noble Part thereof.

But perhaps you desire it may be further Proved, that these *Celestial Souls* are Rational, and participate of the *Divine Mind*. The Matter is not obscure. For if the World (as *Plato* saith) be the best effect that could be of goodness it self, [That is, of GOD, for we *Germans* so express it, because (*Got*) sounds nothing else with us than *Gut*, if we rightly enquire the Reason of the Idiom] it must certainly participate not only of *Life, Sense, and Reason*, but also of *Intelligence*. The *Soul* is the Perfection of the *Body*. And that *Body* most Perfect, which hath the Perfectest *Soul*. Wherefore if the *Celestial Bodies* be most Perfect, they must of necessity enjoy the most Perfect *Souls*. The Heavens therefore do Participate of the Intellect and Mind : Which very thing the *Platonicks* plainly approve by Musical Concords. For, seeing that Musical Concord is, as it were, Living, Rational, and

The Stars Rational and Intelligent.

and Efficacious; what Resemblance hath it unto Life it self, how Pleasing is it to the Mind, and even Ravisheth the whole *Man*! And, which is more, the Mind and all things else are made by the *Soul*: By her they are preserved, by her they are moved. And therefore *Plato* did not amiss, when he Described the *Soul*, to be she that made, preserved, and moved all Natural things, especially by Musical Numbers and Proportion; constituted (I say) by Numbers, not *Mathematical*, as some Calumniate, but by *Ideal* and *Metaphysical* Proportions of Numbers.

Harmony of
Heaven consist-
eth in Motion.

This Harmony consisteth altogether in Motion, because that by an *Aërial* Nature (posited in Motion) it moveth the *Body*: By a Purified Air, it stirs up the *Aërial* Spirit, (the Chain of *Soul* and *Body*;) By affect it at once disposeth the Sense and Affection: By signification it Operates upon the Mind. Lastly, through this Motion of the subtil Air, it penetrates vehemently: It floweth sweetly through the Contemplation: And (by its conform Quality) poureth out it self with a wonderful Pleasure. By its Nature, as well Spiritual as Material, it at once Ravisheth, and Claimeth all that is Man. Wherefore let us seriously consider, how the Sounds of most sweet Musick elevate, and, as it were, double and treble our Minds. And in like sort judge the Melody of the *Celestial Bodies*, who now by a slower, but anon by a swifter Motion, produce a tone that is Grave or Acute: Whereunto agree (in these Sublunaries) Gravity and Levity, Cold and Heat, Moisture and Dryness of Elements: So likewise Matter and Form in the Generation of things, Meekness and Magnanimity, Temperance and Fortitude in Humane Affairs. Seeing therefore that Motion is every where Free in its own Nature, it might easily preva-

prevaricate, and wander, unless it were Ruled by the Intellect, and Mind: The which we cannot further enquire of in this Place, according to the Exigence of the Matter.

Besides, it is absurd for us to have Reasons of our own works: For the *Celestial Souls*, and so the Soul of the *Universe*, have no Reasons of theirs, of whose Spirit even we our selves are generated, and live continually.

If the *Lesser World* enjoy an Intelligent Soul, such also enjoys the Greater: But we will cease to prosecute this any further; concluding, that the World is a *System of Celestial and Terrestrial Bodies*, constant in Order, Number, and Measure, but Living, Animate, Intellectual. Whence we safely gather, that the Soul of the World is a certain singular Life, filling all things, vivifying all things, producing and connecting all things that it may accomplish, and preserve one Fabrick of the *whole World*; and be as a Monochord sounding out by the three-fold kinds of Creatures, Intellectual, Celestial, and Corruptible, at one Blast, one only Life.

[The Mystery of Unity is but known of a few.]

Now, can we here pass by the Authority, both of the Holy Scriptures, and also of the most approved *Philosophers*?

Deut. 4. 19. *Thou shalt not Worship the Sun, Moon, and Stars, which God hath Distributed to all Nations under Heaven.* Deut. 28. 12. *God shall open unto thee his good Treasure, the Heaven, &c.* Deut. 33. 13. *Concerning Joseph: Thy Blessing shall be of the Precious things of the Sun, and of the Precious things of the Moon.* But above all let us consider those things which are in *Levit. 26. 19. I will make (saith God) your Heaven as Iron, and your Earth as Brass.* The same

same is repeated, *Deut.* 28. 23. And also in *Hosea* 2. 21. *And I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear Israel.* [Therefore we hereby see, that God doth set the Root of Worldly Benedictions in Heaven, as it were in the Soul of the Universe, so that the Beginning of Blessings is from Heaven, as the Beginning of Motion from our Soul; which are of themselves perspicuous enough.] To this also belongs that in *Job* 38. 33. *Knowest thou the Course of Heaven, or canst thou dispose the Rule thereof in the Earth?*

[The Rule of Heaven proceeds through Terrestrial and all Inferiour things, as the Rule of an Emperour or King, throughout his Empire and Kingdom: As therefore a King is the Soul of his Kingdom; so the Heaven and the Stars are the Soul of the World.]

Likewise that of *Job* 26. 13. *His spirit hath garnished the Heavens:* *Psal.* 33. 16. *By the Word of the Lord the Heavens were made, and by the spirit of his Mouth the whole Army thereof:* [In whatsoever Body the Spirit of God dwelleth and shineth, that Body without doubt shall be Animate and Intellectual.]

Psal. 19. *God hath set his Tabernacle in the Sun: One Day telleth another, and one Night teacheth another knowledge: There is no Speech, nor Language, in those (Heavens) yet understandeth be their Voice.*

Their Line is gone forth through all the Earth, and their words unto the ends of the World, in them hath be set a Tabernacle for the Sun.

Psal. 89. 5. *O Lord, even the Heavens shall confess thy wonderful Works!*

John 3. Our Saviour saith to *Nicodemus*: *I have told you of Earthly things, and you believe not, how*
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would you believe if I should tell you of Heavenly things? As if he had said, I now propound the Comparison of the Generation of Earthly things to Spiritual, which are obvious to you all, and yet you believe not; much less therefore would you believe, if I should dispute of Heavenly things, which are not so obvious to your senses.

Christ is called by the Prophet, *The Sun of Righteousness*: How far we might hence *Philosophize*, concerning the *Sun*, and *Celestial Fires*, can hardly be expressed.

Very notable is that place of *Gen. 37.* in the Dream of *Joseph*, who saw himself Worshipped of the *Sun*, the *Moon*, and eleven *Stars*, therefore his Father *Jacob*, expounding this Dream Magickly, saith, Shall I and thy Mother, and thy Brethren come and Worship thee? Therefore that Holy Father knew that he had the *Sun* instead of his Father, the *Moon* instead of his Mother, in the World, and Worldly Generations, and 12 *Stars* (for *Joseph* was as the 12th. *Star*, in that he was the 12th. of the Brethren) to stand instead of the 12 begotten Sons. You may understand by those 12 *Stars* of Heaven, the twelve Signs, constituting the 12 Moneths by 12 Conjunctions of the *Sun* and *Moon* in them, by whose Congresses, the Year is compleated, and its *Annual* Generations finished.

There are other things to be seen among the *Cabalists*; notwithstanding we have perspicuously enough enucleated the present matter.

We write not these things to vain Men; [that is, such as are Ignorant and Proud,] but to the truly Honest and Ingenious, who constantly love the Knowledge of God and his Works, and such as have Learned *That Divinity is True Philosophy, and True Philosophy Divinity*

Divinity (to wit, *Myſtically*) which is, (that we may yet be more plain,) By the Workmanſhip of the Heavens and the Earth (touching which all approved *Philofophy* teacheth) and the Inſcrutable System thereof, to know God himſelf as in a Glaſs, that he is the moſt Wiſe, Ineffable, and Eternal Goodneſs.

The other Authority is that of the Great *Philoſophers*, *Plato*, *Ariſtotle*, *Pythagoras*, *Orpheus*, *Trimegiſtus*, *Theophraſtus*, *Avicenne*, and the like: But we will here follow *Plato* eſpecially, (a *Philoſopher* moſt full of Piety, and the knowledge of God) and his Interpreter, the never to be too much Praiſed *Marſil. Ficinus*, of *Florence*, than whom whether *Italy* ever afforded a greater, I ſhall not eaſily determine.

If any man doubt (ſaith *Theophraſtus* the *Peripatetick*) whether the Heavens live or not, let him not be accounted a *Philoſopher*: And he that denies Heaven to be *Animate*, ſo as that the Mover of it is not the Form thereof, deſtroys the Foundations of *Philofophy*.

Neither are the moſt Noble Poets to be Deſpiſed of us.

M. Manilius in his Proem.

When every ſpecies of the glittering Sphere,
The Stars returning) Ranked did appear
In their own Seats; and by the Fates Decree
Each had reſtor'd its Formal Potency;
Experience framed Art, by various Uſe;
Example Guiding where it was Abſtruſe;
And (though at a vaſt diſtance) plainly ſaw
The Stars All-Ruling by a Tacit Law,
The whole World Mov'd by REASON Alternate.

The

The same *Manilius*, *Cap. 2.*

GOD and the Vertue of the Divine Soul
Do by a Tacit Law, and Sacred Course
Inspire, Turn Round, Guide, Govern, and Controul
This Immense Structure of the Universe:
And all its Natural Parts which Framed be
In Different Shapes of Air, Fire, Earth, and Sea.

Lucan also.

HE that sustains the Earth Pois'd up with Air,
Is a Great Part of Jove ———

And *Boetius*.

THou in consenting Parts disposed hast
Th' All-moving Soul, midst threesold Nature plac'd,
Which cut in Parts, that run a different Race,
Into it self returns, and doth embrace
The highest Mind, and Heaven doth wheel about
With like Proportion ———

And *Virgil*, not the last of the most Excellent *Philosophers*, 6. *An.* By *Mr. J. O.*

AT first the Heaven, and Earth, the liquid Plain,
The Moons Bright Globe, and Stars Titanian,
A spirit fed within, spread through the whole,
And with the huge heap mix'd infus'd a scowl.

Hence

Hence Man, and Beasts, and Birds derive their strain;
 And Monsters floating in the Marbled Main.
 These Seeds have Fiery Vigour, and a Birth
 Of Heavenly Race; but clogg'd with heavy Earth.

But enough of the *Soul of the World*. And now seeing it is manifest the World hath a *Soul*, it will be no less apparent, That the same World shall consist also of a Spirit; which is called the Spirit of the *Universe*. Where the *Soul* is, there also is the Spirit: The *Soul* groans in the Spirit, the Intelligence in the *Soul*. The Spirit also of the *Universe*, is the vigour of Divine virtues, dilated through all things, whose continual Excitation resides in the *Soul* of the World, and the *Celestial Bodies*. *Democritus*, *Pythagoras*, *Orpheus*, and such others called these Vertues, Gods: *Zoroaster*, Divine Allurements: *Synecius*, Symbolical Inticements: But some called them *Lives*, others also *Souls*. Nor that indeed undeservedly: For seeing the *Soul* is the *Primum Mobile*, and truly of its own accord, or by it self movable, but the *Body* or *Matter* of it self Ineffectual for Motion, and much degenerating from the *Soul*: Therefore we have need of some more Excellent *Medium*; that is to say, such a *Medium*, that may be (as it were) not a *Body*, but yet as if it were a *Soul*; Or as no *Soul*, and yet (as it were) a *Body* whereby the *Soul* may be united to the *Body*. For such a *Medium* is the Spirit of the *Universe* it self, which otherwise we call the *Fifth Essence*, because it is not wholly subsisting of the *Four Elements*, but a certain *Fifth* over and beside them. Therefore such a Spirit is necessarily requisite as a *Medium*, by whose Intervening, the *Celestial Soul* may be in a Grosser *Body*: And this Spirit is of such a Form in the *Body* of the World, as is ours in the *Humane Body*: Because
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that as the Powers of our Soule, are by the Spirit communicated to the Members; So the vertue of the *Soul of the World*, is dilated by that *Fifth Essence*, throughout all things; So that nothing can be found in the whole World, which wants a vivifying spark thereof.

Through this Spirit every occult Propriety is propagated unto *Herbs, Stones, Metals*, and to all living Creatures, by the *Sun and Moon*, by the *Planets* and other *Stars* of the *Eighth Orb*. And those things that contain a more plentiful and excellent Spirit of that Nature, shall perfect a more manifest and swifter Operation in our *Bodies*: if so be it be duly separated from the *Body* and *Feces*: for, the *Feces* profit nothing; yea, they plainly Impede and oppress the Penetrating vertue of the Spirit. And indeed all *Physicians* should have a special Regard, that they Artificially segregate the *Medicinal* vertues of things from the *Body*, and the Elementated Impurities thereof, and not so Foolishly hasten to their Patients, the *Medicines* and *Feces* together. But the most part either wholly omit that Labour, or account it in a manner Dishonest; Leaving that separating Art to the Diseased *Body*. Nevertheless these Men make too huge a Progress in *Philosophy*, they shall often dispute against *Astronomy* it self, not knowing indeed that they can nothing say, or Dispute, without that *Syderial Spirit* communicated to them, (as also to every Man, yet more or less,) from above, by the *Heavens* and the *Stars*. Truly the *Lote* (which shutteth its Leaves before *Sun Rise*, but when he Ascendeth openeth them by degrees,) will be accounted more Just and Charitable towards the *Celestial Princes*, then these so Rational Men. And so we believe shall the Cock, who applauds the

Herbs more
just to Hea-
ven, then
Men.

Rising Sun, as it were with a *Hymn*, from his Inferiour Roults. But these are from the matter.

We formerly told you, There can nothing be found in this Lower World, that wants a vivifying Spark of this Spirit: but yet to know, under what *Star*, and in which Sign of the *Zodiaque*, every thing Perceiveth its Spirit, This is the Work, here the Labour is Nevertheless, there hath so much of this nature been Manifested to us, by sedulous and skilfull Men, as is sufficient for Humane Ingenuity and Pains, to find out greater things. Gold hath in it the Spirit of the *Sun*, and therefore is, (in value,) the most precious of all Metals: It also nourisheth every Spirit of all things Growing: So that the *Sun* possesseth the vertues of all the *Stars*. No marvel then the Spirit of Gold (skilfully extracted, or separated from the elementated, or Metallique *Body*) should extirpate all *Diseases* of the *Body*. The reason is manifest by *Astronomy* it self. But that there is Gold of the *Solar* Spirit, (to omit other Reasons) the purified sign thereof sufficiently testifies, where you shall find *Incence Burning* with perpetual Fire: which thing true *Alchymists* know very well; and there yet remains such a thing to be found in some Sepulchres, that hath continued its *Ardour* and *Fire* for more than 100 years; Even as the *Sun* enjoys Perpetual Light. The same Metall is not unfitly called the *Terrene Cbaos*: because if the Spirit of the *Universe* residing in it, should at a set time be reduced to a competent Form with the *Body*, plainly produces the same, or even greater things, then that Essence of the *Sun*, so earnestly sought for by Covetous Persons. So also to other Metalls, there is a Proper and Perpetual *Seed plot* in *Heaven*. The like for *Trees*, *Plants*, *Stones*, &c.

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Astral Spirit, we account the Incensive matter of the Generative and Seminary vertue much more such, and indeed more Perfect in Man himself. Those *Philosophers* who know not any such thing in Man, can pronounce nothing certain as touching the Ingenuity of Man, his *Inclinations*, *Antipathy*, *Sympathy*, of the *Magnetique* vertue and operation, and such other things as are hitherto appertaining: Whence it is they so Foolishly and Filthily heap up Reasons of *Philosophizing*, which are no better then Volatile Air.

We must not forget that there is a twofold Spirit in Man. One infused from the *Heavens* and *Stars*, at the time of Generation: the other Inspired by GOD; This was the breathing-hole of Life, in *Adam*; and that indeed Perfect, but afterwards Lost. The First Man was made of the Slime of the Earth, that is, of the *Greater World*, of the Sydereall Creatures and Elements: whence he received a certain *Astral Soul* resembling the Soul of the World. The Object whereof, is, *The Universal World*, and the things contained therein, that is, *Worldly Wisdom*, generally comprehending all manner of *Arts* and *Sciences* within it self: some such thing was Anciently called in Man, the Proper *Genius*, or *Demon* of every one. He is not wholly Ignorant of the Natural Law, (that is, of the *Divine Will*, commanding and approving the Good; but Abominating and Condemning the Evil done unto us) because the World was the *First Image* of God: and Man himself the next *Example* of any thing Possessing the Reason of the Word. And although Man have Free-will, yet so it is in him, that what an one soever the Predestination of the *Mundane Soul* made him; such an one also every Man would (and desireth to) Die, by a natural instinct. Thus we more plainly

conceive how Man is subject to the *Stars*. Hence likewise we will not deny, but that very many *Diseases*, and consequently the term of *Life*, proceed (especially in a flourishing Age) from the *Stars*, touching which we have elsewhere produced manifest Reasons, and a manifest Experience in *Examples*. Hereunto belongs the whole *Genethliaque* Part of *Astrology*. *Theophrastus Paracelsus* hath most Plentifully and Learnedly explained the Foundations of this very Matter, in his Volume of *Wise Philosophy*.

There was another Breathing Hole Placed by God in *Adam*, (beyond this *Rational Spirit*, and operating Soul, deducing its Original and Branches from the *Stars*,) which was the Breathing Hole of *Life*, in which regard he was said to be the Image of *G O D*. The Beauty of this Image was lost by the Fall of our *First Parents*, (a very small spark thereof surviving in us :) But may be reduced to its pristine Condition by a Regeneration in *Christ*. This Spark (*Christ* being *Mediator*) shall grow into a *Flame* of *Celestial Wisdom*; It is the proper spirit of those that Believe in *Christ*, *Joh. 7. Rejecting, Despising, Deriding all those Worldly things, not as that they are the Works of GOD, for they testifie of GOD what he is, but in that they are Corruptible, unstable, and draw a Man from the presence of GOD, and from Eternal Joy in him.* This Wisdom is that sorrow with the *Flesh*, and its *Concupiscences*, at last overcoming, *Christ* being *Conquerour*. Of this is that vulgar saying, *Sapiens Dominabitur Astris*. A wise Man shall Rule the *Stars*. By this very Rule we are led from the Love of *Corruptible* things, and brought into the Love of *Eternal*. By this we take the *Cross* of *Christ* upon our *Shoulders*, and Follow him, that is, we shall hereby Purge out the *Old Leaven*, crucifying our *Flesh* with *Evil Affections*, and

Concu-

Concupiscences, studying to learn abundantly the Fruits of a Christian Spirit, without Hypocrisy, as Charity, Faith, Peace, Joy, Liberality, Meekness, Temperance, Gal. 5. In a word, This Celestial Spirit is no other thing, then Faith triumphing through Charity, without which none shall Prevail before GOD, although (as it is in 1 Cor. 13.) He should speak with the Tongues of Angels, and had all Faith, so that he could Remove Mountains out of their Places, although he had all Sciences, and knew all Mysteries, though he should give his Body to be Burnt, and were full of Prophecie. GOD is CHARITY: we were Created and Redeemed of Charity, in Charity, and by Charity.

Charity Preserves in us the Command of GOD. Charity is the Bond of Perfection, Col. 3. Charity is Long suffering and Bountiful: she Envieth not, she maketh no Tumults, she is not puffed up, she doth nothing whereof she is ashamed, she seeketh not her own, she Provoketh not, she thinketh no Evil, she rejoiceth not at Iniquity, but the Truth, she beareth all things, she believeth all things, she hopeth and sustaineth all things. Charity Buildeth up, knowledge puffeth up: Charity is greater then Prophecies, Sciences, Tongues; Prophecies shall be abolished, Tongues shall be Silent, Sciences Perish: Charity remaineth for ever. He that remaineth in Charity remaineth in GOD, and GOD in him.

Now we must know, there is a Two-fold Man: One Astral, External or Carnal, which is called Animal, (nor perceiveth he the things which are of the Vivifying Spirit :) The other Spiritual or Internal, busied in Renewing the Corrupted Image of God, Rom. 7. In like manner, there shall be a Two-fold Wisdom; One, Worldly or Astral, the Wisdom of Arts, Sciences, Dignities, Possessions, and of Corruptible things, wherein the Gentiles are alone Busied, Mat. 6. The other

Celestial, consisting in the knowledge of GOD, in the consideration of his *Ineffable Mercy*, in the desire of *Eternal Happiness*. This Wisdom acknowledges no other Governour, than the *Holy Spirit*, Operating by the Word of GOD: That, the *Heavens* and *Celestial Influences*: Both which may be joyned in a *Man* that pleaseth GOD. But in whom the *Celestial* Wisdom Reigneth, that other is only a Hand-maid; she seeks for nothing at all, but the Glory of GOD, and the welfare of her Neighbour: which indeed is as much as is granted in this Life to the *Elect*, or those whom the *Father* hath given unto *Christ*. Now, where the *Astral* Reigneth, (suppose that alone,) *There are Dogs, and Swine, unto whom we are forbidden to cast Pearls, or that which is Holy*. Lastly, where the *Celestial* and *Astral* do Conjunctly Rule; that is, *when we endeavour to serve Two Masters*, There is true *Hypocrisie*, very displeasing unto GOD. *No Man can serve Two Masters*: Such were the *Pharisees* in the time of *Christ*, whose Righteousness if ours exceed not, *we shall not enter into the Kingdom of God*; *Christ* himself hath spoken it.

It was but requisite that we a little touched upon those things, lest Ignorant Detractors, (who are either far out of the way, or abhor this True manner of *Philosophizing*) should take occasion to mingle *Holy* things with *Profane*, or *Profane* with *Holy*, whilst perhaps they might take upon them to Disprove these Realities.

Furthermore, as hitherto we have Treated of the *Soul* and *Spirit of the Universe*, and of the *Sydereall Governour in Man*: So now we may possibly be informed concerning *Four Senses* in the *Universe*, accommodating themselves to the *Four-fold Vertue* or *Power of the Soul of the World*.

There

There are *Four Elements* which contribute Matter to the *Body* of the *World*: And there are also *Four Powers* in the *Soul* of the *World*. The first is, the *Intellect*, of it self Immovable, the Mover or Governour of the *Sphere*; Instituted by the *Author* of all things *Governing* the *Spheres*. The second is, the *Soul* of the *Sphere*, A *Mover* indeed that is Movable, yet so of it self. The third, a certain *Intelligence*, excellently placed in this *Soul* by *GOD*, and the superiour *Intellect*. The fourth is *Nature*, that is to say, A *Seminary* and *Vital* vertue, every way infus'd into the *Matter*, by the *Soul*. The *Intellect* and *Soul* are indeed *Substances*: But the *Intelligence* and *Nature* are *Qualities*: Those of the *Soul*, these of the *Matter*. The *Four Images*, of these are the *Four Elements*: For, *Fire* resembles the *Intellect*; *Earth*, the *Water*; *Air*, the *Intelligence*; And lastly, *Water*, the *Soul*. And as there are three things proper to *Fire*, three things also opposite to *Earth*, and that the *Mediums* agree with *Mediums* by a certain Proportion, so there are three things proper to the *Intellect*, and their Opposites are proper to *Nature*: The *Mediums* also to the *Mediums*. For the *Intellect* is *Individual*, *Uniform*, *Eternal*; *Nature*, *Dividual*, *Multiform*, *Temporal*: The *Soul* (amongst these *Mediums*) looks indeed (through the *Intelligence*) more participating of the *Intellect* it self, than of *Nature*: But through the *Animal Power*, the rather agrees with *Nature*, than the *Intellect*. Wherefore it is called partly *Individual*, partly *Dividual*: Partly also *Uniform*, and partly *Multiform*. Again, partly *Eternal*, and partly *Temporal*.

From Substance,		Vertue,	Action.
Fire	Subtile	Acute	Movable.
Air	Subtile	Obtuse	Movable.
Water	Gross	Obtuse	Movable.
Earth	Gross	Obtuse	Immovable.

The *Intellect*, Individual, Uniform, Eternal.
 The Soul { *Intelligence* Individual, Uniform, Eternal,
 by the { *Animal Power*, Dividual, Multiform, Temporal,
 By Nature, Dividual, Multiform, Temporal.

Hence also are the *Four Lives* Delivered and Believed of *Plato*. The Life of *Saturn* admiring (in the *Intellect*) *Heaven* the *Father* thereof; that is, *God* the *Father* of *Heaven*. The *Jovial* in the *Intelligence* declining to *Action*, yet Movable. The *Venerable*, in the *Animal Vertue*, yet Affecting Matter: And the *Dionysiacal*, as if Drunk in *Nature*; that is, of a Drench'd, or Drown'd Matter.

And by a like Reason, there are *Four Senses* in the *Universe*. The First, in the *Soul* of the *World*, *Commune* (I say) and one *Sense*: That is, a certain *Imaginary Vertue* so accompanying its *Intelligence*, and touching the Particular Forms of things, as the *Intelligence* doth the *Universal*: Touching (I say) *Intrinsically*, and therefore it wants no *Instruments*, neither proceeds, or suffers it any where without. The second is, in the *Souls* of the *Spheres* and *Stars*, *Commune* indeed, and *Impatible* also, but proceeding without. The third, in Particular *Souls*, distributed through all the *Instruments*, beyond *Common* strength, and spreading it self without, but ending in the *Judgment*. The Fourth (and last) *Sense* is (according to the *Pythagoreans*) allowed to *Plants*, yea, a certain *Image* of *Sense*, and that indeed *Stupid*, having
 no

no Judgment of *Quality*, but Posited only in the Passion of some *Pleasure* or *Grief*.

The First *Sense* represents the *Intellect*: The Second the *Intelligence*; The Third, the *Animal Virtue*; and the Fourth, the *Natural*: Wherein we must remember that the Matter of the World, doth not otherwise enter the *Soul*, than by *Nature*, nor otherwise the *Intelligence* than by the *Soul*, nor otherwise the *Intellect*, than by the *Intelligence*: Even as it receiveth *Water* by the *Earth*; by the *Water*, *Air*; and by the *Air*, *Fire*.

But at length to come to our Matter, we must know, that the *Lines* of the *Hands* are not otherwise produced (giving *G O D*, in the first place, His Due) than from the *Imagination* of the Greater *World*, thus, or so Affected in the Generation of *Man*, yet performing its Authority and Office by the *Stars*. It is hardly perceptible to our *Humane Wit*, how such an Operation should be made in our *Hands*, by *Lines* shadowing out the *Fate* of every *Man*. This *Imagination* of the *Soul* of the *World* is otherwise called *Predestination*, *Science*, *Fate*: And she it is that performs her Power in the *Conception* and *Birth*, by the *Influence* of that *Star* which then predominateth in the *Heavens*, and thence poureth out that Peculiar *Genius* upon every *Man*: If many *Stars* be to do the Work, the proper and accustomed *Signatures* are by them distributed and *Engraven*, *Fortunate*, or *Infortunate*, according to the Affection of the *Planets*, and other *Stars*, in their respective *Signs* and *Quarters* of *Heaven*. Those *Conjunctions* and other *Aspects* of the *Planets*, which but seldom happen, do make the most Noble and Excellent *Impression*: Such be the *Conjunction* and *Sextile* of *Venus* and *Mercury*, the *Conjunction* and *Trine* of *Saturn* and *Jupiter*: So also of
Jupiter

Jupiter and *Mars*, *Jupiter* and the *Sun*, *Jupiter* and *Venus*; likewise the *Trine* of *Mars* and *Mercury*: The *Moon* also partily supputated in an *Angle*, or begirt with the Favourable Ray of a Noble *Star*, &c. yet more or less according to the *Quarters* of *Heaven*, and the *Places* of the *Zodiack*. The presence of the more Notable Fixed *Stars* do hereunto contribute very much of strength. So also they whom the Position of the *Stars* shall encline to the contrary. But there is so Beneficent a Vertue Planted in this *Science*, or *Predestination*, and so great *LOVE*, that to forewarn us of *Future Events* (the *Times* whereof the *Directions* of places in Corrected *Genitures*, which I certainly know by often Experience, manifest) she often premits her *Signatures* in this or that *Place* of the *Hand*, that if *Fortunate Events* be near, a *Man* might happily know thereof, and by his *Endeavour* *Nourish* and *Enlarge* the same to his Benefit: But if any *Misfortunes*, that he would and might be careful in Averting, at leastwise in *Mitigating* the *Evils* ensuing. And indeed concerning the *LOVE* extended in the *First Creation*, unto all things *Celestial* and *Terrestrial*, (notwithstanding an *Adjunct* or Opposite *Strife* elsewhere) a whole *Volume* might be written: See the Golden Commentaries of *Marcellus Ficinus*, upon *Plato's Banquet of Love*.

We daily Observe how some *Lines* are quite *Vanished*, which were but even now in our *Hands*, and that others arise in *Lieu* thereof, with a different *Face*: Some to wax *Pale*, and others to *Flourish* with a kind of *Ruddyness*, &c. and indeed deride them all, as *Vain* and *Casual*. But yet now that *Experience* her self hath by several practises reduced all to an Art, we cannot be so *Impudent* and *Stupid*, as to deny them to contain some *Events*. Indeed 'tis requisite that the *Cause*
or

or *Beginnings* both of the *Signatures* themselves and the *Affections* therein, should not elsewhere reside, than in that very *Science* of the *Soul* of the *World*, sending as it were her *Standard* before-hand, by the peculiar *Stars* and *Progressions* of the *Stars* of every *Man*: For unless this *Imagination*, *Science*, *Fate*, or *Predestination* preceded by a certain perpetual *Power*, nothing could be *Generated*, nothing *Increased*: *Visible* cannot be made of *Invisible* things: *Corporeal* of *Incorporeal*: The *Shapes*, *Magnitudes*, *Colours*, *Odours*, and other *Signatures* of *Bodies* will not be unfolded, whether the *Efflux* of *Nourishment* be *Plentiful*, or but *small*: For that they have not the *Foundations*, *Roots*, or *Principles*, under whose *Power*, *Protection*, and *Patronage* they might be received into the *Society* of a *New Republick*. He that is oppressed with *Thirst*, conceives in his *Mind* a *Species* of *Familiar Liquor*: That *Appetite* is an *Individual* Companion of this *Imagination*: And such an *Imagination* is *Thirst*, made by such an *Appetite*. The same is the desired *Liquor* to this *Imagination*; because the *Species* that made the *Imagination* is the *Property* of the *Liquor*, and the *Liquor* by means of such *Imagination* may satisfy *Predestination*, *Science*, *Fate*. Therefore what is a *Nutrient* requisite to a *Living Body*, the same is the *Implication* of the *Events*, or *Impressions*, the *Conceptions* and *Signatures* of *Worldly knowledge*; whether it be for good or bad: which very thing the most *Laudable Idea* of *Philosophical Physick* of *Peter Severine*, the *Dane*, a most *Excellent Man* in *Truth*, and a very *Nervous Writer*, doth also direct us to. This therefore, that effects so great things in the *World*, by a *Natural* and *Inseparable Love*, is also employed in delineating the *Hands* of *Men*, signifying whatsoever things a *Man* doth, and they for the most part are in
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one manner or other described in the Hand it self. Here we except such things as ought to be excepted: The *Will of Man* is not in every part subjected to the *Decrees of the Stars*, neither also that saying, [*If to day I feed upon Flesh, whether shall I Dine to Morrow with Cole-worts or Carrots? &c.*] which are here added, to remove timely the Objections of *Fools*.

But if you desire to know wherefore these *Signatures* are found in the *Hand*, and perhaps not in any other *Part* of the *Body*, you must conceive, that our *Hands* are the most *Noble Members* in perfecting of all manner of *Actions*; they are the *Executors* of all our *Primary Conceptions*: Infomuch, that if we wanted the Benefit of our *Hands* for a few days, it must needs be we should all of us Perish together: That therefore our *Fate* for the most part, and our *Power* are very much reposed in our *Hands*, we (even not knowing it) openly testifie, when with closed *Hands*, we make them *Petitioners* to *GOD*, or any Man, truly declaring, we can do nothing of our own strength; we despise and reject these Flaggs of our Fate, folded up (like those of War) and yet that one thing which we humbly crave, they obtain and make good unto us, as if some Sacrament were interposed betwixt them. I know not of whom such things as these may seriously be considered on, in their Prayers.

It may now be Asked, wherefore the Excellent Positures of the *Stars*, do not always shape and depaint the *Lines* very clear in our *Hands*? I have seen a Noble Man, in whose *Geniture* all the *Seven Planets* were Collocated in their Dignities; yet were not the *Lines* perspicuous in the most parts of his *Hands*, but rather Obscure. I have seen another Nobly Descended, in whose Nativity *Mercury* was Excellently well Posited in *Gemini*, and in the Cuspe of the Tenth: Yet the
place

place of this *Star* had afforded him at that time no perspicuous *Signatures* in his *Hand*, but such as were dark and slender, when notwithstanding this *Planet* was both strong and Fortunate in the *Geniture*, and also at the time of Conception: Besides, the same *Planet* dispos'd of the *Horoscope*, and was moreover *Lord* of the *New Moon* preceding the *Nativity*. Now, how the Power and Dominion of this *Star*, then so strong and Powerful, should be thus Impeded, is the *Question*.

It may be again Demanded, how it comes, that sometimes you find a Diversity of the *Principal Lines* in both Hands? I have seen the *Epatica* of the *Right Hand*, adhering in some to the *Line of Life*; but in the *Left Hand* the same Remote from the *Vital* by a notable space: Which we have also mentioned somewhere else in our *Practick* part.

Touching these, we must know, that many times the Seed of the Parents proves a great Impediment to the Superiour Commotions. For indeed the Seed receiveth one Condition from Parents that live in Concord, and Temperately; but another from such as live in Discord and Anxieties; especially about the time of Conception. Besides, there is in either Parent a certain Pattern of the Imagination of the *Macrocosm*, both of them receiving from every part thereof sundry Impressions: And therefore when the Imagination of the *Greater World* is one way affected about the Conception, and the Fathers and Mothers another way, it must needs be that some Discrepancy will hence arise. But the Impression of the Mothers Imagination is vulgarly known (as much as may be) at the time of the Birth. The finding out of all Causes, is very Abstruse. Nevertheless as touching those who have the *Lines* of either *Hand* appearing

appearing with a different Face, we cannot otherwise appoint and Pronounce, but that such are disposed and inclined to a double Fortune, Good and Bad.

And now at length being about to put a Period to this our *Tract*; we earnestly desire all *Learned Men*, that whatsoever they know in *Chiromancy*, as having made some certain Tryal thereof, they will be pleased freely to contribute the same to these our Endeavours.

I confess I have not every where in my *Praxis* satisfied my own self: I know what Experience I have need of, to Compleat an Absolute *Praxis*: And other Men also may know I have Assay'd to dig at some such thing. It had been requisite to have annexed somewhat of *The Soul of the World*, and of what appertaineth thereunto, as well lest some should Rashly Proclaim *Incertain things to be Explained and Confirmed by Incertain*: As also that we might in some sort Admonish both the Ignorant, and likewise such as Deride the Lethargy of the *Celestial* (in these *Terrene*) *Bodies*, comprehending much in a few words, from which Beginning, there may be Degrees of confirming these truly sincere things in *Philosophy*. Thanks be to GOD, that it is not estrang'd from the Holy *Scriptures*: See the *Book of Wisdom*, Chap. 7. & 13. wherein the *Lethargy* of *Celestial* things is separated from these Inferiours, lest they should Feed on the *Tares of Philosophy*.

I shall be perswaded, it is possible, That the *Knowing* and *Ingenious* may Favour this my First Endeavours. If otherwise, it sufficeth me that I received a Sober Censure, at least amongst those *Wise* and *Learned Men*, to whom I presented this in writing: Nevertheless there be some of that Profession, who suppose it otherwise. I have nothing to do with the *Ignorant* and *Malevolent*.

A N E N D.

E R R A T A.

PAge 585. Line 1. Read adverse to. *Ibid.* l. 25.
r. hostilely. Pag. 615. l. 3. r. Pag. 545. l. 16.
r. 551.
